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Board of Missions of The Methodist Church

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# JOURNAL

OF THE

## GENERAL CONFERENCE

OF THE

### METHODIST EPISCOPAL CHURCH,

HELD IN CINCINNATI, OHIO,

MAY 1-28, 1880.

EDITED BY  
REV. GEORGE W. WOODRUFF, D.D.,

SECRETARY OF THE CONFERENCE.

Board of Missions of The Methodist Church

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1880.

## Order of General Conference.

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Resolved, 1. That the Secretary of this Conference be instructed to have the Journal of this General Conference printed and bound and certified by him to be correct, and that the printed copy so certified shall be the OFFICIAL Journal of this General Conference.

Resolved, 2. That the Book Agents at New York are hereby instructed to forward, by mail or otherwise, a copy of the Journal of this General Conference to each of the Delegates of the Conference and to each of the Bishops.

## LIST OF DELEGATES BY CONFERENCES ELECTED TO THE GENERAL CONFERENCE OF 1880.

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**1. Alabama.**—*Clerical:* James L. Freeman. Reserve: Tarpley R. Parker.

*Lay:* Benajah Sheets. Reserve: Benjamin F. Hawkins.

**2. Arkansas.**—*Clerical:* Thomas B. Ford. Reserve: David H. Upchurch.

*Lay:* Walter W. Brashear. Reserve: Henry Rudd.

**3. Austin.**—*Clerical:* William Brush. Reserve: Lewis H. Carhart.

*Lay:* John A. Mann. Reserve: Rodney M. Moore.

**4. Baltimore.**—*Clerical:* Job A. Price, William S. Edwards, John Lanahan, Luther T. Wideman. Reserves: B. Peyton Brown, William H. Chapman.

*Lay:* Milton G. Urner, Benjamin F. Parlett. Reserves: Alexander Ashley, Matthew G. Emory.

**5. California.**—*Clerical:* Henry B. Heacock, Christian H. Afflerbach, Charles C. Stratton. Reserves: Thomas H. Sinex, George Clifford.

*Lay:* Joseph F. Lamdin, David Tuthill. Reserves: James W. Whiting, George Bramall.

**6. Central Alabama.**—*Clerical:* Peter C. Louis. Reserve: Arad S. Lakin.

*Lay:* Samuel J. B. Carter. Reserve: George P. Franklin.

**7. Central German.**—*Clerical:* William Nast, Henry G. Lich. Reserves: Henry J. Liebhart, Ehrhardt Wunderlich.

*Lay:* Henry C. Dickhaut, Louis Hartmann. Reserves: Henry Kahlo, John P. Genheimer.

**8. Central Illinois.**—*Clerical:* Francis M. Chaffee, William H. Hunter, George R. Palmer, Hugh M. Laney. Reserves: B. E. Kaufman, C. Springer.

*Lay*: David M'Williams, William Jackson. Reserves: Luke H. Goodrich, A. Hanson.

**9. Central New York.**—*Clerical*: Luke C. Queal, Erastus O. Haven, Orris H. Warren, Benjamin Shove. Reserves: Daniel W. Bristol, Benoni I. Ives.

*Lay*: Thomas J. M'Elheney, Forest G. Weeks. Reserves: John J. Nicks, Thomas W. Durston.

**10. Central Ohio.**—*Clerical*: Alexander Harmount, Park S. Donelson, Leroy A. Belt. Reserves: Samuel L. Roberts, William S. Paul.

*Lay*: William Lawrence, George Milburn. Reserves: David P. Dunathan, Thomas F. Joy.

**11. Central Pennsylvania.**—*Clerical*: William W. Evans, Silas C. Swallow, James C. Clarke, David S. Monroe, Finley B. Riddle. Reserves: Thompson Mitchell, John J. Pearce.

*Lay*: Hugh Pitcairn, Gideon M. Shoop. Reserves: Jonathan Boynton, Jacob Salladi.

**12. Central Tennessee.**—*Clerical*: Otis O. Knight. Reserve: John W. Register.

*Lay*: Alvin Hawkins. Reserve: Thomas H. Caldwell.

**13. Chicago German.**—*Clerical*: Christian A. Loeber. Reserve: George L. Mulfinger.

*Lay*: Louis Appel. Reserve: John Faller.

**14. Cincinnati.**—*Clerical*: John M. Walden, William L. Hypes, Charles H. Payne, William I. Fee. Reserves: Samuel A. Brewster, Richard S. Rust.

*Lay*: Edward Sargent, Henderson Elliott. Reserves: Edward W. Mullikin, William M. Meek.

**15. Colorado.**—*Clerical*: Benjamin F. Crary. Reserve: John H. Merritt.

*Lay*: John Evans. Reserve: Ebenezer T. Alling.

**16. Columbia River.**—*Clerical*: Daniel G. Strong. Reserve: Harvey K. Hines.

*Lay*: Jonas W. Brown. Reserve: Elizabeth J. Hines.

**17. Delaware.**—*Clerical*: William F. Butler. Reserve: Wesley J. Parker.

*Lay*: Abraham Murray. Reserve: James E. G. Webb.



**18. Des Moines.**—*Clerical:* Thomas S. Berry, Jacob M. Holmes, Mahlon D. Collins. *Reserves:* Luther M. Walters, Alvah J. Andres.

*Lay:* Conduce H. Gatch, Lew E. Darrow. *Reserves:* William M'Pherrin, Henry Potter.

**19. Detroit.**—*Clerical:* James S. Smart, Arthur Edwards, William H. Shier, Alanson R. Bartlett, John Russell. *Reserves:* Isaac N. Elwood, John M. Arnold.

*Lay:* Benjamin W. Huston, Sumner Howard. *Reserves:* Tubal C. Owen, Chas. H. Rynd.

**20. East German.**—*Clerical:* Louis Wallon. *Reserve:* Casper Jost.

*Lay:* Henry Weseman. *Reserve:* Frederic Meyer.

**21. East Maine.**—*Clerical:* Benjamin S. Arey, George R. Palmer. *Reserves:* Charles A. Plumer, Albert Church.

*Lay:* Horace J. Nickerson, Frank L. Carney. *Reserves:* Franklin R. Webber, James H. H. Hewitt.

**22. East Ohio.**—*Clerical:* Joseph M. Carr, Leland W. Day, Allen H. Norcross, Anthony W. Butts, Moses Hill, Stephen F. Minor. *Reserves:* William H. Locke, James R. Mills.

*Lay:* Lewis Miller, Joseph D. Taylor. *Reserves:* John Hunter, Matthew B. Tayler.

**23. Erie.**—*Clerical:* Alfred Wheeler, Theodore L. Flood, Amos N. Craft, David Latshaw. *Reserves:* James F. Edwards, Benjamin F. Delo.

*Lay:* Peter A. Laffer, Ralph H. Hall. *Reserves:* Cyrus Clarke, Ephraim X. Givner.

**24. Florida.**—*Clerical:* Samuel B. Darnell. *Reserve:* William J. Salmond.

*Lay:* Tilman Valentine. *Reserve:* Calvin L. Robinson.

**25. Foochow.**—*Clerical:* Stephen L. Baldwin. *Reserve:* Nathan J. Plumb.

*Lay:* Wong Sen Chiong. *Reserve:* Ling Sieng Sen.

**26. Genesee.**—*Clerical:* DeWitt C. Huntington, Sandford Hunt, John B. Wentworth, Geo. W. Paddock, Edwin J. Hermans, Kasimer P. Jervis, William H. De Puy. *Reserves:* Andrew F. Morey, Edwin T. Green.

*Lay:* Benjamin M. Peck, Francis H. Root. *Reserves:* John W. Benton, Edmund Ocumpaugh.

**27. Georgia.**—*Clerical:* Erasmus Q. Fuller. Reserve: Lewis D. Ellington.

*Lay:* Hicks Martin. Reserve: Rouse S. Eggleston.

**28. Germany and Switzerland.**—*Clerical:* Ludwig Nippert. Reserve: Heinrich Nuelson.

**29. Holston.**—*Clerical:* John W. Mann, John F. Spence. Reserves: John J. Manker, John B. Ford.

*Lay:* William Rule, Caleb B. French. Reserves: William R. Trull, Jacob P. Easterly.

**30. Illinois.**—*Clerical:* William S. Prentice, Hiram Buck, William H. Webster, William R. Goodwin, William H. H. Adams, Jacob G. Little. Reserves: M. Avis Hewes, Richard N. Davies, Daniel W. English.

*Lay:* Philip G. Gillett, Joseph H. Clark. Reserves: J. C. Sheldon, Jerome R. Gorran.

**31. Indiana.**—*Clerical:* Joseph S. Woods, John J. Hight, William M'K. Hester. Reserves: Aaron Turner, Alexander Martin.

*Lay:* James F. Lindley, Israel Taylor. Reserves: Theodore P. Haughey, Washington C. De Pauw.

**32. Iowa.**—*Clerical:* John W. M'Donald, Isaiah A. Bradrick, James B. Blakeney. Reserves: Joshua B. Hardy, Joseph M'Dowell.

*Lay:* Frank T. Campbell, William Wilson, Jun. Reserves: John Mahin, John C. Power.

**33. Kansas.**—*Clerical:* Werter R. Davis, Joseph Denison, Richard A. Caruthers. Reserves: George S. Dearborn, Edward F. Hill.

*Lay:* Henry H. Taylor, Ira I. Tabor. Reserves: E. Clark, N. S. Follett.

**34. Kentucky.**—*Clerical:* John D. Walsh, Benjamin A. Stubbins. Reserves: John G. Bruce, Daniel Stevenson.

*Lay:* Amos Shinkle, Vincent Boreing. Reserves: Robert D. Callahan, David E. Roberts.

**35. Lexington.**—*Clerical:* Edward W. S. Hammond. Reserve: Scott Ward.

*Lay:* Clark R. Mack. Reserve: Nathaniel Talbot.

**36. Liberia.**—*Clerical:* James S. Payne. Reserve: Daniel Ware.

**37. Little Rock.**—*Clerical*: William H. Crawford. Reserve: Andrew J. Phillips.

*Lay*: Asa L. Richmond. Reserve: Margie Laporte.

**38. Louisiana.**—*Clerical*: Emperor Williams, Joseph C. Hartzell. Reserves: Marcus Dale, Samuel Davage.

*Lay*: Graham Bell, W. D. Smith. Reserves: Morris Dyer, John F. Patty.

**39. Maine.**—*Clerical*: Ammi S. Ladd, William S. Jones, Charles J. Clark. Reserves: Abel W. Pottle, Charles F. Allen.

*Lay*: Jeremiah B. Donnell, Converse Purrington. Reserves: Sylvester Littlefield, Benjamin Harriman.

**40. Michigan.**—*Clerical*: John Morrison Reid, Isaac Taylor, Francis D. Hemenway, William H. Perrine, John W. Miller. Reserves: Henry M. Joy, Thomas H. Jacokes.

*Lay*: Philo H. Crippen, John W. Moon. Reserves: Henry Wood, Robert J. Grant.

**41. Minnesota.**—*Clerical*: James F. Chaffee, William M'Kinley, David C. John. Reserves: Thos. M. Gossard, Ezra R. Lathrop.

*Lay*: Royal D. Cone, Thomas M. Harrison. Reserves: William S. Drew, Frederic Hooker.

**42. Mississippi.**—*Clerical*: James M. Shumpert, John W. Dunn. Reserves: Wesley W. Hooper, Joseph Campbell.

*Lay*: Larkin C. Deshazo, John A. W. Moore. Reserves: James T. Hill, Albert Frazer.

**43. Missouri.**—*Clerical*: John T. Boyle, William H. Turner, Thomas J. Ferril. Reserves: Zaccheus S. Weller, James M. Greene.

*Lay*: Robert D. Cramer, Ira K. Alderman. Reserves: George Hall, Joseph A. Munk.

**44. Montana.**—*Clerical*: John Armstrong. Reserve: Hugh Duncan.

*Lay*: William W. Van Orsdel. Reserve: Robert W. Noble.

**45. Nebraska.**—*Clerical*: Henry T. Davis, Thomas B. Lemon. Reserves: Alvin G. White, Stephen H. Henderson.

*Lay*: Thomas L. Griffey, Charles C. White. Reserves: James W. Small, Levi Snell.

**46. Nevada.**—*Clerical*: John D. Hammond. Reserve: Warren Nims.

*Lay*: Washington J. Marsh. Reserve: Mrs. Louise M. Carver.

**47. Newark.**—*Clerical*: John F. Hurst, James N. FitzGerald, David W. Bartine, Solomon Parsons. Reserves: James B. Faulks, William Tunison.

*Lay*: Jacob C. Allen, Theodore Y. Kinne. Reserves: George J. Ferry, James M'Gee.

**48. New England.**—*Clerical*: William Butler, Samuel F. Upham, Willard F. Mallalieu, Charles S. Rogers, Joseph Cummings. Reserves: David H. Ela, William R. Clark.

*Lay*: James P. Magee, Emerson Warner. Reserves: Alden Speare, John W. Hoyt.

**49. New Hampshire.**—*Clerical*: George J. Judkins, Silas E. Quimby, Daniel C. Knowles. Reserves: George W. Norris, Orlando H. Jasper.

*Lay*: Osman B. Way, Lurandus Beach, Jun. Reserves: Horace W. Gilman, James D. Page.

**50. New Jersey.**—*Clerical*: Jacob B. Graw, William W. Moffett, George B. Wight, Charles E. Hill. Reserves: Jefferson Lewis, David H. Shock.

*Lay*: Clinton B. Fisk, Jesse H. Diverty. Reserves: William S. Yard, John W. Newland.

**51. New York.**—*Clerical*: Cyrus D. Foss, John P. Newman, Aaron K. Sanford, Milton S. Terry, George S. Hare, William H. Ferris. Reserves: Lucius H. King, Charles C. M'Cabe.

*Lay*: Henry C. Connolly, Stephen Barker. Reserves: Enoch L. Fancher, Thomas Durland.

**52. New York East.**—*Clerical*: Daniel Curry, James M. Buckley, Daniel A. Goodsell, George W. Woodruff, Albert S. Graves, Levi S. Weed. Reserves: William T. Hill, Charles N. Sims.

*Lay*: George I. Seney, George G. Reynolds. Reserves: Samuel Booth, George W. Cheeseman.

**53. North Carolina.**—*Clerical*: Wilson W. Morgan. Reserve: Mingo G. Croom.

*Lay*: Matthew M. Allston. Reserve: William R. Poenix.

**54. Northern New York.**—*Clerical*: Isaac S. Bingham, Sidney O. Barnes, Charles W. Bennett, Samuel Call, Lafayette D. White. Reserves: Eli C. Bruce, Thomas B. Shepherd.

*Lay*: Jacob Hunt, Mannister Worts. Reserves: Addison Brill, John C. Wright.

**55. North India.**—*Clerical*: Edward Cunningham. Reserve: Charles W. Judd.

*Lay*: Ram Chandra Bose.

**56. North Indiana.**—*Clerical*: Abijah Marine, Marmaduke H. Mendenhall, Ezra F. Hasty, Almon Greenman. Reserves: Thomas Stabler, John W. Welch.

*Lay*: John Arnold, Charles C. Binkley. Reserves: Daniel B. Crawford, Thomas B. Redding.

**57. North Ohio.**—*Clerical*: Francis S. Hoyt, George Mather, Samuel Mower. Reserves: James A. Kellam, Gaylord H. Hartupee.

*Lay*: Horace Benton, Joseph D. Stubbs. Reserves: Lewis C. Laylin, George W. Cary.

**58. North-west German.**—*Clerical*: William Schreiner, Friedrich Kopp. Reserves: Edward E. Schuette, Henry Schnitker.

*Lay*: Herman H. Klaus, Henry Lillie. Reserves: John Kuck, Joachim Baumgarten.

**59. North-west Indiana.**—*Clerical*: James W. Greene, Isaac W. Joyce, John H. Cissel. Reserves: Russell D. Utter, William Graham.

*Lay*: Clement Studebaker, Louis B. Sims. Reserves: William R. Hargrave, Larkin H. Hunt.

**60. North-west Iowa.**—*Clerical*: Lewis Hartsough. Reserve: John H. Lozier.

*Lay*: John R. Lemon. Reserve: Dennis D. Ford.

**61. North-west Swedish.**—*Clerical*: Andrew J. Anderson. Reserve: Charles G. Nelson.

*Lay*: August W. Berggren. Reserve: E. H. Ericson.

**62. Norway.**—*Clerical*: Martin Hansen. Reserve: Andres Olsen.

**63. Ohio.**—*Clerical*: Joseph M. Trimble, Isaac F. King, Samuel M. Bright, Thomas R. Taylor. Reserves: Timothy W. Stanley, William H. Scott.

*Lay*: Samuel H. Bright, Mills Gardner. Reserves: Hiram L. Sibley, Hezekiah S. Bundy.

**64. Oregon.**—*Clerical*: Philip M. Starr. Reserve: Isaac Dillon.

*Lay*: Edward J. Northrup. Reserve: Joseph Pearl.

**65. Philadelphia.**—*Clerical:* Henry W. Warren, William J. Paxson, William Swindells, Jacob Todd, George Cummins. Reserves: James Cunningham, John F. Chaplain.

*Lay:* John Hunter, Samuel S. Dreher. Reserves: Charles Albright, John Whiteman.

**66. Pittsburgh.**—*Clerical:* Thomas N. Boyle, James A. Miller, Henry L. Chapman, John W. Baker. Reserves: Charles W. Smith, Thomas Storer.

*Lay:* James Cooper, Moses A. Ross. Reserves: William H. Kincaid, Jacob H. Walters.

**67. Providence.**—*Clerical:* John W. Willett, Daniel A. Wheldon, Micah J. Talbot, Henry D. Robinson. Reserves: William V. Morrison, Dudley P. Leavitt.

*Lay:* George M. Eddy, Smith S. Talcott. Reserves: Zachariah L. Bicknell, Uriah S. Gardner.

**68. Rock River.**—*Clerical:* Charles H. Fowler, Luke Hitchcock, Robert M. Hatfield, Samuel A. W. Jewett, Nathan H. Axtell. Reserves: William A. Smith, Hooper Crews.

*Lay:* Oliver H. Horton, Edgar P. Cook. Reserves: Orrington Lunt, William Spencerly.

**69. Saint Louis.**—*Clerical:* Benjamin St. James Fry, William Stephens. Reserves: John N. Pierce, John W. Hughes.

*Lay:* Edwin O. Stannard, Lewis M. Murphy. Reserves: John H. Cameron, Alfred Adams.

**70. Saint Louis German.**—*Clerical:* John Schlagenhauf, Henry Naumann. Reserves: William Koenke, Charles Heidel.

*Lay:* Frederic G. Niedringhaus, George W. Marquardt. Reserves: F. Schafer, D. C. Smith.

**71. Savannah.**—*Clerical:* Charles O. Fisher. Reserve: Joseph Sams.

*Lay:* William H. Crogman. Reserve: John T. King.

**72. South Carolina.**—*Clerical:* Alonzo Webster, Joshua E. Wilson. Reserves: Benjamin L. Roberts, Edward Cooke.

*Lay:* Mitchell K. Holloway, Wilson Cooke. Reserves: Scipio Brisbane, Shadrach Thomas.

**73. South-east Indiana.**—*Clerical:* Lewis G. Adkinson, George L. Curtiss. Reserves: Fernandez C. Holliday, John S. Tevis.

*Lay:* David G. Phillips, John R. Goodwin. Reserves: Will Cumback, John W. Ray.

**74. Southern California.**—*Clerical:* Asahel M. Hough. Reserve: Peter Y. Cool.

*Lay:* Cyrus H. Bradley. Reserve: None.

**75. Southern Central.**—*Clerical:* William G. Matton. Reserve: Charles G. Deming.

*Lay:* Thomas W. Smith. Reserve: Charles W. Woolen.

**76. Southern German.**—*Clerical:* Charles Urbantke. Reserve: William Pfaeffle.

*Lay:* Frederic Blumberg. Reserve: Louis A. Niebuhr.

**77. Southern Illinois.**—*Clerical:* John W. Locke, Thomas H. Herdman, Benjamin R. Pierce. Reserves: Robert Allyn, Owen H. Clark.

*Lay:* Charles T. Pace, James A. Locke. Reserves: J. Perry Johnson, Callender Rohrbaugh.

**78. South India.**—*Clerical:* James M. Thoburn. Reserve: William Taylor.

*Lay:* William F. Oldham.

**79. South Kansas.**—*Clerical:* Bernard Kelley, Daniel P. Mitchell, Samuel E. Pendleton. Reserves: Cyrus R. Rice, James T. Hanna.

*Lay:* Charles W. De Wolf, Francis R. Chrisman. Reserves: Homer C. Mecham, H. H. M'Adams.

**80. Sweden.**—*Clerical:* Bengt A. Carlson. Reserve: Jacob M. Erikson.

**81. Tennessee.**—*Clerical:* Hilary W. Key. Reserve: Calvin Pickett.

*Lay:* Charles E. Alexander. Reserve: William Martin.

**82. Texas.**—*Clerical:* Vance M. Cole, William B. Pullam. Reserves: William L. Molloy, Walter Rippetoe.

*Lay:* Gabriel Todd, Jacob E. Freeman. Reserves: Larkin Clough, J. G. Price.

**83. Troy.**—*Clerical:* William H. Hughes, Samuel M'Kean, Homer Eaton, Lorenzo Marshall, John W. Thompson, John M. Webster. Reserves: Samuel Meredith, Durrell W. Dayton.

*Lay:* Henry M. Seely, Joseph Hillman. Reserves: Charles D. Hammond, John V. Carney.

**84. Upper Iowa.**—*Clerical:* Emory Miller, Alpha J. Kynett, Richard Swearingen, Frederic C. Wolfe. Reserves: Emerson K. Young, W. Frank Paxton.

*Lay*: William F. Johnston, William S. Scott. Reserves: Isaac T. Martin, Shepherd Wilson.

85. **Utah.**—*Clerical*: Thomas C. Iliff. Reserve: Erastus Smith, Jun.

*Lay*: Jacob S. Boreman. Reserve: John Corkish.

86. **Vermont.**—*Clerical*: Hazelton A. Spencer, Pliny N. Granger, J. Durkee Beeman. Reserves: Richard Morgan, Joseph A. Sherburne.

*Lay*: Isaac N. Hall, Madison O. Heath. Reserves: F. B. Ball, William Chase.

87. **Virginia.**—*Clerical*: Joseph S. Wickline. Reserve: J. S. Beyer.

*Lay*: Elisha P. Phelps. Reserve: George H. Flanagan.

88. **Washington.**—*Clerical*: Perry G. Walker, Henry A. Carroll. Reserves: John H. Riddick, Albert B. Wilson.

*Lay*: Philip T. Gross, Henry Clay. Reserves: A. Turner, Thomas Bell.

89. **West Texas.**—*Clerical*: Samuel Gates, Charles L. Madison. Reserves: George W. Richardson, Mack Henson.

*Lay*: Richard Dukes, Balets E. Lott. Reserves: George Brothers, Jackson John.

90. **West Virginia.**—*Clerical*: Thomas B. Hughes, John R. Thompson, James L. Clark. Reserves: Winfield C. Snodgrass, Samuel E. Steele.

*Lay*: Waitman T. Willey, Henry C. M'Whorter. Reserves: Thomas H. Logan, Charles F. Scott.

91. **West Wisconsin.**—*Clerical*: William Hamilton, William Haw, James Lawson. Reserves: Edward D. Huntley, Joseph E. Irish.

*Lay*: Dudley J. Spaulding, John F. Kingston. Reserves: William H. Curry, E. C. French.

92. **Western German.**—*Clerical*: John A. Reitz. Reserve: Henry Fiegenbaum.

*Lay*: Andrew Gemecker. Reserve: Conrad Frick.

93. **Wilmington.**—*Clerical*: Lucius C. Matlack, Arthur W. Milby, Charles Hill. Reserves: Robert W. Todd, John H. Caldwell.

*Lay*: Irvin T. Matthews, Thomas B. Coursey. Reserves: John F. Dawson, Peter F. Causey.



**94. Wisconsin.**—*Clerical:* Lucius N. Wheeler, William P. Stowe, Oliver J. Cowles, John H. Johnson. Reserves: Andrew J. Mead, Henry Colman.

*Lay:* Robert M'Millen, Z. P. Burdick. Reserves: Emory L. Grant, Riverious P. Elmore.

**95. Wyoming.**—*Clerical:* William H. Olin, David Copeland, Young C. Smith, William Bixby, John G. Eckman. Reserves: William G. Queal, Asa J. Van Clift.

*Lay:* Wilbur F. Clements, Moses T. Winton. Reserves: Lazarus D. Shoemaker, Royal W. Clinton.

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## ALPHABETICAL LIST OF MINISTERIAL DELEGATES.

Delegates.	Conferences.
1 Adams, William H. H.....	Illinois.
2 Adkinson, Lewis G.....	S. East Indiana.
3 Afflerbach, Christian H.....	California.
4 Anderson, Andrew J.....	N. W. Swedish.
5 Arey, Benjamin S.....	East Maine.
6 Armstrong, John.....	Montana.
7 Axtell, Nathan H.....	Rock River.
8 Baker, John W.....	Pittsburgh.
9 Baldwin, Stephen L.....	Foo Chow.
10 Barnes, Sidney O.....	Northern New York.
11 Bartine, David W.....	Newark.
12 Bartlett, Alanson R.....	Detroit.
13 Beeman, J. Durkee .....	Vermont.
14 Belt, Leroy A.....	Central Ohio.
15 Bennett, Charles W.....	Northern New York.
16 Berry, Thomas S.....	Des Moines.
17 Bingham, Isaac S.....	Northern New York.
18 Bixby, William .....	Wyoming.
19 Blakeney, James B.....	Iowa.
20 Boyle, John T.....	Missouri.
21 Boyle, Thomas N.....	Pittsburgh.
22 Bradrick, Isaiah A.....	Iowa
23 Bright, Samuel M.....	Ohio.
24 Brush, William .....	Austin.
25 Buck, Hiram.....	Illinois.
26 Buckley, James M.....	New York East.
27 Butler, William .....	New England.

Delegates.	Conferences.
28 Butler, William F.....	Delaware.
29 Butts, Anthony W.....	East Ohio.
30 Call, Samuel.....	Northern New York.
31 Carlson, Bengt A .....	Sweden.
32 Carr, Joseph M.....	East Ohio.
33 Carroll, Henry A.....	Washington.
34 Caruthers, Richard A.....	Kansas.
35 Chaffee, Francis M.....	Central Illinois.
36 Chaffee, James F.....	Minnesota.
37 Chapman, Henry L.....	Pittsburgh.
38 Cissel, John H.....	N. W. Indiana.
39 Clark, Charles J.....	Maine.
40 Clarke, James C.....	Central Pennsylvania.
41 Clark, James L.....	West Virginia.
42 Cole, Vance M.....	Texas.
43 Collins, Mahlon D.....	Des Moines.
44 Copeland, David .....	Wyoming.
45 Cowles, Oliver J.....	Wisconsin.
46 Craft, Amos N.....	Erie.
47 Crary, Benjamin F.....	Colorado.
48 Crawford, William H .....	Little Rock.
49 Cummins, George .....	Philadelphia.
50 Cummings, Joseph .....	New England.
51 Cunningham, Edward .....	North India.
52 Curry, Daniel .....	New York East.
53 Curtiss, George L.....	S. E. Indiana.
54 Darnell, Samuel B.....	Florida.
55 Davis, Henry T.....	Nebraska.
56 Davis, Werter R.....	Kansas.
57 Day, Leland W.....	East Ohio.
58 Denison, Joseph .....	Kansas.
59 De Puy, William H... ..	Genesee.
60 Donelson, Park S.....	Central Ohio.
61 Dunn, John W.....	Mississippi.
62 Eaton, Homer .....	Troy.
63 Eckman, John G.....	Wyoming.
64 Edwards, Arthur.....	Detroit.
65 Edwards, William S .....	Baltimore.
66 Evans, William W.....	Central Pennsylvania.
67 Fee, William I.....	Cincinnati.
68 Ferril, Thomas J.....	Missouri.
69 Ferris, William H.....	New York.
70 Fisher, Charles O.....	Savannah.

Delegates.	Conferences.
71 FitzGerald, James N.....	Newark.
72 Flood, Theodore L.....	Erie.
73 Ford, Thomas B.....	Arkansas.
74 Foss, Cyrus D.....	New York.
75 Fowler, Charles H.....	Rock River.
76 Freeman, James L.....	Alabama.
77 Fry, B. St. James .....	Saint Louis.
78 Fuller, Erasmus Q.....	Georgia.
79 Gates, Samuel.....	West Texas.
80 Goodsell, Daniel A.....	New York East.
81 Goodwin, William R.....	Illinois.
82 Granger, Pliny N.....	Vermont.
83 Graves, Albert S.....	New York East.
84 Graw, Jacob B.....	New Jersey.
85 Greene, James W.....	N. W. Indiana.
86 Greenman, Almón .....	North Indiana.
87 Hamilton, William .....	West Wisconsin.
88 Hammond, Edward W. S.....	Lexington.
89 Hammond, John D.....	Nevada.
90 Hansen, Martin.....	Norway.
91 Hare, George S.....	New York.
92 Harmount, Alexander .....	Central Ohio.
93 Hartsough, Lewis .....	North-west Iowa.
94 Hartzell, Joseph C.....	Louisiana.
95 Hasty, Ezra F.....	North Indiana.
96 Hatfield, Robert M.....	Rock River.
97 Haven, Erastus O.....	Central New York.
98 Haw, William .....	West Wisconsin.
99 Heacock, Henry B.....	California.
100 Hemenway, Francis D.....	Michigan.
101 Herdman, Thomas H.....	Southern Illinois.
102 Hermans, Edwin J.....	Genesee.
103 Hester, William M'K.....	Indiana.
104 Hight, John J.....	Indiana.
105 Hill, Charles.....	Wilmington.
106 Hill, Charles E.....	New Jersey.
107 Hill, Moses .....	East Ohio.
108 Hitchcock, Luke .....	Rock River.
109 Holmes, Jacob M.....	Des Moines.
110 Hough, Asahel M.....	Southern California.
111 Hoyt, Francis S .....	North Ohio.
112 Hughes, Thomas B.....	West Virginia.
113 Hughes, William H.....	Troy.
114 Hunt, Sandford.....	Genesee.
115 Hunter, William H.....	Central Illinois.

Delegates.	Conferences.
116 Huntington, De Witt C.....	Genesee.
117 Hurst, John F.....	Newark.
118 Hypes, William L.....	Cincinnati.
119 Iliff, Thomas C.....	Utah.
120 Jervis, Kasimer P.....	Genesee.
121 Jewett, Samuel A. W.....	Rock River.
122 John, David C.....	Minnesota.
123 Johnson, John H.....	Wisconsin.
124 Jones, William S.....	Maine.
125 Joyce, Isaac W.....	North-west Indiana.
126 Judkins, George J.....	New Hampshire.
127 Kelley, Bernard.....	South Kansas.
128 Key, Hilary W.....	Tennessee.
129 King, Isaac F.....	Ohio.
130 Knight, Otis O.....	Central Tennessee.
131 Knowles, Daniel C.....	New Hampshire.
132 Kopp, Friedrich.....	North-west German.
133 Kynett, Alpha J.....	Upper Iowa.
134 Ladd, Ammi S.....	Maine.
135 Lanahan, John.....	Baltimore.
136 Laney, Hugh M.....	Central Illinois.
137 Latshaw, David.....	Erie.
138 Lawson, James.....	West Wisconsin.
139 Lemon, Thomas B.....	Nebraska.
140 Lich, Henry G.....	Central German.
141 Little, Jacob G.....	Illinois.
142 Locke, John W.....	Southern Illinois.
143 Loeber, Christian A.....	Chicago German.
144 Louis, Peter C.....	Central Alabama.
145 M'Donald, John W.....	Iowa.
146 M'Kean, Samuel.....	Troy.
147 M'Kinley, William.....	Minnesota.
148 Madison, Charles L.....	West Texas.
149 Mallalieu, Willard F.....	New England.
150 Mann, John W.....	Holston.
151 Marine, Abijah.....	North Indiana.
152 Marshall, Lorenzo.....	Troy.
153 Mather, George.....	North Ohio.
154 Matlack, Lucius C.....	Wilmington.
155 Matton, William G.....	Southern Central.
156 Mendenhall, Marmaduke H.....	North Indiana.
157 Milby, Arthur W.....	Wilmington.
158 Miller, Emory.....	Upper Iowa.

# *Alphabetical List of Ministerial Delegates.*

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Delegates.	Conferences.
159 Miller, James A.....	Pittsburgh.
160 Miller, John W.....	Michigan.
161 Minor, Stephen F.....	East Ohio.
162 Mitchell, Daniel P.....	South Kansas.
163 Moffett, William W.....	New Jersey.
164 Monroe, David S.....	Central Pennsylvania.
165 Morgan, Wilson W.....	North Carolina.
166 Mower, Samuel.....	North Ohio.
167 Nast, William.....	Central German.
168 Naumann, Henry.....	Saint Louis German.
169 Newman, John P.....	New York.
170 Nippert, Ludwig.....	Germany & Switz'd.
171 Norcross, Allen H.....	East Ohio.
172 Olin, William H.....	Wyoming.
173 Paddock, George W.....	Genesee.
174 Palmer, George R.....	East Maine.
175 Palmer, George R.....	Central Illinois.
176 Parsons, Solomon.....	Newark.
177 Paxson, William J.....	Philadelphia.
178 Payne, James S.....	Liberia.
179 Payne, Charles H.....	Cincinnati.
180 Pendleton, Samuel E.....	South Kansas.
181 Perrine, William H.....	Michigan.
182 Pierce, Benjamin R.....	Southern Illinois.
183 Prentice, William S.....	Illinois.
184 Price, Job A.....	Baltimore.
185 Pullam, William B.....	Texas.
186 Queal, Luke C.....	Central New York.
187 Quimby, Silas C.....	New Hampshire.
188 Reitz, John A.....	Western German.
189 Reid, John M.....	Michigan.
190 Riddle, Finley B.....	Central Pennsylvania.
191 Robinson, Henry D.....	Providence.
192 Rogers, Charles S.....	New England.
193 Russell, John.....	Detroit.
194 Sanford, Aaron K.....	New York.
195 Schlagenhauf, John.....	Saint Louis German.
196 Schreiner, William.....	North-west German.
197 Shier, William H.....	Detroit.
198 Shove, Benjamin.....	Central New York.
199 Shumpert, James M.....	Mississippi.
200 Smart, James S.....	Detroit.

Delegates.	Conferences.
201 Smith, Young C.....	Wyoming.
202 Spence, John F.....	Holston.
203 Spencer, Hazelton A.....	Vermont.
204 Starr, Philip M.....	Oregon.
205 Stephens, William.....	Saint Louis.
206 Stowe, William P.....	Wisconsin.
207 Stratton, Charles C.....	California.
208 Strong, Daniel G.....	Columbia River.
209 Stubbins, Benjamin A.....	Kentucky.
210 Swallow, Silas C.....	Central Pennsylvania.
211 Swearingen, Richard.....	Upper Iowa.
212 Swindells, William.....	Philadelphia.
213 Talbot, Micah J.....	Providence.
214 Taylor, Isaac.....	Michigan.
215 Taylor, Thomas R.....	Ohio.
216 Terry, Milton S.....	New York.
217 Thoburn, James M.....	South India.
218 Thompson, John R.....	West Virginia.
219 Thompson, John W.....	Troy.
220 Todd, Jacob.....	Philadelphia.
221 Trimble, Joseph M.....	Ohio.
222 Turner, William H.....	Missouri.
223 Upham, Samuel F.....	New England.
224 Urbantke, Charles.....	Southern German.
225 Walden, John M.....	Cincinnati.
226 Walker, Perry G.....	Washington.
227 Wallon, Louis.....	East German.
228 Walsh, John D.....	Kentucky.
229 Warren, Henry W.....	Philadelphia.
230 Warren, Orris H.....	Central New York.
231 Webster, Alonzo.....	South Carolina.
232 Webster, John M.....	Troy.
233 Webster, William H.....	Illinois.
234 Weed, Levi S.....	New York East.
235 Wentworth, John B.....	Genesee.
236 Whedon, Daniel A.....	Providence.
237 Wheeler, Alfred.....	Erie.
238 Wheeler, Lucius N.....	Wisconsin.
239 White, Lafayette D.....	Northern New York.
240 Wickline, Joseph S.....	Virginia.
241 Widerman, Luther T.....	Baltimore.
242 Wight, George B.....	New Jersey.
243 Willett, John W.....	Providence.
244 Williams, Emperor.....	Louisiana.

Delegates.	Conferences.
245 Wilson, Joshua E.....	South Carolina.
246 Wolfe, Frederic C.....	Upper Iowa.
247 Woodruff, George W.....	New York East.
248 Woods, Joseph S.....	Indiana.

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## ALPHABETICAL LIST OF LAY DELEGATES.

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1 Alderman, Ira K.....	Missouri.
2 Alexander, Charles E.....	Tennessee.
3 Allen, Jacob C.....	Newark.
4 Allston, Matthew M.....	North Carolina.
5 Appel, Louis.....	Chicago German.
6 Arnold, John.....	North Indiana.
7 Barker, Stephen.....	New York.
8 Beach, Lurandus.....	New Hampshire.
9 Bell, Graham.....	Louisiana.
10 Benton, Horace.....	North Ohio.
11 Berggren, August W.....	North-west Swedish.
12 Binkley, Charles C.....	North Indiana.
13 Blumberg, Frederic.....	Southern German.
14 Boreing, Vincent.....	Kentucky.
15 Boreman, Jacob S.....	Utah.
16 Bose, Ram Chandra.....	North India.
17 Bradley, Cyrus H.....	Southern California.
18 Brashear, Walter W.....	Arkansas.
19 Bright, Samuel H.....	Ohio.
20 Brown, Jonas W.....	Columbia River.
21 Burdick, Z. P.....	Wisconsin.
22 Campbell, Frank T.....	Iowa.
23 Carney, Frank L.....	East Maine.
24 Carter, Samuel J. B.....	Central Alabama.
25 Chrisman, Francis R.....	South Kansas.
26 Clark, Joseph H.....	Illinois.
27 Clay, Henry.....	Washington.
28 Clements, Wilbur F.....	Wyoming.
29 Cone, Royal D.....	Minnesota.
30 Connolly, Henry C.....	New York.
31 Cook, Edgar P.....	Rock River.
32 Cooke, Wilson.....	South Carolina.
33 Cooper, James.....	Pittsburgh.
34 Coursey, Thomas B.....	Wilmington.
35 Cramer, Robert D.....	Missouri.

Delegates.	Conferences.
36 Crippen, Philo.....	Michigan.
37 Crogman, William H.....	Savannah.
38 Darrow, Lew E.....	Des Moines.
39 Deshazo, Larkin C.....	Mississippi.
40 De Wolf, Charles W.....	South Kansas.
41 Dickhaut, Henry C.....	Central German.
42 Diverty, Jesse H.....	New Jersey.
43 Donnell, Jeremiah B.....	Maine.
44 Dreher, Samuel S.....	Philadelphia.
45 Dukes, Richard.....	West Texas.
46 Eddy, George M.....	Providence.
47 Elliott, Henderson.....	Cincinnati.
48 Evans, John.....	Colorado.
49 Fisk, Clinton B.....	New Jersey.
50 Freeman, Jacob E.....	Texas.
51 French, Caleb B.....	Holston.
52 Gardner, Mills.....	Ohio.
53 Gatch, Conduce H.....	Des Moines.
54 Gemeker, Andrew.....	Western German.
55 Gillett, Philip G.....	Illinois.
56 Goodwin, John R.....	South-east Indiana.
57 Griffey, Thomas L.....	Nebraska.
58 Gross, Phillip T.....	Washington.
59 Hall, Isaac N.....	Vermont.
60 Hall, Ralph H.....	Erie.
61 Harrison, Thomas M.....	Minnesota.
62 Hartmann, Louis.....	Central German.
63 Hawkins, Alvin.....	Central Tennessee.
64 Heath, Madison O.....	Vermont.
65 Hillman, Joseph.....	Troy.
66 Holloway, Mitchell K.....	South Carolina.
67 Horton, Oliver H.....	Rock River.
68 Howard, Sumner.....	Detroit.
69 Hunt, Jacob.....	Northern New York.
70 Hunter, John.....	Philadelphia.
71 Huston, Benjamin W.....	Detroit.
72 Jackson, William.....	Central Illinois.
73 Johnston, William F.....	Upper Iowa.
74 Kinne, Theodore Y.....	Newark.
75 Kingston, John F.....	West Wisconsin.
76 Klaus, Herman H.....	North-west German.



# *Alphabetical List of Lay Delegates.*

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Delegates.	Conferences.
77 Laffer, Peter A.....	Erie.
78 Lamdin, Joseph F.....	California.
79 Lawrence, William.....	Central Ohio.
80 Lemon, John R.....	North West Iowa.
81 Lillie, Henry .....	North-west German.
82 Lindley, James F.....	Indiana.
83 Locke, James A.....	Southern Illinois.
84 Lott, Balets E.....	West Texas.
85 M'Elheney, Thomas J.....	Central New York.
86 M'Millen, Robert.....	Wisconsin.
87 M'Whorter, Henry C.....	West Virginia.
88 M'Williams, David .....	Central Illinois.
89 Mack, Clark R.....	Lexington.
90 Magee, James P.....	New England.
91 Mann, John A.....	Austin.
92 Marquardt, George W.....	Saint Louis German.
93 Marsh, Washington J.....	Nevada.
94 Martin, Hicks.....	Georgia.
95 Matthews, Irvin T.....	Wilmington.
96 Milburn, George .....	Central Ohio.
97 Miller, Lewis .....	East Ohio.
98 Moore, John A. W.....	Mississippi.
99 Moore, John W.....	Michigan.
100 Murphy, Lewis M.....	Saint Louis.
101 Murray, Abraham .....	Delaware.
102 Niedringhaus, Frederic G.....	Saint Louis German.
103 Nickerson, Horace J.....	East Maine.
104 Northrup, Edward J.....	Oregon.
105 Oldham, William F.....	South India.
106 Pace, Charles T.....	Southern Illinois.
107 Parlett, Benjamin F.....	Baltimore.
108 Peck, Benjamin M.....	Genesee.
109 Phelps, Elisha P.....	Virginia.
110 Phillips, David G.....	South-east Indiana.
111 Pitcairn, Hugh .....	Central Pennsylvania.
112 Purrington, Converse .....	Maine.
113 Reynolds, George G.....	New York East.
114 Richmond, Asa L.....	Little Rock.
115 Root, Francis H.....	Genesee.
116 Ross, Moses A.....	Pittsburgh.
117 Rule, William .....	Holston.

*Alphabetical List of Lay Delegates.*

Delegates.	Conferences.
118 Sargent, Edward .....	Cincinnati.
119 Scott, William S.....	Upper Iowa.
120 Seely, Henry M.....	Troy.
121 Seney, George I.....	New York East.
122 Sen Chiong, Wong .....	Foochow.
123 Sheets, Benajah.....	Alabama.
124 Shinkle, Amos .....	Kentucky.
125 Shoop, Gideon M.....	Central Pennsylvania.
126 Sims, Louis B.....	North-west Indiana.
127 Smith, Thomas W.....	Southern Central.
128 Smith, W. D.....	Louisiana.
129 Spaulding, Dudley J.....	West Wisconsin.
130 Stannard, Edwin O.....	Saint Louis.
131 Stubbs, Joseph D.....	North Ohio.
132 Studebaker, Clement .....	North-west Indiana.
133 Tabor, Ira I.....	Kansas.
134 Talcott, Smith S.....	Providence.
135 Taylor, Henry H.....	Kansas.
136 Taylor, Israel .....	Indiana.
137 Taylor, Joseph D.....	East Ohio.
138 Todd, Gabriel, Jun.....	Texas.
139 Tuthill, David.....	California.
140 Urner, Milton G.....	Baltimore.
141 Valentine, Tilman .....	Florida.
142 Van Orsdale, William W.....	Montana.
143 Warner, Emerson.....	New England.
144 Way, Osmon B.....	New Hampshire.
145 Weeks, Forest G.....	Central New York.
146 Weseman, Henry.....	East German.
147 White, Charles C.....	Nebraska.
148 Willey, Waitman T.....	West Virginia.
149 Wilson, William, Jun.....	Iowa.
150 Winton, Moses T.....	Wyoming.
151 Worts, Mannister .....	Northern New York.

## ALPHABETICAL LIST OF MINISTERIAL RESERVE DELEGATES.

Delegates.	Conferences.
1 Allen, Charles F.....	Maine.
2 Allyn, Robert .....	Southern Illinois.
3 Andres, Alvah J.....	Des Moines.
4 Arnold, John M.....	Detroit.
5 Beyer, J. S.....	Virginia.
6 Brewster, Samuel A.....	Cincinnati.
7 Bristol, Daniel W.....	Central New York.
8 Brown, B. Peyton.....	Baltimore.
9 Bruce, Eli C.....	Northern New York.
10 Bruce, John G.....	Kentucky.
11 Caldwell, John H.....	Wilmington.
12 Campbell, Joseph .....	Mississippi.
13 Carhart, Lewis H.....	Austin.
14 Chaplain, John F.....	Philadelphia.
15 Chapman, William H.....	Baltimore.
16 Church, Albert.....	East Maine.
17 Clark, Owen H.....	Southern Illinois.
18 Clark, William R.....	New England.
19 Clifford, George .....	California.
20 Colman, Henry.....	Wisconsin.
21 Cooke, Edward .....	South Carolina.
22 Cool, Peter Y.....	Southern California.
23 Crews, Hooper.....	Rock River.
24 Croom, Mengo G.....	North Carolina.
25 Cunningham, James.....	Philadelphia.
26 Dale, Marcus.....	Louisiana.
27 Davage, Samuel .....	Louisiana.
28 Davies, Richard N.....	Illinois.
29 Dayton, Durrell W.....	Troy.
30 Dearborn, George S.....	Kansas.
31 Delo, Benjamin F .....	Erie.
32 Deming, Charles G .....	Southern Central.
33 Dillon, Isaac.....	Oregon.
34 Duncan, Hugh.....	Montana.
35 Edwards, James F.....	Erie.
36 Ela, David H .....	New England.

24      *Alphabetical List of Ministerial Reserve Delegates.*

Delegates.	Conferences.
37 Ellington, Lewis D.....	Georgia.
38 Elwood, Isaac N.....	Detroit.
39 Erikson, Jacob M.....	Sweden.
40 Faulks, James B.....	Newark.
41 Fiegenbaum, Henry.....	Western German.
42 Ford, John B.....	Holston.
43 Gossard, Thomas M.....	Minnesota.
44 Graham, William.....	North-west Indiana.
45 Green, Edwin T.....	Genesee.
46 Greene, James M.....	Missouri.
47 Hanna, James T.....	South Kansas.
48 Hardy, Joshua B. ....	Iowa.
49 Hartupée, Gaylord H.....	North Ohio.
50 Heidel, Charles.....	Saint Louis German.
51 Henderson, Stephen H.....	Nebraska.
52 Henson, Mack.....	West Texas.
53 Hewes, M. Avis.....	Illinois.
54 Hill, Edward F.....	Kansas.
55 Hill, William T.....	New York East.
56 Hines, Harvey K.....	Columbia River.
57 Holliday, Fernandez C.....	South-east Indiana.
58 Hooper, Wesley W.....	Mississippi.
59 Hughes, John W.....	Saint Louis.
60 Huntley, Edward D.....	West Wisconsin.
61 Irish, Joseph E.....	West Wisconsin.
62 Ives, Benoni I.....	Central New York.
63 Jacokes, Thomas H.....	Michigan.
64 Jasper, Orlando H.....	New Hampshire.
65 Jost, Casper.....	East German.
66 Joy, Henry M.....	Michigan.
67 Judd, Charles W.....	North India.
68 Kauffmann, Burres E.....	Central Illinois.
69 Kellam, James A.....	North Ohio.
70 King, Lucius H.....	New York.
71 Koeneke, William.....	Saint Louis German.
72 Lakin, Arad S.....	Central Alabama.
73 Lathrop, Ezra R.....	Minnesota.
74 Leavitt, Dudley P.....	Providence.
75 Lewis, Jefferson.....	New Jersey.
76 Liebhart, Henry J.....	Central German.
77 Locke, William H.....	East Ohio.
78 Lozier, John H.....	North-west Iowa.

Delegates.	Conferences.
79 M'Cabe, Charles C.....	New York.
80 M'Dowell, Joseph.....	Iowa.
81 Manker, John J.....	Holston.
82 Martin, Alexander.....	Indiana.
83 Mead, Andrew J.....	Wisconsin.
84 Meredith, Samuel.....	Troy.
85 Merritt, John H.....	Colorado.
86 Mills, James R.....	East Ohio.
87 Mitchell, Thompson.....	Central Pennsylvania.
88 Molloy, William L.....	Texas.
89 Morey, Andrew F.....	Genesee.
90 Morgan, Richard.....	Vermont.
91 Morrison, William V.....	Providence.
92 Mulfinger, George L.....	Chicago German.
93 Nelson, Charles G.....	North-west Swedish.
94 Nims, Warren.....	Nevada.
95 Norris, George W.....	New Hampshire.
96 Nuelsen, Heinrich.....	Germany and Switz'd.
97 Olsen, Andres.....	Norway.
98 Parker, Tarpley R.....	Alabama.
99 Parker, Wesley J.....	Delaware.
100 Paul, William S.....	Central Ohio.
101 Paxton, W. Frank.....	Upper Iowa.
102 Pearce, John J.....	Central Pennsylvania.
103 Pfaeffle, William.....	Southern German.
104 Phillips, Andrew J.....	Little Rock.
105 Picket, Calvin.....	Tennessee.
106 Pierce, John N.....	Saint Louis.
107 Plumb, Nathan J.....	Foochow.
108 Plumer, Charles A.....	East Maine.
109 Pottle, Abel W.....	Maine.
110 Queal, William G.....	Wyoming.
111 Reddick, John H.....	Washington.
112 Register, John W.....	Central Tennessee.
113 Rice, Cyrus R.....	South Kansas.
114 Richardson, George W.....	West Texas.
115 Rippetoe, Walter.....	Texas.
116 Roberts, Benjamin L.....	South Carolina.
117 Roberts, Samuel L.....	Central Ohio.
118 Rust, Richard S.....	Cincinnati.
119 Salmond, William J.....	Florida.
120 Sams, Joseph.....	Savannah.

26      *Alphabetical List of Ministerial Reserve Delegates.*

Delegates.	Conferences.
121 Schnitker, Henry.....	North-west German.
122 Schock, David H.....	New Jersey.
123 Schuette, Edward E.....	North-west German.
124 Scott, William H.....	Ohio.
125 Shepherd, Thomas B.....	Northern New York.
126 Sherburn, Joseph A.....	Vermont.
127 Sims, Charles N.....	New York East.
128 Sinex, Thomas H.....	California.
129 Smith, Charles W.....	Pittsburgh.
130 Smith, Erastus, Jun.....	Utah.
131 Smith, William A.....	Rock River.
132 Snodgrass, Winfield C.....	West Virginia.
133 Springer, Craton.....	Central Illinois.
134 Stabler, Thomas.....	North Indiana.
135 Stanley, Timothy W.....	Ohio.
136 Steele, Samuel E.....	West Virginia.
137 Stevenson, Daniel.....	Kentucky.
138 Stover, Thomas.....	Pittsburgh.
139 Taylor, William.....	South India.
140 Tevis, John S.....	South-east Indiana.
141 Todd, Robert W.....	Wilmington.
142 Tunison, William.....	Newark.
143 Turner, Aaron.....	Indiana.
144 Upchurch, David H.....	Arkansas.
145 Utter, Russell D.....	North-west Indiana.
146 Van Clift, Asa J.....	Wyoming.
147 Walters, Luther M.....	Des Moines.
148 Ward, Scott.....	Lexington.
149 Ware, Daniel.....	Liberia.
150 Welch, John W.....	North Indiana.
151 Weller, Zaccheus S.....	Missouri.
152 White, Alvin G.....	Nebraska.
153 Wilson, Alfred B.....	Washington.
154 Wunderlich, Erhardt.....	Central German.
155 Young, Emerson K.....	Upper Iowa.

**ALPHABETICAL LIST OF LAY RESERVE DELEGATES.**

Delegates.	Conferences.
1 Adams, Alfred.....	Saint Louis.
2 Albright, Charles.....	Philadelphia.
3 Alling, Ebenezer T.....	Colorado.
4 Ashley, Alexander.....	Wyoming.
5 Ball, F. P.....	Vermont.
6 Baumgarten, Joachim.....	North-west German.
7 Bell, William.....	Washington.
8 Benton, John W.....	Genesee.
9 Bicknell, Zechariah L.....	Providence.
10 Boynton, Jonathan.....	Central Pennsylvania.
11 Booth, Samuel.....	New York East.
12 Bramall, George.....	California.
13 Brill, Addison.....	Northern New York.
14 Brisbane, Scipio.....	South Carolina.
15 Brothers, George.....	West Texas.
16 Bundy, Hezekiah S.....	Ohio.
17 Caldwell, Thomas H.....	Central Tennessee.
18 Callahan, Robert D.....	Kentucky.
19 Cameron, John H.....	Saint Louis.
20 Carney, John V.....	Troy.
21 Carver, Louise M.....	Nevada.
22 Cary, George W.....	North Ohio.
23 Causey, Peter F.....	Wilmington.
24 Chase, William.....	Vermont.
25 Cheeseman, George W.....	New York East.
26 Clark, Cyrus.....	Erie.
27 Clark, E.....	Kansas.
28 Clinton, Royal W.....	Wyoming.
29 Clouff, Larkin.....	Texas.
30 Corkish, John.....	Utah.
31 Crawford, Daniel B.....	North Indiana.
32 Cumback, Will.....	South-east Indiana.
33 Curry, William H.....	West Wisconsin.
34 Dawson, John F.....	Wilmington.
35 De Pauw, Washington C.....	Indiana.
36 Drew, William S.....	Minnesota.
37 Dunathan, David P.....	Central Ohio.

Delegates.	Conferences.
38 Durland, Thomas.....	New York.
39 Durston, Thomas W.....	Central New York.
40 Dwyer, Morris .....	Louisiana.
41 Easterly, Jacob P.....	Holston.
42 Eggleston, Rouse S .....	Georgia.
43 Elmore, Riverious P.....	West Wisconsin.
44 Emory, Matthew G.....	Baltimore.
45 Ericson, Edward H.....	North-west Swedish.
46 Faller, John.....	Chicago German.
47 Fancher, Enoch L.....	New York.
48 Ferry, George J.....	Newark.
49 Flanagan, George H.....	Virginia.
50 Follett, N. S.....	Kansas.
51 Ford, Dennis D.....	North-west Iowa.
52 Franklin, George P.....	Central Alabama.
53 Frazer, Albert .....	Mississippi.
54 French, E. C.....	West Wisconsin.
55 Frick, Conrad .....	Western German.
56 Gardner, Uriah S.....	Providence.
57 Genheimer, John P.....	Central German.
58 Gilman, Horace W.....	New Hampshire.
59 Givner, Ephraim X.....	Erie.
60 Goodrich, Luke H.....	Central Illinois.
61 Gorran, Jerome R.....	Illinois.
62 Grant, Emory L.....	Wisconsin.
63 Grant, Robert J.....	Michigan.
64 Hall, George .....	Missouri.
65 Hammond, Charles D.....	Troy.
66 Hanson, A.....	Central Illinois.
67 Hargrave, William R.....	North-west Indiana.
68 Harriman, Benjamin .....	Maine.
69 Haughey, Theodore P.....	Indiana.
70 Hawkins, Benjamin F.....	Alabama.
71 Hewitt, James H. H.....	East Maine.
72 Hill, James T.....	Mississippi.
73 Hines, Elizabeth J.....	Columbia River.
74 Hooker, Frederick .....	Minnesota.
75 Hoyt, John W.....	New England.
76 Hunter, John .....	East Ohio.
77 Hunt, Larkin H.....	North-west Indiana.
78 Jolus, Jackson.....	West Texas.
79 Johnson, J. Perry .....	Southern Illinois.
80 Joy, Thomas F.....	Central Ohio.



Delegates.	Conferences.
81 Kahlo, Henry .....	Central German.
82 Kincaid, William H.....	Pittsburgh.
83 King, John T.....	Savannah.
84 Kuck, John.....	North-west German.
85 Laporte, Margie.....	Little Rock.
86 Laylin, Lewis C.....	North Ohio.
87 Littlefield, Sylvester .....	Maine.
88 Logan, Thomas H.....	West Virginia.
89 Lunt, Orrington.....	Rock River.
90 M'Adams, H. H.....	South Kansas.
91 M'Pherrin, William.....	Des Moines.
92 M'Gee, James .....	Newark.
93 Mahin, John .....	Iowa.
94 Martin, Isaac T.....	Upper Iowa.
95 Martin, William.....	Tennessee.
96 Mecham, Homer C.....	South Kansas.
97 Meek, William M.....	Cincinnati.
98 Meyer, Frederic .....	East German.
99 Moore, Rodney M.....	Austin.
100 Mullikin, Edward W.....	Cincinnati.
101 Munk, Joseph A.....	Missouri.
102 Newland, John W.....	New Jersey.
103 Niebuhr, Louis A.....	Southern German.
104 Nicks, John J.....	Central New York.
105 Noble, Robert W.....	Montana.
106 Ocumpaugh, Edmund .....	Genesee.
107 Owen, Tubal C.....	Detroit.
108 Page, James D.....	New Hampshire.
109 Patty, John F.....	Louisiana.
110 Pearl, Joseph .....	Oregon.
111 Poenix, William R.....	North Carolina.
112 Potter, Henry.....	Des Moines.
113 Power, John C.....	Iowa.
114 Price, J. G.....	Texas.
115 Ray, John W.....	South-east Indiana.
116 Redding, Thomas B.....	North Indiana.
117 Roberts, David E.....	Kentucky.
118 Robinson, Calvin L.....	Florida.
119 Rohrbaugh, Callender .....	Southern Illinois.
120 Rudd, Henry .....	Arkansas.
121 Rynd, Charles H.....	Detroit.

Delegates.	Conferences.
122 Salladi, Jacob.....	Central Pennsylvania.
123 Schiafer, F.....	Saint Louis German.
124 Scott, Charles F.....	West Virginia.
125 Sheldon, J. C.....	Illinois.
126 Shoemaker, Lazarus D.....	Wyoming.
127 Sibley, Hiram L.....	Ohio.
128 Sieng Sen; Ling.....	Foo Chow.
129 Small, James W.....	Nebraska.
130 Smith, D. C.....	Saint Louis German.
131 Snell, Levi .....	Nebraska.
132 Speare, Alden.....	New England.
133 Spencerly, William.....	Rock River.
134 Talbot, Nathaniel .....	Lexington.
135 Tayler, Matthew B.....	East Ohio.
136 Thomas, Shadrach.....	South Carolina.
137 Trull, William R .....	Holston.
138 Turner, A.....	Washington.
139 Walters, Jacob H.....	Pittsburgh.
140 Webb, James E. G.....	Delaware.
141 Webber, Franklin R.....	East Maine.
142 Whiteman, John .....	Philadelphia.
143 Whiting, James W.....	California.
144 Wilson, Shepherd .....	Upper Iowa.
145 Wood, Henry.....	Michigan.
146 Woolen, Charles W.....	Southern Central.
147 Wright, John C.....	Northern New York.
148 Yard, William S.....	New Jersey.

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Ministerial Delegates..... 248

Lay Delegates..... 151

Total number of Delegates ..... 399

Ministerial Reserve Delegates..... 155

Lay Reserve Delegates..... 148

Total number of Reserve Delegates..... 303

# JOURNAL

OF THE

## GENERAL CONFERENCE OF 1880.

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SATURDAY MORNING, MAY 1.

May 1.  
FIRST DAY.

THE EIGHTEENTH DELEGATED GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH convened in Pike's Opera House, in the city of Cincinnati, Ohio, on the first day of May, Anno Domini eighteen hundred and eighty.

Opening of  
the General  
Conference.

*Bishops present,* LEVI SCOTT, MATTHEW SIMPSON, THOMAS BOWMAN, WILLIAM L. HARRIS, RANDOLPH S. FOSTER, ISAAC W. WILEY, STEPHEN M. MERRILL, EDWARD G. ANDREWS, and JESSE T. PECK.

Bishops  
present.

The Conference having been called to order at nine o'clock, by Bishop Scott, the thirty-fifth chapter of Isaiah was read by Bishop Foster. The hymn commencing—

Religious ex-  
ercises.

"Watchman, tell us of the night,"

was read by Bishop Merrill, after the singing of which prayer was offered by Joseph M. Trimble, of the Ohio Conference.

Bishop Andrews read the twelfth chapter of Hebrews, and Bishop Peck read the hymn commencing—

"See how great a flame aspires."

The hymn having been sung, Isaac S. Bingham, of the Northern New York Conference, led in prayer.

At this point Bishop Simpson took the chair and requested the Secretary of the last General Conference, George W. Woodruff, to call the roll; pending which Daniel Curry moved that an answer to the roll-call shall be considered as a satisfactory presentation of credentials, and the motion prevailed.

Roll call.

Credentials.

**May 1.**  
**FIRST DAY.**

The roll was called, and the following persons answered to their names:

**ALABAMA.**

**Alabama.**

*Clerical:* James L. Freeman.

*Lay:* Benajah Sheets.

**ARKANSAS.**

**Arkansas.**

*Clerical:* Thomas B. Ford.

*Lay:* Walter W. Brashear.

**AUSTIN.**

**Austin.**

*Clerical:* William Brush.

*Lay:* John A. Mann.

**BALTIMORE.**

**Baltimore.**

*Clerical:* Job A. Price, William S. Edwards, John Lanahan, Luther T. Widerman.

*Lay:* Benjamin F. Parlett.

**CALIFORNIA.**

**California.**

*Clerical:* Henry B. Heacock, Christian H. Afflerbach.

*Lay:* Joseph F. Lamdin, David Tuthill.

**CENTRAL  
ALABAMA.**

**Central Alabama.**

*Clerical:* Peter C. Louis.

*Lay:* Samuel J. B. Carter.

**CENTRAL  
GERMAN.**

**Central German.**

*Clerical:* William Nast, Henry G. Lich.

*Lay:* Henry C. Dickhaut, Louis Hartmann.

**CENTRAL  
ILLINOIS.**

**Central Illinois.**

*Clerical:* Francis M. Chaffee, William H. Hunter, George R. Palmer, Hugh M. Laney.

*Lay:* David M'Williams.

**CENTRAL  
NEW YORK.**

**Central New York.**

*Clerical:* Luke C. Queal, Erastus O. Haven, Orris H. Warren, Benjamin Shove.

**CENTRAL  
OHIO.**

**Central Ohio.**

*Clerical:* Alexander Harmount, Park S. Donelson, Leroy A. Belt.

*Lay:* William Lawrence.

## Central Pennsylvania.

May 1.  
FIRST DAY.  
CENTRAL  
PENNSYL-  
VANIA.

*Clerical:* William W. Evans, Silas C. Swallow, James C. Clarke, David S. Monroe, Finley B. Riddle.

*Lay:* Hugh Pitcairn.

## Central Tennessee.

CENTRAL  
TENNESSEE.

*Clerical:* Otis O. Knight.

*Lay:* Alvin Hawkins.

## Chicago German.

CHICAGO  
GERMAN.

*Clerical:* Christian A. Loeber.

*Lay:* Louis Appel.

## Cincinnati.

CINCINNATI.

*Clerical:* John M. Walden, William L. Hypes, Charles H. Payne, William I. Fee.

*Lay:* Edward Sargent.

## Colorado.

COLORADO.

*Clerical:* Benjamin F. Crary.

## Columbia River

COLUMBIA  
RIVER.

*Clerical:* Daniel G. Strong.

*Lay:* Jonas W. Brown.

## Delaware.

DELAWARE.

*Clerical:* William F. Butler.

*Lay:* Abraham Murray.

## Des Moines.

DES MOINES.

*Clerical:* Luther M. Walters, Alvah J. Andres, Mahlon D. Collins.

*Lay:* Conduce H. Gatch, Lew E. Darrow.

## Detroit.

DETROIT.

*Clerical:* James S. Smart, Arthur Edwards, William H. Shier, Alanson R. Bartlett, John Russell.

## East German.

EAST  
GERMAN.

*Clerical:* Louis Wallon.

*Lay:* Henry Weseman.

## East Maine.

EAST MAINE.

*Clerical:* Benjamin S. Arey, George R. Palmer.

May 1.  
FIRST DAY.  
EAST OHIO.

**East Ohio.**

*Clerical:* Joseph M. Carr, Leland W. Day, Allen H. Norcross, Anthony W. Butts, Moses Hill, Stephen F. Minor.

*Lay:* Lewis Miller, Joseph D. Taylor.

ERIE.

**Erie.**

*Clerical:* Alfred Wheeler, Theodore L. Flood, Amos N. Craft, David Latshaw.

*Lay:* Peter A. Laffer, Ralph H. Hall.

FLORIDA.

**Florida.**

*Clerical:* Samuel B. Darnell.

FOOCHOW.

**Foochow.**

*Clerical:* Stephen L. Baldwin.

GENESEE.

**Genesee.**

*Clerical:* De Witt C. Huntington, Sandford Hunt, John B. Wentworth, George W. Paddock, Edwin J. Hermans, Kasimer P. Jervis, William H. De Puy.

GEORGIA.

**Georgia.**

*Clerical:* Erasmus Q. Fuller.

*Lay:* Hicks Martin.

GERMANY  
AND SWITZ-  
ERLAND.

**Germany and Switzerland.**

*Clerical:* Ludwig Nippert.

HOLSTON.

**Holston.**

*Clerical:* John W. Mann, John F. Spence.

*Lay:* Caleb B. French.

ILLINOIS.

**Illinois.**

*Clerical:* William S. Prentice, Hiram Buck, William H. Webster, William R. Goodwin, William H. H. Adams, Jacob G. Little.

*Lay:* Philip G. Gillett, Joseph H. Clark.

INDIANA.

**Indiana.**

*Clerical:* Joseph S. Woods, John J. Hight, William M'K. Hester.

*Lay:* James F. Lindley.

**Iowa.****May 1.**  
**FIRST DAY.**  
**IOWA.***Clerical:* John W. McDonald, Isaiah A. Bradrick,  
James B. Blakeney.*Lay:* Frank T. Campbell, William Wilson, Jun.**Kansas.****KANSAS.***Clerical:* Werter R. Davis, Joseph Denison, Richard A. Caruthers.*Lay:* H. H. Taylor, Ira I. Taber.**Kentucky.****KENTUCKY.***Clerical:* John D. Walsh, Benjamin A. Stubbins.*Lay:* Amos Shinkle, Vincent Boreing.**Lexington.****LEXINGTON.***Clerical:* Edward W. S. Hammond.*Lay:* Clark R. Mack.**Little Rock.****LITTLE  
ROCK.***Clerical:* William H. Crawford.*Lay:* Asa L. Richmond.**Louisiana.****LOUISIANA.***Clerical:* Emperor Williams, Joseph C. Hartzell.*Lay:* Graham Bell.**Michigan.****MICHIGAN.***Clerical:* John M. Reid, Isaac Taylor, Francis D. Hemenway, William H. Perrine, John W. Miller.*Lay:* Philo H. Crippen, John W. Moon.**Minnesota.****MINNESOTA.***Clerical:* James F. Chaffee, David C. John.*Lay:* Thomas M. Harrison.**Mississippi.****MISSISSIPPI.***Clerical:* John W. Dunn.*Lay:* Larkin C. Deshazo, John A. W. Moore.**Missouri.****MISSOURI.***Clerical:* John T. Boyle, William H. Turner,  
Thomas J. Ferril.**Montana.****MONTANA.***Lay:* William W. Van Orsdel.

**May 1.**  
**FIRST DAY.**  
**NEBRASKA.**

**Nebraska.**

*Clerical:* Henry T. Davis, Thomas B. Lemon.  
*Lay:* Thomas L. Griffey, Charles C. White.

**NEWARK.**

**Newark.**

*Clerical:* John F. Hurst, James N. FitzGerald, David W. Bartine, Solomon Parsons.  
*Lay:* Jacob C. Allen, Theodore Y. Kinne.

**N. ENGLAND.**

**New England.**

*Clerical:* William Butler, Samuel F. Upham, Willard F. Mallalieu, Charles S. Rogers, Joseph Cummings.  
*Lay:* James P. Magee.

**N. HAMPSHIRE.**

**New Hampshire.**

*Clerical:* George J. Judkins, Daniel C. Knowles.

**N. JERSEY.**

**New Jersey.**

*Clerical:* Jacob B. Graw, William W. Moffett, George B. Wight, Charles E. Hill.  
*Lay:* Jesse H. Diverty.

**NEW YORK.**

**New York.**

*Clerical:* Cyrus D. Foss, Aaron K. Sanford, Milton S. Terry, George S. Hare, William H. Ferris.  
*Lay:* Henry C. Connolly, Stephen Barker.

**NEW YORK EAST.**

**New York East.**

*Clerical:* Daniel Curry, James M. Buckley, Daniel A. Goodsell, George W. Woodruff, Albert S. Graves, Levi S. Weed.  
*Lay:* George I. Seney, George G. Reynolds.

**NORTH CAROLINA.**

**North Carolina.**

*Lay:* Matthew M. Alston.

**NORTHERN NEW YORK.**

**Northern New York.**

*Clerical:* Isaac S. Bingham, Sidney O. Barnes, Charles W. Bennett, Samuel Call, Lafayette D. White.  
*Lay:* Jacob Hunt, Mannister Worts.

**NORTH INDIA.**

**North India.**

*Lay:* Ram Chandra Bose.

**NORTH INDIANA.**

**North Indiana.**

*Clerical:* Abijah Marine, Marmaduke H. Mendenhall, Ezra F. Hasty, Almon Greenman.  
*Lay:* John Arnold, Charles C. Binkley.



## North Ohio.

May 1.  
FIRST DAY.  
N. OHIO.*Clerical:* Francis S. Hoyt, George Mather, Samuel Mower.*Lay:* Horace Benton, Joseph D. Stubbs.

## North-west German.

NORTH-WEST  
GERMAN.*Clerical:* William Schreiner, Friedrich Kopp.*Lay:* H. H. Klaus, Henry Lillie.

## North-west Indiana.

NORTH-WEST  
INDIANA.*Clerical:* James W. Green, Isaac W. Joyce, John H. Cissell.*Lay:* Clement Studebaker.

## North-west Iowa.

NORTH-WEST  
IOWA.*Clerical:* Louis Hartsough.*Lay:* John R. Lemon.

## North-west Swedish.

NORTH-WEST  
SWEDISH.*Clerical:* Andrew J. Anderson.*Lay:* August W. Berggren.

## Norway.

NORWAY.

*Clerical:* Martin Hansen.

## Ohio.

OHIO.

*Clerical:* Joseph M. Trimble, Isaac F. King, Samuel M. Bright, Thomas R. Taylor.*Lay:* Mills Gardner.

## Oregon.

OREGON.

*Clerical:* Philip M. Starr.

## Philadelphia.

PHILADEL-  
PHIA.*Clerical:* Henry W. Warren, William J. Paxson, William Swindells, Jacob Todd, George Cummins.

## Pittsburgh.

PITTSBURGH

*Clerical:* Thomas N. Boyle, James A. Miller, Henry L. Chapman, John W. Baker.*Lay:* Moses A. Ross.

## Providence.

PROVIDENCE

*Clerical:* John W. Willett, Daniel A. Whedon, Micah J. Talbot, Henry D. Robinson.*Lay:* George M. Eddy, Smith S. Talcott.

May 1.  
FIRST DAY.  
ROCK RIVER

### Rock River.

*Clerical:* Charles H. Fowler, Luke Hitchcock, Robert M. Hatfield, Samuel A. W. Jewett, Nathan H. Axtell.

*Lay:* Oliver H. Horton, Edgar P. Cook.

ST. LOUIS.

### Saint Louis.

*Clerical:* Benjamin St. James Fry, William Stephens.

*Lay:* Edwin O. Stannard, Louis M. Murphy.

ST. LOUIS  
GERMAN.

### Saint Louis German.

*Clerical:* John Schlagenhauf.

*Lay:* George W. Marquardt.

SAVANNAH.

### Savannah.

*Clerical:* Charles O. Fisher.

*Lay:* William H. Crogman.

SOUTH CAR-  
OLINA.

### South Carolina.

*Clerical:* Alonzo Webster.

*Lay:* Mitchell K. Holloway, William Cook.

SOUTH-EAST  
INDIANA.

### South-east Indiana.

*Clerical:* Lewis G. Adkinson, George L. Curtiss.

*Lay:* John R. Goodwin.

SOUTHERN  
CALIFORNIA.

### Southern California.

*Clerical:* Asahel M. Hough.

*Lay:* Cyrus H. Bradley.

SOUTHERN  
GERMAN.

### Southern German.

*Clerical:* Charles Urbantke.

*Lay:* Frederic Blumberg.

SOUTHERN  
ILLINOIS.

### Southern Illinois.

*Clerical:* John W. Locke, Thomas H. Herdman, Benjamin R. Pierce.

*Lay:* Charles T. Pace, James A. Locke.

SOUTH  
INDIA.

### South India.

*Clerical:* James M. Thoburn.

*Lay:* William F. Oldham.

SOUTH  
KANSAS.

### South Kansas.

*Clerical:* Bernard Kelley, Daniel P. Mitchell, Samuel E. Pendleton.

*Lay:* Francis R. Chrisman.

May 1.  
FIRST DAY.  
TENNESSEE.

### Tennessee.

*Clerical:* Hilary W. Key.

*Lay:* Charles E. Alexander.

### Texas.

TEXAS.

*Clerical:* Vance M. Cole, William B. Pullam.

*Lay:* Gabriel Todd.

### Troy.

TROY.

*Clerical:* William H. Hughes, Samuel M'Kean,  
Homer Eaton, Lorenzo Marshall, John W. Thompson,  
John M. Webster.

*Lay:* Henry M. Seely, Joseph Hillman.

### Upper Iowa.

UPPER  
IOWA.

*Clerical:* Emory Miller, Alpha J. Kynett, Richard  
Swearingen, Frederick C. Wolfe.

*Lay:* William F. Johnston, William S. Scott.

### Utah.

UTAH.

*Clerical:* Thomas C. Iliff.

*Lay:* Jacob S. Boreman.

### Vermont.

VERMONT.

*Clerical:* Hazelton A. Spencer, Pliny N. Granger, J.  
Durkee Beeman.

### Virginia.

VIRGINIA.

*Clerical:* Joseph S. Wickline.

*Lay:* Elisha P. Phelps.

### Washington.

WASHINGTON.

*Clerical:* Perry G. Walker, Henry A. Carroll.

*Lay:* Philip T. Gross, Henry Clay.

### West Texas.

WEST  
TEXAS.

*Clerical:* Samuel Gates, Charles L. Madison.

*Lay:* Richard Dukes, Balets E. Lott.

### West Virginia.

WEST  
VIRGINIA.

*Clerical:* Thomas B. Hughes, John R. Thompson,  
James L. Clark.

*Lay:* Waitman T. Willey.

**May 1.**

FIRST DAY.

WEST

WISCONSIN.

**West Wisconsin.**

*Clerical:* William Hamilton, William Haw, James Lawson.

*Lay:* William H. Curry.

WESTERN  
GERMAN.**Western German.**

*Clerical:* John A. Reitz.

*Lay:* Andrew Gemecker.

WILMING-  
TON.**Wilmington.**

*Clerical:* Lucius C. Matlack, Charles Hill.

*Lay:* Thomas B. Coursey.

WISCONSIN.

**Wisconsin.**

*Clerical:* Lucius N. Wheeler, William P. Stowe, Oliver J. Cowles, John H. Johnston.

WYOMING.

**Wyoming.**

*Clerical:* William H. Olin, David Copeland, Young C. Smith, William Bixby.

George W.  
Woodruff  
elected  
Secretary  
by acclama-  
tion.

On motion of Daniel Curry, George W. Woodruff was elected Secretary by acclamation, and, on motion of Alpha J. Kynett, he was granted the privilege of nominating his assistants.

General Con-  
ference wel-  
comed by  
Bishop Wi-  
lev.  
Response by  
Bishop  
Simpson.

Bishop Wiley, on behalf of the citizens of Cincinnati, welcomed the General Conference to the city, and, on motion of the Secretary, Bishop Simpson responded on behalf of the Conference.

Rules of last  
Conference  
adopted.

On motion of Sandford Hunt, the rules of the last General Conference were adopted by the present Conference until otherwise ordered.

Reserve Del-  
egates.

It was directed that where the regular delegates could not be present, the names of the reserve delegates should be inserted upon the roll.

In accordance with this action the following changes were made:

Des Moines: Luther M. Walters, in place of Thomas S. Berry, deceased. Alvah J. Andres in place of Jacob M. Holmes, deceased.

Minnesota: Thomas M. Gossard, in place of William M'Kinley.

West Wisconsin: William H. Curry, in place of John F. Kingston.

Louisiana: John F. Patty, in place of W. D. Smith.

Erastus O. Haven, Chairman of a Committee appointed by the last General Conference to prepare a Plan of Organization for adoption by this Conference, presented the following:

May 1.  
FIRST DAY.

Report of  
Committee  
on Plan of  
Organiza-  
tion.

A careful examination of the Journals and Reports of the proceedings of the General Conferences shows that much time has been consumed in the appointment and organization of committees; in obtaining the consent of the Conference to the change of members in the several delegations, and the consequent changes in the membership of the several committees, and in the ordering of special committees, and in obtaining their appointment and organization. During the last General Conference two resolutions were adopted, which suggested that an improvement in the organization of committees is desirable, and is believed to be possible. The first resolution was unanimously adopted on the twenty-third day of the session, as follows:

"*Resolved*, That the Chairmen of the several Standing Committees of this body be, and they hereby are, appointed a committee to devise, if possible, some plan which we may recommend to the favorable consideration of the General Conference of 1880 for the more speedy and efficient organization of the Standing Committees and of the Conference."

The Chairmen not having made a report, the following resolution was adopted, without dissent, on the last day of the session:

"*Resolved*, That the Chairmen of the Standing Committees be, and they hereby are, instructed to prepare a plan to improve the list of Standing Committees, and suggest a method for their speedy organization, and publish it in our newspapers previous to the meeting of the General Conference of 1880."

In accordance with this resolution, the Committee designated—namely, Bishop E. G. Andrews, Morris D'C. Crawford, Hiram Price, Erastus O. Haven, John M. Walden, Cyrus D. Foss, Amos Shinkle, Daniel Curry, Clinton B. Fisk, and D. N. Cooley—have carefully considered the subject, and have embodied their conclusions in the resolutions herewith submitted:

We have found that all the General Conferences, from 1812 to 1876, have been accustomed to appoint Standing Committees, to consist of one from each Annual Conference. We find, also, that as the Annual Conferences increase in number, objections have arisen to these committees both on account of their number and on account of their great size, now consisting of about ninety members each, instead of eight members each, as at first.

As there would be some advantages in having Standing Committees of one from each Annual Conference, as heretofore, to consider certain important subjects, we recommend that five large committees of this kind be appointed, instead of from ten to twelve, as has usually been the case.

And as there are twelve General Conference Districts, comprising about an equal number of delegates, we recommend that the Standing Committees to consider the benevolent and other connectional objects be composed of three delegates from each General Conference District.

To avoid loss of time in debating about and ordering special committees one at a time, we recommend that those hereinafter named be constituted at the beginning of the session by selecting for each committee one delegate from each General Conference District.

We also recommend that the Committee on Correspondence with

**May 1.** Fraternal Bodies and the Committee on Rules of Order be composed of seven members each, appointed by the Bishops, and that the Secretaries of the General Conference and the Agents of the Book Concerns be a Committee on Publishing a Manual.

FIRST DAY.

This will make a list of twenty-four committees—a smaller number than served in the last General Conference—five of about ninety members each, seven of thirty-six members each, nine of twelve members each, and the three smaller ones last named, all ordered by one resolution. These committees will probably be sufficient to consider and prepare all the business of the General Conference.

We therefore respectfully recommend the adoption of the following resolutions:

1. *Resolved*, That the Rules of Order of the last General Conference be adopted for the government of this General Conference, until otherwise ordered.

2. That the General Conference hereby orders the appointment of committees to serve during the Conference, and to consider and report upon business that may be referred to them, as follows:

(a) Five Standing Committees of one member from each Annual Conference, to be designated by the delegates of the same:

1. On Episcopacy;
2. On Itinerancy;
3. On Book Concern;
4. On Lay Representation;

5. On Boundaries—(the Chairman of this committee, as ordered in the Discipline, to be one of the Bishops.)

(b) Seven Standing Committees, to consist of three members from each General Conference District, to be nominated by the delegates of the Conferences in such districts;

1. On Revisals;
2. On Missions;
3. On Education;
4. On Church Extension;
5. On Sunday-Schools and Tracts;
6. On Freedmen and our Work in the Southern States;
7. On the State of the Church;

(c) Nine Special Committees, to consist of one member from each of the General Conference Districts, to be nominated by the delegates thereof:

1. On Memorial Services, and Times and Modes of Receiving Delegates from Fraternal Bodies;
2. On Pastoral Address;
3. On Judiciary;
4. On Observance of the Sabbath;
5. On Temperance;
6. On Nomination of Trustees and other Officers, according to instruction;
7. On Code of Ecclesiastical Jurisprudence;
8. On American Bible Society;
9. On Expenses of Delegates.

(d) Two Special Committees, of seven members each, appointed by the Bishops;

1. On Correspondence with Fraternal Bodies;
2. On Rules of Order.

(e) A Committee on publishing a Manual for the General Conference, composed of the Secretaries and Agents of the Book Concerns.

3. That immediately after the adoption of the above plan, the General Conference proceed to constitute the five committees, consisting of one member from each Annual Conference, the members being nominated as above provided.

4. That as soon thereafter as practicable the delegates from each of the General Conference Districts meet, and select by ballot the members of the sixteen committees which are based on said districts, and report the same to General Conference for confirmation.

5. That all the committees, except those appointed by the Bishops, shall organize by the selection of a Chairman and Secretary, as the General Conference shall direct.

**May 1.**  
**FIRST DAY.**

William H. Perrine offered the following substitute, which was laid on the table :

Substitute  
offered.

1. *Resolved*, That the General Conference hereby orders the appointment of Standing and Special Committees to serve during the Conference, and to consider and report on business that may be referred to them as follows:

(a.) Three Standing Committees of one member of each Annual Conference, to be designated by the delegates thereof, on Episcopacy, on State of the Church, on Boundaries.

(b.) Sixteen Standing Committees to consist of two members from each General Conference District, to be appointed by the Board of Bishops: on Judicial Conferences, on Itinerancy, on Lay Representation, on the Book Concern, on Revisals, on Missions, on Education, on Church Extension, on Sunday-schools and Tracts, on Freedmen and our Southern Work, on Memoirs, on Memorials and Petitions, on Dispatch of Business, on Expenses, on Credentials, on Fraternal Relations.

(c.) Six Special Committees, to consist of one member from each of the General Conference Districts, also to be appointed by the Board of Bishops: on Sanctity of the Sabbath, on Temperance, on American Bible Society, on Nomination of Trustees and Boards, on Rules of Order, on Code of Ecclesiastical Jurisprudence.

(d.) Also a Special Committee on Publication of Manual for the General Conference, to be composed of the Secretaries of the Conference and Agents of the Book Concern.

That immediately after the adoption of the above plan the General Conference shall proceed to constitute the three committees consisting of one member from each Annual Conference, the members being nominated as above provided.

That the Chairmen of all committees appointed by the Bishops shall be the person first named on the committee.

That all the committees, except those appointed by the Bishops, shall proceed to organize by the selection of a Chairman and Secretary, as the General Conference may direct.

On motion of Kasimer P. Jervis, the report of the Committee was laid on the table.

Report laid  
on table.

The Secretary presented the following nominations for Assistant Secretaries, namely:

Assistant  
Secretaries.

David S. Monroe, of the Central Pennsylvania Conference; Isaac S. Bingham, of the Northern New York; Lew E. Darrow, of the Des Moines; George Mather, of the North Ohio; Henry B. Heacock, of the California; and James P. Magee, of the New England; and they were confirmed by the Conference.

**May 1.**

FIRST DAY.

Invitation  
from the  
Y. M. C. A.Drawing of  
seats.

A communication was read from the Young Men's Christian Association, inviting the Conference to visit their rooms.

Isaac S. Bingham presented the following resolution, which was agreed to:

*Resolved*, That the Conference now proceed to draw for seats by delegations, and that the following order be observed, to wit:

1. The names of the several Conferences shall be written on separate cards or slips of paper, and placed in a hat. The cards thus prepared shall be thoroughly mixed and drawn one by one by the Secretary and two other persons to be appointed by the chair.

2. When the name of a Conference shall be drawn and announced, the chairman, or any member of the delegation, shall arise and announce the number of the delegation he represents, and at once proceed, with his colleagues, to select the seats required, which shall be contiguous to each other.

Bar of Con-  
ference.

On motion of John M. Reid, the bar of the Conference was fixed so as to include all the seats within the aisle passing the rear of the circle.

Drawing of  
seats.

The Conference then proceeded to choose seats, Joseph M. Trimble and Robert M. Hatfield having been appointed to assist the Secretary, as required by the resolutions adopted.

Adjournm't.

Pending the selection of seats, Conference adjourned with the benediction by Robert M. Hatfield.

**May 3.**SECOND  
DAY.

Morning.

**MONDAY MORNING, MAY 3.**

Conference met at nine o'clock A.M., Bishop Bowman in the chair.

Religious  
exercises.

The religious services were conducted by Lucius C. Matlack, of the Wilmington Conference.

Roll of  
Absentees  
called.

The Secretary called the roll of absentees, and, on motion, the further calling of the roll was dispensed with. John W. Hoyt, lay reserve delegate from New England Conference, was substituted for Emerson Warner, who was not present.

Journal  
approved.  
Drawing of  
seats.

Saturday's Journal was read and approved.

Homer Eaton moved that the Conference further proceed to draw seats, which motion prevailed.

Bar  
extended.

On motion of John Lanahan, the bar was extended so as to include certain additional seats.

Standing  
Commit-  
tees.

Lucius C. Matlack offered the following:

*Resolved*, That the General Conference proceed to appoint the following committees, which shall consist respectively of one



delegate from each Annual Conference, to be nominated at once by each delegation, namely: On Episcopacy, on Itinerancy, on Book Concern, on Lay Representation, on Boundaries, on Revisals, on Missions, on Education, on Church Extension, on Sunday-schools and Tracts, on Freedmen's Aid and Southern Work, on the State of the Church.

May 3.  
SECOND  
DAY.  
Morning.

Kasimer P. Jervis moved to amend by striking out the words "at once."

Samuel A. W. Jewett offered the following substitute, which was laid on the table:

*Resolved*, That this General Conference now complete its organization by appointing Standing Committees as here specified. The Committees on Episcopacy, Itinerancy, Revisals, Lay Representation, Boundaries, Book Concern, and Missions. The Committees on Education, Church Extension, Freedmen, Sunday-schools and Tracts, The State of the Church, and Appeals shall be composed of three members from each General Conference District, nominated by the united action of the delegations of the districts.

Daniel Curry moved the adoption of the following, as a substitute for the whole:

*Resolved*, That we now proceed to fill the following Committees of one from each Conference, to wit: Episcopacy, Itinerancy, Missions, Education, Revisals, Sunday-schools and Tracts, Church Extension, Freedmen, Book Concern.

On motion of John Lanahan, the previous question was ordered, and the substitute was adopted.

William Lawrence offered the following, which was laid on the table:

*Resolved*, That the several Annual Conferences shall furnish to the Secretary as soon as practicable the names of persons selected for the several committees ordered to be appointed.

James S. Smart offered the following, which was also laid on the table:

Book  
Concern.

*Whereas*, The administration of the Book Agents, the Book Committee, Editors, and all others connected with our publishing business, is to come before the Committee on the Book Concern for review, and is essentially of a secular character, therefore,

*Resolved*, That the various delegations in making nominations for the Standing Committees are instructed to nominate for this Committee members who are not officially connected with the Book Concern, and, as far as practicable, laymen of experience in secular affairs.

Conference then proceeded to constitute the Standing Committees as follows, namely:

#### EPISCOPACY.

Episcopacy.

James L. Freeman,  
Thomas B. Ford,

Alabama.  
Arkansas.

**May 3.**SECOND  
DAY.*Morning.*

William Brush,	Austin.
Job A. Price,	Baltimore.
Henry B. Heacock,	California.
Peter C. Louis,	Central Alabama.
Henry G. Lich,	Central German.
Francis M. Chaffee,	Central Illinois.
Luke C. Queal,	Central New York.
Alexander Harmount,	Central Ohio.
Wm. W. Evans,	Central Pennsylvania.
Otis O. Knight,	Central Tennessee.
Christian A. Loeber,	Chicago German.
John M. Walden,	Cincinnati.
Benjamin F. Crary,	Colorado.
Daniel G. Strong,	Columbia River.
William F. Butler,	Delaware.
Mahlon D. Collins,	Des Moines.
James S. Smart,	Detroit.
Louis Wallon,	East German.
Benjamin S. Arey,	East Maine.
Joseph M. Carr,	East Ohio.
Alfred Wheeler,	Erie.
Samuel B. Darnell,	Florida.
Stephen L. Baldwin,	Foochow.
DeWitt C. Huntington,	Genesee.
Erasmus Q. Fuller,	Georgia.
Ludwig Nippert,	Germany and Switzerland.
John F. Spence,	Holston.
Hiram Buck,	Illinois.
Joseph S. Woods,	Indiana.
James B. Blakeney,	Iowa.
Werter R. Davis,	Kansas.
John D. Walsh,	Kentucky.
Edw. W. S. Hammond,	Lexington.
James S. Payne,	Liberia.
William H. Crawford,	Little Rock.
Emperor Williams,	Louisiana.
Ammi S. Ladd,	Maine.
John M. Reid,	Michigan.
James F. Chaffee,	Minnesota.
James M. Shumpert,	Mississippi.
John T. Boyle,	Missouri.
Hugh Duncan,	Montana.

**May 3.**  
SECOND  
DAY.  
*Morning.*

	Henry T. Davis,	Nebraska.
	John D. Hammond,	Nevada.
10	John F. Hurst,	Newark.
12	William Butler,	New England.
	George J. Judkins,	New Hampshire.
11	Clinton B. Fisk,	New Jersey.
10	Cyrus D. Foss,	New York.
9	Daniel Curry,	New York East.
	Wilson W. Morgan,	North Carolina.
	Lafayette D. White,	Northern New York.
	Edward Cunningham,	North India.
	Abijah Marine,	North Indiana.
6	Francis S. Hoyt,	North Ohio.
	William Schreiner,	North-west German.
	James W. Greene,	North-west Indiana.
	John R. Lemon,	North-west Iowa.
	Andrew J. Anderson,	North-west Swedish.
	Martin Hansen,	Norway.
	Joseph M. Trimble,	Ohio.
	Philip M. Starr,	Oregon.
7	Henry W. Warren,	Philadelphia.
6	Thomas N. Boyle,	Pittsburgh.
	John W. Willett,	Providence.
5	Charles H. Fowler,	Rock River.
4	Benj. St. James Fry,	Saint Louis.
	John Schlagenhauf,	Saint Louis German.
	Charles O. Fisher,	Savannah.
	Joshua E. Wilson,	South Carolina.
	Louis G. Adkinson,	South-east Indiana.
	Asahel M. Hough,	Southern California.
	William G. Matton,	Southern Central.
	Charles Urbantke,	Southern German.
	John W. Locke,	Southern Illinois.
2	James M. Thoburn,	South India.
	Bernard Kelley,	South Kansas.
	Bengt A. Carlson,	Sweden.
	Hilary W. Key,	Tennessee.
	Vance M. Cole,	Texas.
	Wm. H. Hughes,	Troy.
	Emory Miller,	Upper Iowa.
	Thomas C. Iliff,	Utah.
	Hazelton A. Spencer,	Vermont.

**May 3.**  
SECOND  
DAY.  
*Morning.*

Joseph S. Wickline,	Virginia.
Henry A. Carroll,	Washington.
Samuel Gates,	West Texas.
Thomas B. Hughes,	West Virginia.
Wm. Hamilton,	West Wisconsin.
John A. Reitz,	Western German.
Lucius C. Matlack,	Wilmington.
Oliver J. Cowles,	Wisconsin.
Wm. H. Olin,	Wyoming.

*Itinerancy.*

ITINERANCY.

James L. Freeman,	Alabama.
Thomas B. Ford,	Arkansas.
William Brush,	Austin.
John Lanahan,	Baltimore.
Christian H. Afflerbach,	California.
Samuel J. B. Carter,	Central Alabama.
Henry G. Lich,	Central German.
George R. Palmer,	Central Illinois.
Orris H. Warren,	Central New York.
Park S. Donelson,	Central Ohio.
Silas C. Swallow,	Central Pennsylvania.
Otis O. Knight,	Central Tennessee.
Christian A. Loeber,	Chicago German.
William L. Hypes,	Cincinnati.
Benj. F. Crary,	Colorado.
Jonas W. Brown,	Columbia River.
Abraham Murray,	Delaware.
Conduce H. Gatch,	Des Moines.
William H. Shier,	Detroit.
Louis Wallon,	East German.
George R. Palmer,	East Maine.
Stephen F. Minor,	East Ohio.
Theodore L. Flood,	Erie.
Samuel B. Darnell,	Florida.
Stephen L. Baldwin,	Foochow.
John B. Wentworth,	Genesee.
Erasmus Q. Fuller,	Georgia.
Ludwig Nippert,	Germany and Switzerland.
Caleb B. French,	Holston.
Hiram Buck,	Illinois.
John J. Hight,	Indiana.

**May 3**  
**SECOND**  
**DAY.**  
*Morning.*

John W. McDonald,	Iowa.
Joseph Denison,	Kansas.
John D. Walsh,	Kentucky.
Clark R. Mack,	Lexington.
James S. Payne,	Liberia.
Wm. H. Crawford,	Little Rock.
John F. Patty,	Louisiana.
William S. Jones,	Maine.
Isaac Taylor,	Michigan.
David C. John,	Minnesota.
John W. Dunn,	Mississippi.
William H. Turner,	Missouri.
Hugh Duncan,	Montana.
Thomas L. Griffey,	Nebraska.
J. D. Hammond,	Nevada.
James N. FitzGerald,	Newark.
Samuel F. Upham,	New England.
Daniel C. Knowles,	New Hampshire.
William W. Moffett,	New Jersey.
John P. Newman,	New York.
James M. Buckley,	New York East.
Wilson W. Morgan,	North Carolina.
Sidney O. Barnes,	Northern New York.
Edward Cunningham,	North India.
Ezra F. Hasty,	North Indiana.
Samuel Mower,	North Ohio.
Friedrich Kopp,	North-west German.
Isaac W. Joyce,	North-west Indiana.
Lewis Hartsough,	North-west Iowa.
Andrew J. Anderson,	North-west Swedish.
Martin Hansen,	Norway.
Isaac F. King,	Ohio.
Edward J. Northrup,	Oregon.
William J. Paxson,	Philadelphia.
James A. Miller,	Pittsburgh.
Daniel A. Whedon,	Providence.
Robert M. Hatfield,	Rock River.
William Stephens,	Saint Louis.
Henry Naumann,	Saint Louis German.
William H. Crogman,	Savannah.
Edward Cooke,	South Carolina.
George L. Curtiss,	South-east Indiana.

**May 3.**  
SECOND.  
DAY.  
*Morning.*

Cyrus H. Bradley,	Southern California.
William G. Matton,	Southern Central.
Charles Urbantke,	Southern German.
Benjamin R. Pierce,	Southern Illinois.
James M. Thoburn,	South India.
Daniel P. Mitchell,	South Kansas.
Bengt A. Carlson,	Sweden.
Charles E. Alexander,	Tennessee.
Wm. B. Pullam,	Texas.
Samuel M'Kean,	Troy.
Emory Miller,	Upper Iowa.
Jacob S. Boreman,	Utah.
Hazelton A. Spencer,	Vermont.
Elisha P. Phelps,	Virginia.
Perry G. Walker,	Washington.
Charles L. Madison,	West Texas.
James L. Clark,	West Virginia.
William Haw,	West Wisconsin.
John A. Reitz,	Western German.
Arthur W. Milby,	Wilmington.
Lucius N. Wheeler,	Wisconsin.
David Copeland,	Wyoming.

**Missions.**

**MISSIONS.**

James L. Freeman,	Alabama.
Walter W. Brashcar,	Arkansas.
John A. Mann,	Austin.
Milton G. Urner,	Baltimore.
Henry B. Heacock,	California.
Peter C. Louis,	Central Alabama.
William Nast,	Central German.
William H. Hunter,	Central Illinois.
Benjamin Shove,	Central New York.
Leroy A. Belt,	Central Ohio.
James C. Clarke,	Central Pennsylvania.
Otis O. Knight,	Central Tennessee.
Louis Appel,	Chicago German.
Charles H. Payne,	Cincinnati.
Benjamin F. Crary,	Colorado.
Daniel G. Strong,	Columbia River.
William F. Butler,	Delaware.
Luther M. Walters,	Des Moines.

**May 3.****SECOND****DAY.***Morning.*

Alanson R. Bartlett,	Detroit.
Louis Wallon,	East German.
Benjamin S. Arey,	East Maine.
Joseph D. Taylor,	East Ohio.
Theodore L. Flood,	Erie.
Samuel B. Darnell,	Florida.
Stephen L. Baldwin,	Foochow.
Sandford Hunt,	Genesee.
Hicks Martin,	Georgia.
Ludwig Nippert,	Germany and Switzerland.
John W. Mann,	Holston.
William H. Webster,	Illinois.
James F. Lindley,	Indiana.
James B. Blakeney,	Iowa.
Richard A. Caruthers,	Kansas.
Vincent Boreing,	Kentucky.
Edw. W. S. Hammond,	Lexington.
James S. Payne,	Liberia.
Asa L. Richmond,	Little Rock.
Joseph C. Hartzell,	Louisiana.
Charles J. Clark,	Maine.
John W. Miller,	Michigan.
Thomas M. Harrison,	Minnesota.
Larkin C. Deshazo,	Mississippi.
William H. Turner,	Missouri.
Hugh Duncan,	Montana.
Thomas B. Lemon,	Nebraska.
J. D. Hammond,	Nevada.
Theodore Y. Kinne,	Newark.
Willard F. Mallalieu,	New England.
Daniel C. Knowles,	New Hampshire.
Jacob B. Graw,	New Jersey.
Aaron K. Sanford,	New York.
Daniel A. Goodsell,	New York East.
Matthew M. Allston,	North Carolina.
Sidney O. Barnes,	Northern New York.
Edward Cunningham,	North India.
Almon Greenman,	North Indiana.
Horace Benton,	North Ohio.
William Schreiner,	North-west German.
John H. Cissel,	North-west Indiana.
Lewis Hartsough,	North-west Iowa.

**May 3.**  
SECOND  
DAY.  
*Morning.*

Andrew J. Anderson,	North-west Swedish.
Martin Hansen,	Norway.
Joseph M. Trimble,	Ohio.
Philip M. Starr,	Oregon.
George Cummins,	Philadelphia.
John W. Baker,	Pittsburgh.
Smith S. Talcott,	Providence.
Luke Hitchcock,	Rock River.
Benj. St. James Fry,	Saint Louis.
John Schlagenhauf,	Saint Louis German.
Charles O. Fisher,	Savannah.
Mitchell K. Holloway,	South Carolina.
George L. Curtiss,	South-east Indiana.
Asahel M. Hough,	Southern California.
Thomas W. Smith,	Southern Central.
Charles Urbantke,	Southern German.
John W. Locke,	Southern Illinois.
James M. Thoburn,	South India.
Daniel P. Mitchell,	South Kansas.
Bengt A. Carlson,	Sweden.
Hilary W. Key,	Tennessee.
Vance M. Cole,	Texas.
John M. Webster,	Troy.
Frederic C. Wolfe,	Upper Iowa.
Thomas C. Iliff,	Utah.
Isaac N. Hall,	Vermont.
Joseph S. Wickline,	Virginia.
Henry A. Carroll,	Washington.
Charles L. Madison,	West Texas.
Waitman T. Willey,	West Virginia.
William Hamilton,	West Wisconsin.
Andrew Gemecker,	Western German.
Irvin T. Matthews,	Wilmington.
Lucius N. Wheeler,	Wisconsin.
Young C. Smith,	Wyoming.

## Education.

## EDUCATION.

Benajah Sheets,	Alabama.
Thomas B. Ford,	Arkansas.
John A. Mann,	Austin.
William S. Edwards,	Baltimore.
C. C. Stratton,	California.



**May 3.**  
**SECOND**  
**DAY.**  
*Morning.*

Samuel J. B. Carter,	Central Alabama.
William Nast,	Central German.
Francis M. Chaffee,	Central Illinois.
Erastus O. Haven,	Central New York.
William Lawrence,	Central Ohio.
Finley B. Riddle,	Central Pennsylvania.
Alvin Hawkins,	Central Tennessee.
Louis Appel,	Chicago German.
Charles H. Payne,	Cincinnati.
John Evans,	Colorado.
Daniel G. Strong,	Columbia River.
Abraham Murray,	Delaware.
Luther M. Walters,	Des Moines.
John Russell,	Detroit.
Henry Weseman,	East German.
Horace J. Nickerson,	East Maine.
Lewis Miller,	East Ohio.
Alfred Wheeler,	Erie.
Samuel B. Darnell,	Florida.
Stephen L. Baldwin,	Foochow.
Edwin J. Hermans,	Genesee.
Hicks Martin,	Georgia.
Ludwig Nippert,	Germany and Switzerland.
John F. Spence,	Holston.
William H. H. Adams,	Illinois.
Israel Taylor,	Indiana.
John W. McDonald,	Iowa.
Joseph Denison,	Kansas.
Vincent Boreing,	Kentucky.
Clark R. Mack,	Lexington.
James S. Payne,	Liberia.
Asa L. Richmond,	Little Rock.
John F. Patty,	Louisiana.
Ammi S. Ladd,	Maine.
Francis D. Hemenway,	Michigan.
David C. John,	Minnesota.
John A. W. Moore,	Mississippi.
Ira K. Alderman,	Missouri.
Hugh Duncan,	Montana.
Thomas B. Lemon,	Nebraska.
W. J. Marsh,	Nevada.
David W. Bartine,	Newark.

**May 3.**  
**SECOND**  
**DAY.**  
*Morning.*

Charles S. Rogers,	New England.
Silas E. Quimby,	New Hampshire.
George B. Wight,	New Jersey.
Cyrus D. Foss,	New York.
George I. Seney,	New York East.
Matthew M. Allston,	North Carolina.
Charles W. Bennett,	Northern New York.
Ram Chandra Bose,	North India.
Ezra F. Hasty,	North Indiana.
Samuel Mower,	North Ohio.
Friedrich Kopp,	North-west German.
James W. Greene,	North-west Indiana.
John R. Lemon,	North-west Iowa.
August W. Berggren,	North-west Swedish.
Martin Hansen,	Norway.
Mills Gardner,	Ohio.
Edward J. Northrup,	Oregon.
Jacob Todd,	Philadelphia.
Henry L. Chapman,	Pittsburgh.
Micah J. Talbot,	Providence.
Nathan H. Axtell,	Rock River.
Lewis M. Murphy,	Saint Louis.
George W. Marquardt,	Saint Louis German.
William H. Crogman,	Savannah.
Mitchell K. Holloway,	South Carolina.
George L. Curtiss,	South-east Indiana.
Cyrus H. Bradley,	Southern California.
William G. Matton,	Southern Central.
Frederic Blumberg,	Southern German.
Thomas H. Herdman,	Southern Illinois.
William F. Oldham,	South India.
Charles W. De Wolf,	South Kansas.
Bengt A. Carlson,	Sweden.
Charles E. Alexander,	Tennessee.
William B. Pullam,	Texas.
Henry M. Seely,	Troy.
William F. Johnston,	Upper Iowa.
Jacob S. Boreman,	Utah.
J. Durkee Beeman,	Vermont.
Elisha P. Phelps,	Virginia.
Henry Clay,	Washington.
Balets E. Lott,	West Texas.

John R. Thompson,	West Virginia.
William H. Curry,	West Wisconsin.
John A. Reitz,	Western German.
Arthur W. Milby,	Wilmington.
Oliver J. Cowles,	Wisconsin.
David Copeland,	Wyoming.

**May 3.**  
SECOND  
DAY.  
*Morning.*

## REVISALS.

Revisals.

Benajah Sheets,	Alabama.
Walter W. Brashear,	Arkansas.
William Brush,	Austin.
William S. Edwards,	Baltimore.
Christian H. Afflerbach,	California.
Samuel J. B. Carter,	Central Alabama.
William Nast,	Central German.
George R. Palmer,	Central Illinois.
Erastus O. Haven,	Central New York.
Park S. Donelson,	Central Ohio.
David S. Monroe,	Central Pennsylvania.
Alvin Hawkins,	Central Tennessee.
Louis Appel,	Chicago German.
William I. Fee,	Cincinnati.
Benjamin F. Crary,	Colorado.
Daniel G. Strong,	Columbia River.
William F. Butler,	Delaware.
Luther M. Walters,	Des Moines.
Alanson R. Bartlett,	Detroit.
Louis Wallon,	East German.
George R. Palmer,	East Maine.
Allen H. Norcross,	East Ohio.
David Latshaw,	Erie.
Samuel B. Darnell,	Florida.
Stephen L. Baldwin,	Foochow.
Kasimer P. Jervis,	Genesee.
Hicks Martin,	Georgia.
Ludwig Nippert,	Germany and Switzerland.
William Rule,	Holston.
William R. Goodwin,	Illinois.
William M'K. Hester,	Indiana.
Isaiah A. Bradrick,	Iowa.
Werter R. Davis,	Kansas.
Benjamin A. Stubbins,	Kentucky.

**May 3.**SECOND  
DAY.*Morning.*

Clark R. Mack,	Lexington.
James S. Payne,	Liberia.
Wm. H. Crawford,	Little Rock.
Graham Bell,	Louisiana.
Jeremiah B. Donnell,	Maine.
Wm. H. Perrine,	Michigan.
Thomas M. Gossard,	Minnesota.
Larkin C. Deshazo,	Mississippi.
Thomas J. Ferril,	Missouri.
Hugh Duncan,	Montana.
Henry T. Davis,	Nebraska.
W. J. Marsh,	Nevada.
Solomon Parsons,	Newark.
Joseph Cummings,	New England.
George J. Judkins,	New Hampshire.
Jesse H. Diverty,	New Jersey.
Milton S. Terry,	New York.
Albert S. Graves,	New York East.
Matthew M. Allston,	North Carolina.
Samuel Call,	Northern New York.
Edward Cunningham,	North India.
M. H. Mendenhall,	North Indiana.
Francis S. Hoyt,	North Ohio.
Herman H. Klaus,	North-west German.
John H. Cissel,	North-west Indiana.
Lewis Hartsough,	North-west Iowa.
Andrew J. Anderson,	North-west Swedish.
Martin Hansen,	Norway.
Samuel M. Bright,	Ohio.
Philip M. Starr,	Oregon.
William Swindells,	Philadelphia.
Moses A. Ross,	Pittsburgh.
Micah J. Talbot,	Providence.
Samuel A. W. Jewett,	Rock River.
William Stephens,	Saint Louis.
Henry Naumann,	Saint Louis German.
Charles O. Fisher,	Savannah.
Mitchell K. Holloway,	South Carolina.
Lewis G. Adkinson,	South-east Indiana.
Asahel M. Hough,	Southern California.
Thomas W. Smith,	Southern Central.
Charles Urbantke,	Southern German.

Thomas H. Herdman,	Southern Illinois.
James M. Thoburn,	South India.
Samuel E. Pendleton,	South Kansas.
Bengt A. Carlson,	Sweden.
Hilary W. Key,	Tennessee.
Gabriel Todd,	Texas.
Lorenzo Marshall,	Troy.
Frederic C. Wolfe,	Upper Iowa.
Thomas C. Iliff,	Utah.
Hazelton A. Spencer,	Vermont.
Joseph S. Wickline,	Virginia.
Henry A. Carroll,	Washington.
Charles L. Madison,	West Texas.
James L. Clark,	West Virginia.
James Lawson,	West Wisconsin.
Andrew Gemecker,	Western German.
Thomas B. Coursey,	Wilmington.
William P. Stowe,	Wisconsin.
William Bixby,	Wyoming.

**May 3.**  
SECOND  
DAY.  
*Morning.*

#### SUNDAY-SCHOOLS AND TRACTS.

Benajah Sheets,	Alabama.
Walter W. Brashear,	Arkansas.
John A. Mann,	Austin.
Benjamin F. Parlett,	Baltimore.
Thomas F. Lamdin,	California.
Peter C. Louis,	Central Alabama.
Henry C. Dickhaut,	Central German.
David M'Williams,	Central Illinois.
Thomas J. M'Elheney,	Central New York.
D. B. Dunathan,	Central Ohio.
Hugh Pitcairn,	Central Pennsylvania.
Otis O. Knight,	Central Tennessee.
Christian A. Loeber,	Chicago German.
Henderson Elliott,	Cincinnati.
Benjamin F. Crary,	Colorado.
Jonas W. Brown,	Columbia River.
William F. Butler,	Delaware.
Lew E. Darrow,	Des Moines.
William H. Shier,	Detroit.
Henry Weseman,	East German.
James H. H. Hewitt,	East Maine.

Sunday-  
schools  
and Tracts.

**May 3.**  
SECOND  
DAY.  
*Morning.*

Lewis Miller,	East Ohio.
Ralph H. Hall,	Erie.
Samuel B. Darnell,	Florida.
Stephen L. Baldwin,	Foochow.
Benjamin M. Peck,	Genesee.
Hicks Martin,	Georgia.
Ludwig Nippert,	Germany and Switzerland.
Caleb B. French,	Holston.
Joseph H. Clark,	Illinois.
Joseph S. Woods,	Indiana.
William Wilson, Jun.,	Iowa.
Ira I. Taber,	Kansas.
Amos Shinkle,	Kentucky.
Ed. W. S. Hammond,	Lexington.
James S. Payne,	Liberia.
William H. Crawford,	Little Rock.
John F. Patty,	Louisiana.
Jeremiah B. Donnell,	Maine.
William H. Perrine,	Michigan.
Royal D. Cone,	Minnesota.
John A. W. Moore,	Mississippi.
Robert D. Cramer,	Missouri.
Hugh Duncan,	Montana.
Thomas L. Griffey,	Nebraska.
W. J. Marsh,	Nevada.
Theodore Y. Kinne,	Newark.
John W. Hoyt,	New England.
Osman B. Way,	New Hampshire.
Charles E. Hill,	New Jersey.
Stephen Barker,	New York.
Levi S. Weed,	New York East.
Matthew M. Allston,	North Carolina.
Mannister Worts,	Northern New York.
Ram Chandra Bose,	North India.
Charles C. Binkley,	North Indiana.
Joseph D. Stubbs,	North Ohio.
Henry Lillie,	North-west German.
Louis B. Sims,	North-west Indiana.
John R. Lemon,	North-west Iowa.
Andrew J. Anderson,	North-west Swedish.
Martin Hansen,	Norway.
Samuel M. Bright,	Ohio.

Edward J. Northrup,  
 William Swindells,  
 James A. Miller,  
 Henry D. Robinson,  
 Edgar P. Cook,  
 Lewis M. Murphy,  
 Fred. G. Niedringhaus,  
 William H. Crogman,  
 Joshua E. Wilson,  
 John R. Goodwin,  
 Cyrus H. Bradley,  
 William G. Matton,  
 Friedrich Blumberg,  
 James A. Locke,  
 William F. Oldham,  
 Francis R. Chrisman,  
 Bengt A. Carlson,  
 Charles E. Alexander,  
 William B. Pullam,  
 Joseph Hillman,  
 William S. Scott,  
 Jacob S. Boreman,  
 M. O. Heath,  
 Joseph S. Wickline,  
 Henry Clay,  
 Richard Dukes,  
 H. C. M'Wharter,  
 Dudley J. Spaulding,  
 Andrew Gemecker,  
 Arthur W. Milby,  
 Z. P. Burdick,  
 Moses T. Winton,

Oregon.  
 Philadelphia.  
 Pittsburgh.  
 Providence.  
 Rock River.  
 Saint Louis.  
 Saint Louis German.  
 Savannah.  
 South Carolina.  
 South-east Indiana.  
 Southern California.  
 Southern Central.  
 Southern German.  
 Southern Illinois.  
 South India.  
 South Kansas.  
 Sweden.  
 Tennessee.  
 Texas.  
 Troy.  
 Upper Iowa.  
 Utah.  
 Vermont.  
 Virginia.  
 Washington.  
 West Texas.  
 West Virginia.  
 West Wisconsin.  
 Western German.  
 Wilmington.  
 Wisconsin.  
 Wyoming.

**May 3.**SECOND  
DAY.*Morning.*

## CHURCH EXTENSION.

James L. Freeman,  
 Thomas B. Ford,  
 William Brush,  
 Benjamin F. Parlett,  
 David Tuthill,  
 Peter C. Lewis,  
 Louis Hartmann,  
 David M'Williams,

Alabama.  
 Arkansas.  
 Austin.  
 Baltimore.  
 California.  
 Central Alabama.  
 Central German.  
 Central Illinois.

Church Ex-  
tension.

**May 3.**  
**SECOND**  
**DAY.**  
*Morning.*

Forest G. Weeks,	Central New York.
Alexander Harmount,	Central Ohio.
Gideon M. Shoop,	Central Pennsylvania.
Alvin Hawkins,	Central Tennessee.
Christian A. Loeber,	Chicago German.
William I. Fee,	Cincinnati.
John Evans,	Colorado.
Jonas W. Brown,	Columbia River.
William F. Butler,	Delaware.
Alvah J. Andres,	Des Moines.
Sumner Howard,	Detroit.
Henry Weseman,	East German.
Horace J. Nickerson,	East Maine.
Stephen F. Minor,	East Ohio.
Amos N. Craft,	Erie.
Samuel B. Darnell,	Florida.
Stephen L. Baldwin,	Foochow.
George W. Paddock,	Genesee.
Hicks Martin,	Georgia.
Ludwig Nippert,	Germany and Switzerland.
John F. Spence,	Holston.
William R. Goodwin,	Illinois.
Israel Taylor,	Indiana.
Frank T. Campbell,	Iowa.
Richard A. Caruthers,	Kansas.
Vincent Boreing,	Kentucky.
Clark R. Mack,	Lexington.
James S. Payne,	Liberia.
William H. Crawford,	Little Rock.
Graham Bell,	Louisiana.
William S. Jones,	Maine.
Philo H. Crippen,	Michigan.
Thomas M. Gossard,	Minnesota.
James M. Shumpert,	Mississippi.
John T. Boyle,	Missouri.
Hugh Duncan,	Montana.
Charles C. White,	Nebraska.
W. J. Marsh,	Nevada.
Solomon Parsons,	Newark.
Samuel F. Upham,	New England.
Osman B. Way,	New Hampshire.
Charles E. Hill,	New Jersey.



**May 3.****SECOND  
DAY.****Morning.**

George S. Hare,  
 Daniel A. Goodsell,  
 Matthew M. Allston,  
 Lafayette D. White,  
 Ram Chandra Bose,  
 Charles C. Binkley,  
 Joseph D. Stubbs,  
 Herman H. Klaus,  
 Louis B. Sims,  
 John R. Lemon,  
 August W. Berggren,  
 Martin Hansen,  
 Isaac F. King,  
 Philip M. Starr,  
 William J. Paxson,  
 James Cooper,  
 Smith S. Talcott,  
 Charles H. Fowler,  
 Edwin O. Stannard,  
 Henry Naumann,  
 Charles O. Fisher,  
 Mitchell K. Holloway,  
 David G. Phillips,  
 Asahel M. Hough,  
 Thomas W. Smith,  
 Charles Urbantke,  
 Charles T. Pace,  
 William F. Oldham,  
 Samuel E. Pendleton,  
 Bengt A. Carlson,  
 Hilary W. Key,  
 Gabriel Todd,  
 William H. Hughes,  
 Alpha J. Kynett,  
 Thomas C. Iliff,  
 Isaac N. Hall,  
 Joseph S. Wickline,  
 Perry G. Walker,  
 Samuel Gates,  
 Thomas B. Hughes,  
 William Haw,  
 John A. Reitz,

New York.  
 New York East.  
 North Carolina.  
 Northern New York.  
 North India.  
 North Indiana.  
 North Ohio.  
 North-west German.  
 North-west Indiana.  
 North-west Iowa.  
 North-west Swedish.  
 Norway.  
 Ohio.  
 Oregon.  
 Philadelphia.  
 Pittsburgh.  
 Providence.  
 Rock River.  
 Saint Louis.  
 Saint Louis German.  
 Savannah.  
 South Carolina.  
 South-east Indiana.  
 Southern California.  
 Southern Central.  
 Southern German.  
 Southern Illinois.  
 South India.  
 South Kansas.  
 Sweden.  
 Tennessee.  
 Texas.  
 Troy.  
 Upper Iowa.  
 Utah.  
 Vermont.  
 Virginia.  
 Washington.  
 West Texas.  
 West Virginia.  
 West Wisconsin.  
 Western German.

**May 3.****SECOND  
DAY.***Morning.*

Charles Hill,                      Wilmington.  
 John H. Johnson,                Wisconsin.  
 Lazarus D. Shoemaker,        Wyoming.

Freedmen's  
 Aid and  
 Southern  
 work.

**FREEDMEN'S AID AND SOUTHERN WORK.**

Benajah Sheets,	Alabama.
Thomas B. Ford,	Arkansas.
William Brush,	Austin.
John Lanahan,	Baltimore.
Joseph F. Lamdin,	California.
Samuel J. B. Carter,	Central Alabama.
Louis Hartmann,	Central German.
Hugh M. Laney,	Central Illinois.
Orris H. Warren,	Central New York.
Alexander Harmount,	Central Ohio.
Silas C. Swallow,	Central Pennsylvania.
Otis O. Knight,	Central Tennessee.
Christian A. Loeber,	Chicago German.
John M. Walden,	Cincinnati.
John Evans,	Colorado.
Daniel G. Strong,	Columbia River.
William F. Butler,	Delaware.
Mahlon D. Collins,	Des Moines.
Benjamin W. Huston,	Detroit.
Henry Weseman,	East German.
George R. Palmer,	East Maine.
Moses Hill,	East Ohio.
Peter A. Laffer,	Erie.
Samuel B. Darnell,	Florida.
Stephen L. Baldwin,	Foochow.
George W. Paddock,	Genesee.
Erasmus Q. Fuller,	Georgia.
Ludwig Nippert,	Germany and Switzerland.
John F. Spence,	Holston.
Joseph H. Clark,	Illinois.
James F. Lindley,	Indiana.
Isaiah A. Bradrick,	Iowa.
H. H. Taylor,	Kansas.
Vincent Boreing,	Kentucky.
Edw. W. S. Hammond,	Lexington.
James S. Payne,	Liberia.
William H. Crawford,	Little Rock.

**May 3.**  
SECOND  
DAY.  
*Morning.*

Joseph C. Hartzell,	Louisiana.
Converse Purrington,	Maine.
John W. Miller,	Michigan.
James F. Chaffee,	Minnesota.
John W. Dunn,	Mississippi.
Thomas J. Ferril,	Missouri.
Hugh Duncan,	Montana.
Thomas L. Griffey,	Nebraska.
W. J. Marsh,	Nevada.
John F. Hurst,	Newark.
Joseph Cummings,	New England.
Lurandus Beach, Jun.,	New Hampshire.
Clinton B. Fisk,	New Jersey.
John P. Newman,	New York.
George W. Woodruff,	New York East.
Wilson W. Morgan,	North Carolina.
Sidney O. Barnes,	Northern New York.
Ram Chandra Bose,	North India.
John Arnold,	North Indiana.
George Mather,	North Ohio.
Herman H. Klaus,	North-west German.
Isaac W. Joyce,	North-west Indiana.
Lewis Hartsough,	North-west Iowa.
August W. Berggren,	North-west Swedish.
Martin Hansen,	Norway.
Samuel M. Bright,	Ohio.
Edward J. Northrup,	Oregon.
George Cummins,	Philadelphia.
Thomas N. Boyle,	Pittsburgh.
Henry D. Robinson,	Providence.
Robert M. Hatfield,	Rock River.
Louis M. Murphy,	Saint Louis.
George W. Marquardt,	Saint Louis German.
William H. Crogman,	Savannah.
Mitchell K. Holloway,	South Carolina.
John R. Goodwin,	South-east Indiana.
Cyrus H. Bradley,	Southern California.
William G. Matton,	Southern Central.
Frederic Blumberg,	Southern German.
Benjamin R. Pierce,	Southern Illinois.
William F. Oldham,	South India.
Charles W. De Wolf,	South Kansas.

**May 3.**  
**SECOND**  
**DAY.**  
*Morning.*

Bengt A. Carlson,	Sweden.
Hilary W. Key,	Tennessee.
William B. Pullam,	Texas.
Lorenzo Marshall,	Troy.
Emory Miller,	Upper Iowa.
Jacob S. Boreman,	Utah.
J. Durkee Beeman,	Vermont.
Elisha P. Phelps,	Virginia.
Philip T. Gross,	Washington.
Balets E. Lott,	West Texas.
Waitman T. Willey,	West Virginia.
William Haw,	West Wisconsin.
Andrew Gemecker,	Western German.
Irvin T. Matthews,	Wilmington.
Robert M'Millen,	Wisconsin.
Lazarus D. Shoemaker,	Wyoming.

Book Con-  
cern.

#### BOOK CONCERN.

James L. Freeman,	Alabama.
Walter W. Brashear,	Arkansas.
John A. Mann,	Austin.
Luther T. Widerman,	Baltimore.
Charles C. Stratton,	California.
Peter C. Louis,	Central Alabama.
Louis Hartmann,	Central German.
William H. Hunter,	Central Illinois.
Forest G. Weeks,	Central New York.
Leroy A. Belt,	Central Ohio.
James C. Clarke,	Central Pennsylvania.
Alvin Hawkins,	Central Tennessee.
Christian A. Loeber,	Chicago German.
Edward Sargent,	Cincinnati.
John Evans,	Colorado.
Jonas W. Brown,	Columbia River.
Abraham Murray,	Delaware.
Lew E. Darrow,	Des Moines.
Arthur Edwards,	Detroit.
Louis Wallon,	East German.
Horace J. Nickerson,	East Maine.
Moses Hill,	East Ohio.
Ralph H. Hall,	Erie.
Samuel B. Darnell,	Florida.

**May 3.**  
SECOND  
DAY.  
*Morning.*

Stephen L. Baldwin,	Foochow.
William H. De Puy,	Genesee.
Erasmus Q. Fuller,	Georgia.
Ludwig Nippert,	Germany & Switzerland.
John W. Mann,	Holston.
Philip G. Gillette,	Illinois.
William M'K. Hester,	Indiana.
William Wilson, Jun.,	Iowa.
Ira I. Taber,	Kansas.
Amos Shinkle,	Kentucky.
Edw. W. S. Hammond,	Lexington.
James S. Payne,	Liberia.
Asa L. Richmond,	Little Rock.
Joseph C. Hartzell,	Louisiana.
Charles J. Clark,	Maine.
John W. Moon,	Michigan.
Royal D. Cone,	Minnesota.
John A. W. Moore,	Mississippi.
Ira K. Alderman,	Missouri.
Hugh Duncan,	Montana.
Charles C. White,	Nebraska.
J. D. Hammond,	Nevada.
Jacob C. Allen,	Newark.
James P. Magee,	New England.
Lurandus Beach, Jun.,	New Hampshire.
George B. Wight,	New Jersey.
Henry C. Connolly,	New York.
George G. Reynolds,	New York East.
Wilson W. Morgan,	North Carolina.
Mannister Worts,	Northern New York.
Ram Chandra Bose,	North India.
Marm. H. Mendenhall,	North Indiana.
Horace Benton,	North Ohio.
Friedrich Kopp,	North-west German.
Clement Studebaker,	North-west Indiana.
John R. Lemon,	North-west Iowa.
August W. Berggren,	North-west Swedish.
Martin Hansen,	Norway.
Thomas L. Taylor,	Ohio.
Philip M. Starr,	Oregon.
John Hunter,	Philadelphia.
James Cooper,	Pittsburgh.

**May 3.**SECOND  
DAY.*Morning.*

George M. Eddy,	Providence.
Oliver H. Horton,	Rock River.
Edwin O. Stannard,	Saint Louis.
George W. Marquardt,	Saint Louis German.
Charles O. Fisher,	Savannah.
Mitchell K. Holloway,	South Carolina.
David G. Phillips,	South-east Indiana.
Asahel M. Hough,	Southern California.
Thomas W. Smith,	Southern Central.
Frederic Blumberg,	Southern German.
James A. Locke,	Southern Illinois.
William F. Oldham,	South India.
Bernard Kelley,	South Kansas.
Bengt A. Carlson,	Sweden.
Charles E. Alexander,	Tennessee.
Gabriel Todd,	Texas.
Homer Eaton,	Troy.
Richard Swearingen,	Upper Iowa.
Jacob S. Boreman,	Utah.
Madison O. Heath,	Vermont.
Elisha P. Phelps,	Virginia.
Philip T. Gross,	Washington.
Richard Dukes,	West Texas.
John R. Thompson,	West Virginia.
William H. Curry,	West Wisconsin.
John A. Reitz,	Western German.
Lucius C. Matlack,	Wilmington.
William P. Stowe,	Wisconsin.
John G. Eckman,	Wyoming.

Adjourn-  
ment.

Pending this action, on motion of William J. Paxson, it was ordered that when we adjourn it be to meet at half past two o'clock P.M.

On motion the Conference adjourned at half past twelve o'clock, with the benediction by Bishop Scott.

*Afternoon.***MONDAY AFTERNOON, MAY 3.**

Conference met at half past two o'clock pursuant to adjournment, Bishop Harris in the chair.

Religious  
services.

Religious services were conducted by William H. Hunter, of the Central Illinois Conference.

Journal  
approved.

The Journal of the morning session was read and approved.

Joseph M. Trimble moved that the reading of the Bishops' Address be made the order of the day for Tuesday, the 4th, at ten o'clock A.M., and the motion prevailed.

The following names were ordered to be placed on the roll, namely: Wyoming, Lazarus B. Shoemaker in the place of Wilbur F. Clements; Central Ohio, David P. Dunathan in place of George Milburn.

Asahel M. Hough moved that Hugh Duncan, a reserve delegate of Montana Conference, be admitted to a seat in place of John Armstrong, not present.

William M'K. Hester moved, as a substitute, that the representation of the Montana Conference be referred to a committee of five for investigation, which motion was laid on the table.

James M. Buckley moved, as an amendment, such seating being without prejudice to the claims of the regular delegate when he arrives. The amendment was accepted, and the motion as amended then prevailed.

William W. Evans moved that the Conference proceed to constitute the Committees on Lay Representation, on State of the Church, and on Boundaries, to consist of one member from each Conference, and the motion was adopted.

On motion of Alpha J. Kynett, the regular order was suspended, and the chairman of each delegation was authorized to furnish the names of the committees to the Secretary.

The list of Standing Committees, unfinished at the morning session, was completed, as follows:

#### LAY REPRESENTATION.

Benajah Sheets,	Alabama.
Walter W. Brashear,	Arkansas.
John A. Mann,	Austin.
William S. Edwards,	Baltimore.
David Tuthill,	California.
Samuel J. B. Carter,	Central Alabama.
Henry C. Diekhaut,	Central German.
Hugh M. Laney,	Central Illinois.
Benjamin Shove,	Central New York.
William Lawrence,	Central Ohio.
Hugh Pitcairn,	Central Pennsylvania.

**May 3.**

SECOND DAY.

Afternoon.  
Bishops' Address.

Names added to Roll.

Hugh Duncan seated.

Appointment of Committees on State of Church, Lay Representation, and Boundaries.

Lay Representation.

**May 3.**  
**SECOND**  
**DAY.**  
*Afternoon.*

Alvin Hawkins,	Central Tennessee.
Louis Appel,	Chicago German.
Henderson Elliott,	Cincinnati.
John Evans,	Colorado.
Jonas W. Brown,	Columbia River.
Abraham Murray,	Delaware.
Conduce H. Gatch,	Des Moines.
Alanson R. Bartlett,	Detroit.
Henry Wesemen,	East German.
George R. Palmer,	East Maine.
Leland W. Day,	East Ohio.
Peter A. Laffer,	Erie.
Samuel B. Darnell,	Florida.
Stephen L. Baldwin,	Foochow.
Edwin J. Hermans,	Genesee.
Hicks Martin,	Georgia.
Ludwig Nippert,	Germany and Switzerland.
William Rule,	Holston.
Philip G. Gillette,	Illinois.
James F. Lindley,	Indiana.
William Wilson, Jun.,	Iowa.
Henry H. Taylor,	Kansas.
Amos Shinkle,	Kentucky.
Clark R. Mack,	Lexington.
James S. Payne,	Liberia.
William H. Crawford,	Little Rock.
Graham Bell,	Louisiana.
Converse Purrington,	Maine.
Isaac Taylor,	Michigan.
Thomas M. Harrison,	Minnesota.
James M. Shumpert,	Mississippi.
Ira K. Alderman,	Missouri.
Hugh Duncan,	Montana.
Thomas L. Griffey,	Nebraska.
W. J. Marsh,	Nevada.
Jacob C. Allen,	Newark.
John W. Hoyt,	New England.
Osman B. Way,	New Hampshire.
Jesse H. Diverty,	New Jersey.
Stephen Barker,	New York.
George I. Seney,	New York East.
Matthew M. Allston,	North Carolina.



Samuel Call,  
 Ram Chandra Bose,  
 John Arnold,  
 Joseph D. Stubbs,  
 Henry Lillie,  
 Clement Studebaker,  
 John R. Lemon,  
 Andrew J. Anderson,  
 Martin Hansen,  
 Samuel H. Bright,  
 Philip M. Starr,  
 Samuel S. Dreher,  
 Henry L. Chapman,  
 George M. Eddy,  
 Oliver H. Horton,  
 Edwin O. Stannard,  
 Fred. G. Niedringhaus,  
 Wm. H. Crogman,  
 Wilson Cooke,  
 John R. Goodwin,  
 Cyrus H. Bradley,  
 Thomas W. Smith,  
 Friedrich Blumberg,  
 Charles T. Pace,  
 William F. Oldham,  
 Francis R. Chrisman,  
 B. A. Carlson,  
 Chas. E. Alexander,  
 Jacob E. Freeman,  
 John M. Webster,  
 William S. Scott,  
 Jacob S. Boreman,  
 Pliny H. Granger,  
 Joseph H. Wickline,  
 Henry Clay,  
 Richard Dukes,  
 Henry C. M'Whorter,  
 Wm. H. Curry,  
 Andrew Gemecker,  
 Irvin T. Matthews,  
 Robert M'Millen,  
 John G. Eckman,

Northern New York.  
 North India.  
 North Indiana.  
 North Ohio.  
 North-west German.  
 North-west Indiana.  
 North-west Iowa.  
 North-west Swedish.  
 Norway.  
 Ohio.  
 Oregon.  
 Philadelphia.  
 Pittsburgh.  
 Providence.  
 Rock River.  
 Saint Louis.  
 Saint Louis German.  
 Savannah.  
 South Carolina.  
 South-east Indiana.  
 Southern California.  
 Southern Central.  
 Southern German.  
 Southern Illinois.  
 South India.  
 South Kansas.  
 Sweden.  
 Tennessee.  
 Texas.  
 Troy.  
 Upper Iowa.  
 Utah.  
 Vermont.  
 Virginia.  
 Washington.  
 West Texas.  
 West Virginia.  
 West Wisconsin.  
 Western German.  
 Wilmington.  
 Wisconsin.  
 Wyoming.

**May 3.**  
 SECOND  
 DAY.  
*Afternoon.*

**May 3.**SECOND  
DAY.*Afternoon.*State of the  
Church.

## STATE OF THE CHURCH.

James L. Freeman,	Alabama.
Walter W. Brashear,	Arkansas.
William Brush,	Austin.
Job A. Price,	Baltimore.
Charles C. Stratton,	California.
Peter C. Louis,	Central Alabama.
Henry C. Dickhaut,	Central German.
Hugh M. Laney,	Central Illinois.
Thomas J. M'Elheney,	Central New York.
Park S. Donelson,	Central Ohio.
William W. Evans,	Central Pennsylvania.
Otis O. Knight,	Central Tennessee.
Louis Appel,	Chicago German.
Edward Sargent,	Cincinnati.
John Evans,	Colorado.
Jonas W. Brown,	Columbia River.
William F. Butler,	Delaware.
Mahlon D. Collins,	Des Moines.
Sumner Howard,	Detroit.
Louis Wallon,	East German.
Horace J. Nickerson,	East Maine.
Allen H. Norcross,	East Ohio.
David Latshaw,	Erie.
Samuel B. Darnell,	Florida.
Stephen L. Baldwin,	Foochow.
Kasimer P. Jervis,	Genesee.
Erasmus Q. Fuller,	Georgia.
Ludwig Nippert,	Germany and Switzerland.
John F. Spence,	Holston.
Jacob G. Little,	Illinois.
Israel Taylor,	Indiana.
Frank T. Campbell,	Iowa.
Werter R. Davis,	Kansas.
John D. Walsh,	Kentucky.
E. W. S. Hammond,	Lexington.
James S. Payne,	Liberia.
Asa L. Richmond,	Little Rock.
Emperor Williams,	Louisiana.
William S. Jones,	Maine.
F. D. Hemenway,	Michigan.

**May 3.**  
SECOND  
DAY.  
*Afternoon.*

James F. Chaffee,  
John W. Dunn,  
William H. Turner,  
Hugh Duncan,  
Charles C. White,  
Wash. J. Marsh,  
David W. Bartine,  
Joseph Cummings,  
George J. Judkins,  
Jacob B. Graw,  
George S. Hare,  
Albert S. Graves,  
Matthew M. Allston,  
Charles W. Bennett,  
Edward Cunningham,  
Almon Greenman,  
Horace Benton,  
William Schreiner,  
Isaac W. Joyce,  
Lewis Hartsough,  
Andrew J. Anderson,  
Martin Hansen,  
Mills Gardner,  
Edward J. Northrup,  
Henry W. Warren,  
Moses A. Ross,  
Daniel A. Whedon,  
Nathan H. Axtell,  
Benj. St. James Fry,  
Henry Naumann,  
Wm. H. Crogman,  
John E. Wilson,  
Lewis G. Adkinson,  
Asahel M. Hough,  
Thomas W. Smith,  
Charles Urbantke,  
Charles T. Pace,  
James M. Thoburn,  
Samuel E. Pendleton,  
B. A. Carlson,  
Hilary W. Key,  
Jacob E. Freeman,

Minnesota.  
Mississippi.  
Missouri.  
Montana.  
Nebraska.  
Nevada.  
Newark.  
New England.  
New Hampshire.  
New Jersey.  
New York.  
New York East.  
North Carolina.  
Northern New York.  
North India.  
North Indiana.  
North Ohio.  
North-west German.  
North-west Indiana.  
North-west Iowa.  
North-west Swedish.  
Norway.  
Ohio.  
Oregon.  
Philadelphia.  
Pittsburgh.  
Providence.  
Rock River.  
Saint Louis.  
Saint Louis German.  
Savannah.  
South Carolina.  
South-east Indiana.  
Southern California.  
Southern Central.  
Southern German.  
Southern Illinois.  
South India.  
South Kansas.  
Sweden.  
Tennessee.  
Texas.

**May 3.**  
SECOND  
DAY.  
*Afternoon.*

Joseph Hillman,	Troy.
Wm. F. Johnston,	Upper Iowa.
Thomas C. Iliff,	Utah.
Pliny N. Granger,	Vermont.
Elisha P. Phelps,	Virginia.
Philip T. Gross,	Washington.
Balets E. Lott,	West Texas.
Thomas B. Hughes,	West Virginia.
William Haw,	West Wisconsin.
John A. Reitz,	Western German.
Thomas B. Coursey,	Wilmington.
Z. P. Burdick,	Wisconsin.
William H. Olin,	Wyoming.

## Boundaries.

## BOUNDARIES.

James L. Freeman,	Alabama.
Thomas B. Ford,	Arkansas.
John A. Mann,	Austin.
Luther T. Widerman,	Baltimore.
Joseph F. Lamdin,	California.
Peter C. Louis,	Central Alabama.
Henry G. Lich,	Central German.
David M'Williams,	Central Illinois.
Luke C. Queal,	Central New York.
Leroy A. Belt,	Central Ohio.
Finley B. Riddle,	Central Pennsylvania.
Otis O. Knight,	Central Tennessee.
Christian A. Loeber,	Chicago German.
William L. Hypes,	Cincinnati.
Benjamin F. Crary,	Colorado.
Daniel G. Strong,	Columbia River.
William F. Butler,	Delaware.
Alvah J. Andres,	Des Moines.
John Russell,	Detroit.
Henry Weseman,	East German.
Benjamin S. Arey,	East Maine.
Anthony W. Butts,	East Ohio.
Amos N. Craft,	Erie.
Samuel B. Darnell,	Florida.
Stephen L. Baldwin,	Foochow.
Francis H. Root,	Genesee.

**May 3.**  
**SECOND**  
**DAY.**  
*Afternoon.*

Erasmus Q. Fuller,	Georgia.
Ludwig Nippert,	Germany and Switzerland.
John W. Mann,	Holston.
Jacob G. Little,	Illinois.
Wm. M'K. Hester,	Indiana.
John W. M'Donald,	Iowa.
Richard A. Caruthers,	Kansas.
Benjamin A. Stubbins,	Kentucky.
E. W. S. Hammond,	Lexington.
James S. Payne,	Liberia.
William H. Crawford,	Little Rock.
Emperor Williams,	Louisiana.
Ammi S. Ladd,	Maine.
John W. Miller,	Michigan.
David C. John,	Minnesota.
Larkin C. Deshazo,	Mississippi.
Robert D. Cramer,	Missouri.
Wm. H. Van Orsdel,	Montana.
Thomas B. Lemon,	Nebraska.
John D. Hammond,	Nevada.
James N. FitzGerald,	Newark.
Charles S. Rogers,	New England.
Silas E. Quimby,	New Hampshire.
Wm. W. Moffett,	New Jersey.
William H. Ferris,	New York.
James M. Buckley,	New York East.
Wilson W. Morgan,	North Carolina.
Isaac S. Bingham,	Northern New York.
Edward Cunningham,	North India.
Abijah Marine,	North Indiana.
Samuel Mower,	North Ohio.
Herman H. Klaus,	North-west German.
John H. Cissel,	North-west Indiana.
Lewis Hartsough,	North-west Iowa.
August W. Berggren,	North-west Swedish.
Martin Hansen,	Norway.
Thomas L. Taylor,	Ohio.
Edward J. Northrup,	Oregon.
Jacob Todd,	Philadelphia.
John W. Baker,	Pittsburgh.
John W. Willett,	Providence.
Samuel A. W. Jewett,	Rock River.

**May 3.**SECOND  
DAY.*Afternoon.*

William Stephens,	St. Louis.
George W. Marquardt,	St. Louis German.
Charles O. Fisher,	Savannah.
Alonzo Webster,	South Carolina.
George L. Curtiss,	South-east Indiana.
Asahel M. Hough,	Southern California.
William G. Matton,	Southern Central.
Charles Urbantke,	Southern German.
James A. Locke,	Southern Illinois.
William F. Oldham,	South India.
Daniel P. Mitchell,	South Kansas.
Bengt A. Carlson,	Sweden.
Hilary W. Key,	Tennessee.
William B. Pullam,	Texas.
John W. Thompson,	Troy.
Richard Swearingen,	Upper Iowa.
Thomas C. Iliff,	Utah.
J. Durkee Beeman,	Vermont.
Elisha P. Phelps,	Virginia.
Perry G. Walker,	Washington.
Samuel Gates,	West Texas.
Waitman T. Willey,	West Virginia.
James Lawson,	West Wisconsin.
Andrew Gemecker,	Western German.
Charles Hill,	Wilmington.
John H. Johnson,	Wisconsin.
Young C. Smith,	Wyoming.

Committee  
on Reception of Fraternal Delegates.

On motion of John M. Reid, it was ordered that a committee of seven be appointed on the Reception of Fraternal Delegates.

Committee  
on Rules of Order.

On motion of Samuel A. W. Jewett, a committee was appointed, consisting of eleven members, on Rules of Order.

Programme  
for reception of Fraternal delegates.

Cyrus D. Foss moved that this Conference give effect to the programme of the last General Conference, for the reception of Fraternal Delegates, and it was so ordered.

Committee  
on Observance of Sabbath.

On motion of William M<sup>K</sup>. Hester, it was ordered that a committee of eleven be appointed on the Observance of the Sabbath.

On motion of George L. Curtiss, a committee of eleven was ordered on Temperance.

It was ordered that the committee appointed by the last General Conference, to prepare an "Ecclesiastical Code," present their report, and Isaac S. Bingham, Secretary, presented the following, which, on motion of James M. Buckley, was received and made the order of the day for Friday next, at ten o'clock A. M.

**May 3.**  
**SECOND**  
**DAY.**

*Afternoon.*  
Committee  
on Temper-  
ance.

Report of  
Committee  
on Ecclesi-  
astical  
Code.

*Report upon the "Ecclesiastical Code" for the M. E. Church, made by order of the General Conference, May 31, 1876, and submitted to the General Conference of 1880, now in session in Cincinnati, Ohio, for their consideration and adoption.*

A. M. OSBORN, *Chairman.*

I. S. BINGHAM, *Secretary.*

### PART III.

#### ARTICLE I.—THE AUTHORITY AND SPIRIT OF CHURCH DISCIPLINE.

##### *Advice and Reproof before Trial.*

1. It is the duty of the Church toward all her ministers and members, in cases of errors, faults, or offenses, to correct the same, so far as practicable, by proper Christian or pastoral service.

Church trials should not be resorted to except after failure of all proper means for the reclamation of offenders.

But this rule shall not have force in the case of immorality, the toleration of which would bring reproach upon the Church.

2. No charge, except for immorality, shall be triable against any party of the Church, unless proper advice or reproof has previously been given, or proper means have been used for the reclamation of the party accused.

But this rule shall not limit or hinder the jurisdiction of the General Conference Court in the case of any officer of the General Conference in which a judgment can affect only the tenure of office.

#### ARTICLE II.—JUDICIAL POWERS OF THE CHURCH.

1. The judicial power of the Methodist Episcopal Church shall be vested in a Parish Court, a District Court, a Conference Court, a Conference Appellate Court, and a General Conference Court.

2. *The Parish Court* shall be constituted of not more than nine, nor less than five, members of the Church, who shall be appointed by the Preacher in charge; said Court shall have original jurisdiction in the trial of any accused member of the Church for which it is appointed. Provided the Preacher in charge judge it necessary, he may select the committee from any part of the district to which said charge belongs.

3. *The District Court* shall be constituted of nine members of the Church, who shall be appointed by the Presiding Elder, by and with the advice of the District Stewards' meeting first assembled after each session of the Annual Conference, and shall have original jurisdiction for the trial of an accused Local Preacher, and a Preacher on trial in an Annual Conference; and also appellate jurisdiction in all cases arising in a Parish Court.

4. *The Conference Court* shall consist of thirteen members of an Annual Conference, who shall be elected by each Annual Conference, and shall have original jurisdiction for the trial of Traveling Preach-

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ers, and also appellate jurisdiction in all cases arising in a District Court; also, authority to review all decisions of law properly brought to it from a Parish or a District Court on an appeal.

The President of the Court shall be appointed by the Bishop presiding.

5. *Court of Appeals.* Each Conference, at its annual session, shall elect five of its members—who shall be elders—toward constituting a Court of Appeals. The said Court shall be composed of the members elected in any three Conferences designated by the Bishop having charge of the Conference in which an appeal shall arise. Eleven shall constitute a quorum.

6. *General Conference Court.* The Bishops shall, at the session of each General Conference, and with its approval, organize a General Conference Court, having judicial and appellate powers, consisting of fifteen members, five of whom shall be laymen, *ten* of whom shall constitute a quorum.

Said Court shall have original jurisdiction in the trial of an accused Bishop, and also in the trial of all Agents, Editors, and other officers elected by the General Conference, or appointed to fill vacancies thereof, for their official acts, or omission of duty, and for their personal conduct in so far as it may affect their fitness for the office which they hold, with power to remove them from office for any cause, whether official or personal.

All decisions of this Court, both of law and facts, shall be final in all cases, except in the trial of a Bishop, who shall have the right of an appeal to the next General Conference.

#### ARTICLE III.—PRESIDENTS OF COURTS AND THEIR DUTIES.

1. In the Parish Court the Preacher in charge shall preside; but the Presiding Elder, at his discretion, may appoint another Preacher of his district to preside instead of the Preacher in charge.

2. In the District Court the Presiding Elder shall preside, or, if he cannot, then an Elder of the district, whom he shall appoint.

3. In the Conference Court an Elder, to be appointed by the Bishop when the Court is elected, shall preside; but the Court may fill a vacancy by election.

4. In the Conference Court of Appeals the Bishop holding presidency in the Conference in which the appeal arises shall preside, or some other Bishop to be named by him.

5. In the General Conference Court one of the Bishops, to be appointed by the Board of Bishops, shall preside.

6. The President of each Court shall, with due regard to the interests of all parties concerned, appoint the time and place of its session, and cause due notice to be given to them, and to the members of the Court. But the Conference Court shall not be convened in the interval of the Conferences without the concurrence of three members of the Court, with the President; and charges preferred at the Conference, together with any untried charges preferred in the interval of Conferences, and not withdrawn, shall be submitted to the Conference for its direction.

7. The President shall have no voice in the Court over which he presides, except to maintain order and decide questions of law, and also to determine the competency and relevancy of evidence, and pronounce the judgment of the Court.

#### ARTICLE IV.—OFFICERS AND THEIR DUTIES.

1. The presiding officer of each Court shall appoint a Secretary and such other officers as he may judge necessary, and prescribe such duties as are not herein provided for.

2. The Secretary shall keep a record of all the proceedings in the



Court, and a record of all evidence, and, in case of an appeal, transmit the same to the President of the Appellate Court having jurisdiction of the case, which Court shall determine the same upon the evidence so submitted.

3. The records of each Court of original jurisdiction, when not removed on appeal, shall remain with the President of the Court. But, when so removed, they shall be in custody of the President of the Appellate Court until the final determination of the case, when they shall be remitted to the President of the Court in which the case originated, with a certificate of the judgment of the Appellate Court therewith.

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#### ARTICLE V.—TERMS OF OFFICE.

1. The members of a Parish Court shall be appointed as the necessity of the case shall require.

2. Members of the District Court shall hold their office for the term of one year, and until their successors shall have been appointed, which shall be at the annual meeting of the District Stewards.

3. The members of the Conference Court shall hold their office for the term of one year, and until successors shall have been elected, as provided for in Article II, Section 4.

4. Members of the Court of Appeals shall hold their office for one year, and until their successors are appointed.

5. Members of the General Conference Court shall hold their office for the term of four years, and until their successors shall have been appointed: *Provided*, if any vacancy or vacancies by death or otherwise shall occur in the body of this Court in the interval of the General Conferences, upon the nomination of the Bishop presiding, the Court may fill the vacancy or vacancies by such party or parties as are eligible to appointment in said Court until the quorum is secured.

#### ARTICLE VI.—OFFENSES AND CHARGES.

Bishops, members of an Annual Conference, Local Preachers, and members of the Church shall be triable for—

1. Crimes and immoralities.

2. Knowingly disseminating any thing contrary to the doctrines of the Methodist Episcopal Church; or causing dissension therein.

3. Unchristian conduct—repeated acts in violation of Christian duty, or Church discipline, and habitual neglect of the means of grace, the preceding reproof required by Chapter II, Article I, Section 1, having been administered without due effect.

4. Improper acts, or omissions of official duty.

5. When a member has been absent from the oversight of the Church in which his membership is held for a period of two years or more, he shall not be entitled to a certificate; but, if nothing be reported against him, if the Preacher in charge and the Leaders and Stewards judge it proper they may give him one.

#### ARTICLE VII.—MODE OF ARRAIGNMENT.

1. Charges against an accused party shall be made in the name of the Methodist Episcopal Church; they shall be presented to the President of the proper Court of trial; or if the action lies in the General Conference Court, to the senior unaccused Bishop, and the party preferring the charge shall be known as the complainant, and the party accused as the defendant.

2. Charges when made shall be accompanied by specifications, giving as nearly as can be a statement of the facts which constitute the offense charged, and the time and place thereof. These may be amended at any time in furtherance of justice and right in the discretion of the Court.

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3. The accused shall be served by the President of the Court with a copy of the charges and specifications, and a notice of the time and place of trial, a reasonable time before the date thereof, not less than ten days if the accused resides within the bounds of the Court trying the case; but if not within the limits of the Court, he may be notified by mail, and the time for notice shall not be less than twenty days from the time of posting the citation.

4. When the accused, having been duly notified, evades or voluntarily absents himself, the trial may proceed the same as if he were present. But no judgment can be rendered except after a regular form of trial.

5. No charge shall be made after three years from the time the cause thereof arose, except in cases of immorality.

6. Every person liable to a charge shall be amenable to the jurisdiction of the Court within which his Church or Conference membership exists, without regard to the place where the cause of the action arose.

Removals by certificate from one charge to another shall not be a bar to an investigation of the previous conduct of a member so moving, but the accused may be tried in the proper Court of the charge in which he holds his membership when the complaint is made.

7. When a certificate is held by the member receiving it for one year or more, and such fact comes to the knowledge of the Preacher in charge, he may, with the concurrence of the Leaders and Stewards' meeting, recall or cancel the same.

8. Superannuated and supernumerary Ministers residing out of the bounds of their Conference shall be amenable to the Court within the jurisdiction of which the offense was committed, unless the alleged offense was committed within the bounds of their Conference.

*Provided*, however, that upon application of either party to a Bishop, he may refer the case, if in his opinion the ends of justice require it, to the court of the Annual Conference of which the accused is a member.

#### ARTICLE VIII.—QUALIFICATIONS OF MEMBERS OF A COURT.

1. No person shall be eligible to be a member of any of the aforesaid Courts, or continue such, unless he be a Minister or member of the Methodist Episcopal Church in approved standing.

2. In the aforesaid courts, except otherwise specified, a majority of the whole number shall be competent to try a cause and render a judgment.

3. If in any case a member of the Court is, for any cause, disqualified to render an impartial decision, the other members present shall determine whether such member shall be set aside.

4. If for any cause a quorum be not present at the time appointed for a session of a Court, or if under the provision of Section 3 of this article the number of members of the Court become less than a quorum, the President, with the concurrence of the members of the Court present, shall appoint a judicious person or persons, the same being eligible to appointment, to make up the quorum.

#### ARTICLE IX.—PARTIES WHO MAY PREFER CHARGES.

1. Charges in a Parish Court may be preferred by a Minister or two members of the Church.

2. In a District Court, by a Minister or two members of the charge to which the accused belongs.

3. In a Conference Court, by any member of an Annual Conference.

4. In a General Conference Court, as against a Bishop, by five Elders, including the Presiding Elder within whose District the

alleged offense or offenses shall have been committed, three of whom shall agree to prefer charges for the same.

5. As against all other parties, amenable to said Court, by three Traveling Elders, one of whom shall be the Presiding Elder within whose district the accused resides.

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#### ARTICLE X.—OF COUNSEL IN ALL CASES.

1. The party or parties preferring charges shall secure a suitable person or persons, to be designated and known as the prosecuting counsel of the Church, said counsel to present the evidence in the case, and prosecute the same.

Any Local Preacher or layman in regular standing in the Methodist Episcopal Church may be so appointed for the trial of a case, in a Parish or District Court.

2. Any member of an Annual Conference may be prosecuting counsel in the Conference or the Conference Appellate Court.

3. And such member of the Church or of an Annual Conference may be counsel in the General Conference Court, or in the General Conference, whenever it shall sit as an Appellate Court for the consideration of a case of an appeal by an accused Bishop.

#### ARTICLE XI.—COURTS, HOW CONVENED.

1. The General Conference Court may be called by the senior Bishop, or the President thereof, or by the Bishop appointed to preside in said Court.

2. The Court of Appeals by the Bishop having charge of the Conference in which an appeal may arise.

3. The Conference Court may be called in the interval of an Annual Conference by the President and three members of the Court.

4. The District Court by the Presiding Elder.

5. The Parish Court by the Preacher in charge.

In all cases the party appointing the time and place of a Court shall give timely notice to the members composing the Court.

#### ARTICLE XII.—RIGHTS OF AN ACCUSED PARTY.

1. Every party under charge shall have the right to the assistance of counsel, and to make his selection under the same conditions and privileges as the prosecution; and if the said party be without proper or necessary counsel, and request it, it shall be the duty of the President to assign or provide the same.

2. The parties shall be competent to testify, the same as other witnesses.

3. Depositions may be taken, either by the prosecuting counsel or by the counsel of the accused, in the presence of the Preacher in charge, on giving reasonable notice to the other party, when it is impracticable to procure the attendance of witnesses.

4. Witnesses who are members of the Church may not be impeached, but witnesses from without may be.

#### ARTICLE XIII.—DISCRETIONARY POWERS IN RENDERING JUDGMENTS.

1. In Parish Courts judgment against an accused member may be for reproof, suspension from Church privileges, or for expulsion.

2. In case of Preachers, for reproof, suspension from ministerial functions and Church privileges, for a definite period; deposition from the ministry, or expulsion from the Church.

3. In the case of Agents, and officers elected by the General Conference, or appointed to fill vacancies thereof, the judgment may be for suspension, or removal from office.

4. Each Court of original jurisdiction shall determine the penalty

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in every case of conviction, and when the charge is not fully sustained the said Court shall decide what offense has been committed, if any, and render judgment for the same.

#### ARTICLE XIV.—POWERS OF APPELLATE COURTS.

1. Each Court of appellate jurisdiction shall have full power to *reverse* the decision of the Court of Trial, or to *remand* for a new trial, motions for which shall, in all cases, be put in the order before named. If neither motion prevails, the decision of the Court of Trial is thereby affirmed.

2. And a case, if remanded, must be tried again, and in the same manner as an original trial, unless the charges be withdrawn. But in a new trial of the case any part of the original charge may be withdrawn or modified, or any proper addition made, or new evidence admitted.

3. Appeals from a Conference other than those in the United States may be heard by a Judicial Conference called to meet at or near New York by the Bishop in charge of said Conference.

#### ARTICLE XV.—NEW TRIALS.

1. In case of a new trial, in a Parish Court, no member of the former Court shall be allowed to sit on the new trial of the case, and the President of the Court, in the selection of the members, may exercise his discretion as provided for in Article II, Section 2.

2. If the case arises in a District Court, the trial, unless a new Court has been constituted in the interval, shall be by a Court appointed by the Presiding Elder especially to try the case.

#### ARTICLE XVI.—BARS TO AN APPEAL.

1. For neglecting to attend trial after proper notice.

2. Contempt, by continuing in the practice of the offense or crime for which the party was convicted, or by continuing to exercise the functions of his office after conviction.

3. Or, having delayed to give notice of his intention to appeal to the President of the Court for more than seven days after the conclusion of the trial.

4. Or, having dissolved all relation to the Methodist Episcopal Church, by joining a Church of another faith and order.

#### ARTICLE XVII.—ON ERROR IN THE ADMINISTRATION OF LAW.

1. No President of a Court shall be arraigned under Article VI, Section 4, for alleged error in decisions of questions of law arising in Court, nor for any alleged defect in the administration of the judicial code of the Church; but such errors and defects shall be duly considered by the proper Appellate Court when presented with the appeal.

2. Complaints of error by the Pastor or Presiding Elder in the administration of the law of the Church other than its judicial code, may be presented to the Annual Conference, which shall examine the same by a committee, or otherwise, and declare its judgment in the case; and if the error has unjustly affected the membership in the Church of any person, the Conference shall order just and suitable remedies.

3. But the provisions of the two foregoing sections shall not be interpreted as prohibiting the trial of any Minister upon the charge of corrupt, negligent, or partisan administration.

#### ARTICLE XVIII.—ON LOCATION OF UNACCEPTABLE MINISTERS.

1. If a Traveling Minister is accused of being so unacceptable, inefficient, or secular, as to be no longer useful in his ministerial work,

the Conference may refer the case to a select number of nine judicious members, who shall investigate the case during the session of the Conference, and if they, upon the evidence, which shall be duly recorded, judge the complaint to be well founded, the select number may, if the accused will not voluntarily retire, locate him without his consent.

2. But in all such cases the accused shall have the right to appeal to the Conference Court of Appeals, and the case shall be determined by the recorded evidence taken by the select number.

#### ARTICLE XIX.—READMISSION INTO THE CHURCH.

1. When a member of the Church has been, after due process of the Judicial Code of our Church, expelled, such person shall have no privileges of membership or sacraments in our Church without contrition, confession, and satisfactory reformation, and the Preacher in charge and the Leaders and Stewards' Meeting shall have authority to determine the question of satisfactory reformation.

2. When such parties shall make application to be received into the Church, in all cases let them be received on probation, and under the rules made and established for "receiving members into the Church."

#### ARTICLE XX.—ON RESTORATION OF CREDENTIALS.

1. When any Traveling Elder or Deacon has been deprived of his credentials, by expulsion or otherwise, they shall be filed with the papers of the Annual Conference of which he was a member; and should he, at any future time, give satisfactory evidence to the said Conference of his amendment, and procure a certificate of the Quarterly Conference of the Church of which he is a member, or of an Annual Conference, who may have admitted him on trial, recommending to the Annual Conference of which he was formerly a member the restoration of his credentials, the said Conference may restore them.

2. When a Local Elder or Deacon shall have been expelled, or otherwise deprived of his credentials of office, the Presiding Elder shall require of him the credentials of his ordination to be filed with the papers of the Annual Conference within whose jurisdiction the expulsion took place. And should he at any future time produce to the Annual Conference a certificate of his restoration, by proper authority, signed by the President, and countersigned by the Secretary of the Quarterly Conference, his credentials may be restored to him.

### CHAPTER II.

#### OF MINOR OFFENSES: CASES REQUIRING PREVIOUS LABOR, AND CASES REQUIRING PRELIMINARY MEASURES FOR SETTLEMENT.

##### ARTICLE I.—UNCHRISTIAN CONDUCT.

1. In cases of neglect of duty of any kind, imprudent conduct, indulging sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, dancing, playing at games of chance, attending theaters, horse-races, circuses, dancing-parties, or patronizing dancing-schools, or taking such other amusements as are obviously of misleading, or questionable moral tendency, or disobedience to the order and discipline of the Church, *first*, let private reproof be given by a Preacher or Leader, and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with.

2. If the offense is *repeated*, the Preacher or Leader shall repeat the reproof in the presence of one or two faithful friends.

3. But should the offense occur a *third* time, let the offender be cited before the Parish Court and tried, and if found guilty, and there be no sign of real humiliation, he shall be expelled.

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4. But in the case of members of an Annual Conference, or a Bishop, the reproof hereby ordered shall be administered by either a Presiding Elder or a Bishop.

#### ARTICLE II.—CASES OF DISSENSION.

If a member of our Church shall be accused of endeavoring to sow dissension among our people by inveighing against either our doctrine or Discipline, the person so offending shall first be reprov'd by the Preacher in charge, and, if he persist in such pernicious practice, he shall be brought to trial, and if found guilty by the Parish Court he shall be expelled.

#### ARTICLE III.—ARBITRATION IN CASES OF DISAGREEMENT IN BUSINESS AND NONPAYMENT OF DEBTS.

1. On any disagreement between two or more of our members, concerning business transactions, which cannot be settled by the parties, the Preacher in charge shall inquire into the circumstances of the case, and if his counsel does not prevail, he shall recommend to the parties a reference of the matter to five arbiters, two to be chosen by the plaintiff and two chosen by the defendant, which four arbiters shall choose a fifth, all of whom shall be members of our Church.

2. If either party refuse to refer the case, as before provided, or shall refuse to abide the award when so rendered, he shall be brought to trial before the Parish Court, and if he fail to show sufficient cause for refusal he shall be expelled.

3. If any member of our Church shall refuse, in case of debts, or other disputes about business affairs, to refer the matter to arbitration, when so recommended by the Preacher in charge, or shall enter into a lawsuit with another member before these measures are taken, he shall be brought to trial before the Parish Court, and if he fail to show that the case is of such a nature as to require and justify a process in law, he shall be expelled.

4. The Preacher in charge shall, in all such cases, preside.

#### ARTICLE IV.—INSOLVENCY OF MEMBERS IN OUR CHURCH.

1. The Preachers who have the oversight of circuits and stations are required to execute all our rules fully and strenuously against all frauds, particularly dishonest insolvencies, and to suffer none to remain in our Church who are found to be guilty of any fraud.

2. To prevent scandal when any of our members fail in business, or contract debts which they are not able to pay, let two or three judicious members of our Church, who shall be appointed by the Preacher in charge, inspect the accounts, contracts, and circumstances of the case of the supposed delinquent, and if they judge he has behaved dishonestly or borrowed money without a probability of paying, let him be brought to trial before the Parish Court, and if found guilty expelled.

3. In all cases included in Chapter II, Articles I to IV, the expelled party shall have the right to appeal, as in a case of immorality.

#### REPEALING ACT.

Part III, Chapters I, II, and III, from paragraph 197 to paragraph 246 inclusive, of the Discipline, published by the authority of the General Conference of 1876, is hereby repealed.

John M. Hoyt offered the following resolution, which was adopted:

*Resolved*, That a Special Committee be appointed, to consist of one minister and one layman from each General Conference District, to consider the subject of entertainment and location of the next General Conference, and report at an early day.

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Afternoon.

Silas C. Swallow offered the following resolution, which was also adopted:

Expenses of  
General  
Conference.

*Resolved*, That a Committee of three be appointed on General Conference and delegates' expenses, with instructions to receive the collections from the delegates and disburse them in the payment of expenses; *provided*, however, that in no case shall the expenses of more than one full set of delegates be paid, except by special vote of the General Conference.

James F. Chaffee offered the following paper, which was laid on the table:

Expenses of  
Delegates.

*Whereas*, The General Conference of 1876 adopted the following resolution in regard to the expenses of this General Conference:

"*Resolved*, That it shall be the duty of the said Conference to make arrangements for raising the amount so apportioned, and any Conference failing to do so shall forfeit all claim for the expenses of its delegation;" (see Discipline, pages 372, 373;) and

*Whereas*, The above action may work great injustice to innocent parties; therefore,

*Resolved*, By this General Conference, that the aforesaid resolution be, and the same hereby is, rescinded.

Marmaduke H. Mendenhall moved that the Secretaries of the Conference and the Book Agents be appointed a committee to publish the General Conference Manual, to include the usual matter and a diagram of the seats occupied by each delegation. The motion prevailed.

General  
Conference  
Manual.

On motion of Aaron K. Sanford it was ordered that a committee of five, including one of the Bishops, who shall be its Chairman, be appointed on Memorial Services.

Committee  
on Memo-  
rial Serv-  
ices.

On motion of Job A. Price a committee of eleven was ordered on the American Bible Society.

Committee  
on Am Bi-  
ble Society.

David Copeland offered the following paper, which was adopted:

Gen'l Conf.  
Journal.

*Resolved*, 1. That the Secretary of this Conference be instructed to have the Journal of this General Conference printed and bound, and certified by him to be correct, and that the printed copy, so certified, shall be the official Journal of this General Conference.

*Resolved*, 2. That the Book Agents at New York are hereby instructed to forward, by mail or otherwise, a copy of the Journal of this General Conference to each of the delegates of the Conference and to each of the Bishops.

**May 3.** William Lawrence offered the following resolution, which was adopted:

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Committees  
on Judic'y  
and Trus-  
tees.

*Resolved,* That there shall be appointed by the Bishops the several Committees following, to consist of thirteen members each, to wit:  
On Judiciary.  
On Pastoral Address.  
On Nomination of Trustees for the Institutions under the control of the General Conference.

Discipline  
of 1880.

On motion of George W. Woodruff, Bishop William L. Harris was appointed to edit the Discipline of 1880.

Bishop Harris presented the names of the Committee on the Reception of Fraternal Delegates, as follows:

Committee  
on Recep-  
tion of Fra-  
ternal Del-  
egates.

COMMITTEE ON RECEPTION OF FRATERNAL  
DELEGATES.

Joseph Cummings,	William Lawrence.
Clinton B. Fisk,	J. C. Hartzell,
John W. Locke,	C. W. Bennett,
Robert M. Hatfield.	

Daily Chr'n  
Advocate.

On motion of Aaron K. Sanford it was ordered that the Book Agents at Cincinnati be authorized to furnish each delegate a copy of the Daily Christian Advocate.

General Con-  
ference offi-  
cers invited  
to seats  
within the  
bar.

John M. Reid moved that General Conference officers, not members of this Conference, be invited to seats within the bar, and the motion prevailed.

Committee  
on Educa-  
tion.

On motion, Francis S. Hoyt was placed on the Committee on Education, in place of Samuel Mower.

Special Com-  
mittee of  
eleven.

George L. Curtiss moved that the Special Committees consisting of eleven members be increased to consist of thirteen, being one from each General Conference District, and one at large, and the motion prevailed.

Ecclesiasti-  
cal code.

George L. Curtiss moved that the Report of the Commission on a Code of Ecclesiastical Jurisprudence be printed in the Daily Christian Advocate, but the motion was laid on the table.

Adjourn-  
ment.

On motion, adjourned, with benediction by Charles H. Payne.



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THIRD DAY.  
Morning.

## TUESDAY MORNING, MAY 4.

Conference met at the usual hour, Bishop Foster in the chair. Opening.

Religious exercises were conducted by Joseph Cummings. Religious exercises.

The Journal of yesterday was read and approved. Journal approved.

George L. Curtiss announced the death of John R. Goodwin, a lay delegate of the South-east Indiana Conference, whereupon the following resolutions, offered by George R. Palmer, were adopted: Death of J. R. Goodwin.

Whereas, We have received the sad intelligence of the death of Dr. John R. Goodwin, a lay member of this General Conference; therefore,

Resolved, 1. That we appoint four lay members of this body to attend the funeral of our honored co-delegate.

Resolved, 2. That a committee of five be appointed to prepare suitable resolutions of sympathy to be borne by said committee to the widow and friends of the deceased.

Wm. S. Prentice asked leave of absence for William R. Goodwin, to attend the funeral of his brother, and it was granted. Leave of absence for W. R. Goodwin.

The following persons were announced as now present in their seats: Delegates announced as present.

Genesee—John B. Wentworth, Benjamin M. Peck, Francis H. Root.

Central New York—Thomas J. M'Elheney.

Indiana—Israel Taylor.

Saint Louis German—F. G. Niedringhaus.

Central Ohio—David P. Dunathan.

On motion, St. Paul's Methodist Episcopal Church was fixed upon as the place for the reception of Fraternal Delegates.

On motion of George L. Curtiss, the following persons were appointed to attend the funeral of the late Dr. John R. Goodwin, namely: David G. Phillips, Charles C. Binkley, Louis B. Sims, James F. Lindley. Committee to attend the funeral of J. R. Goodwin.

Address of Bishops.

The hour having arrived for the order of the day, Bishop Simpson read the Address of the Bishops. [See Appendix, 1, page 401.]

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S. A. W. Jewett offered the following resolution:

*Resolved*, By this General Conference, that we have listened with great interest and pleasure to the able Address of our honored Bishops, read to us by Bishop Simpson, and we hereby order the publication of 5,000 copies of the Address, for distribution among the pastors and people of the Church.

William M'K. Hester offered the following resolution as an amendment :

*Resolved*, That the facts, considerations, and recommendations presented in the Address of the Bishops be referred to the several appropriate Committees.

I. S. Bingham offered the following, as an additional amendment :

*Resolved*, That that part of the Bishops' Address which treats the question of extending the term of probation in Annual Conferences, and the locating of members of Conferences who have become unacceptable in the regular work, be referred to the Committee on Itinerancy, with instructions to report at an early day to this body.

J. M. Walden offered the following, as a substitute for the resolution of S. A. W. Jewett and the amendment of Wm. M'K. Hester:

*Resolved*, 1. That the Bishops' Address be published in the Daily Advocate and in all of the official weekly papers under the direction of the General Conference, and that 5,000 pamphlet copies be printed for general circulation.

*Resolved*, 2. That the several portions and recommendations of the Bishops' Address be referred to the appropriate Committees for consideration.

Alpha J. Kynett moved to amend by striking out 5,000, and inserting 12,000, copies, which motion was laid on the table.

John P. Newman moved, as a further amendment, that the Agents be instructed to publish the Address in pamphlet form, to be kept on sale at the Book Room, which motion was laid on the table.

On motion of John Lanahan, the previous question was ordered, and the substitute of J. M. Walden was adopted.

On motion of John Lanahan, it was ordered that the several papers presented in respect to the distribution of the matters in the Bishops' Address be referred to a Committee, consisting of Wm. M'K. Hester and I. S. Bingham, to make proper distribution thereof to the several committees, and report their action.

Bishop Harris, rising to a question of privilege, stated that there were four Conferences which, at the time of distribution into General Conference Districts, were not included in the territory of any Conferences, and desired to know the wish of the General Conference in the matter; whereupon it was ordered that the Bishops place the outlying Conferences as they may consider best.

Wm. Lawson offered the following resolution, which was referred to the Committee just appointed:

*Resolved*, That copies of the Address of the Bishops, which has been ordered to be printed be sent, by the Secretary of this Conference, to the libraries of literary institutions and public libraries in the United States.

J. C. Hartzell offered the following resolution, which was referred to the same committee:

*Resolved*, That the Address of the Bishops be translated into such foreign languages as the Agents and Board of Managers of the Missionary Society may deem wise, and be published in such languages for distribution; the expenses of such translation and distribution to be borne by the Missionary Society.

The following resolution was presented by J. M. Walden, and adopted:

*Resolved*, That a committee of one minister and one layman from each General Conference District be appointed to report to this Conference a plan for the appropriate commemoration of the one hundredth anniversary of the organization of the Methodist Episcopal Church, and that so much of the Bishops' Address as refers to this matter be referred to said committee.

The following communication was received, and, on motion of James M. Buckley, the invitation was accepted, and the thanks of the General Conference returned:

CINCINNATI CHAMBER OF COMMERCE AND MERCHANTS' EXCHANGE,  
CINCINNATI, May 3, 1880.

EDWARD SARGENT, Esq.

*Dear Sir*: Please allow me through yourself to cordially invite the members of the General Conference of the M. E. Church, now in session here, to visit the "Cincinnati Chamber of Commerce and Merchants' Exchange" from time to time at their convenience.

Yours truly,

H. WILSON BROWN, President.

On motion of the Secretary, the order of the day was suspended, and Sandford Hunt presented the Report of the Agents of the Methodist Book Concern in New York; and so much as related to the Book Concern, to Sunday-Schools and Tracts, and Episcopacy, was referred to the Committees on those subjects respectively. [See *Appendix*, 48, page 551.]

May 4.  
THIRD DAY.  
Morning.  
Additions to  
General  
Conference  
Districts.

Bishops'  
Address.

One hundredth anniversary of organization of M. E. Church.

Invitation from the Chamber of Commerce.

Report of the Agents of New York Book Concern.

May 4.  
THIRD DAY.  
Morning.

Elections set  
for May 12.

Arthur W. Milby, of the Wilmington Conference, was announced as being now present.

The following resolution was offered by William H. Olin and George G. Reynolds :

*Resolved*, That the election of Bishops and other officers of the Church, deriving their powers from the election by the General Conference, be made the special order for Wednesday, May 12, at ten o'clock, A. M., at which time the election shall begin, and shall continue from day to day, according to the pleasure of the General Conference, until all shall have been elected.

Alexander Harmount offered an amendment, substituting Monday, the 10th, for the 12th.

William M'K. Hester moved to lay the amendment and resolution on the table, which motion was lost.

Albert S. Graves moved to lay the amendment on the table, which motion was carried.

John Lanahan called for the previous question, which was ordered, and the resolution of William H. Olin was adopted.

Ecclesiastical Code.

On motion of James M. Buckley, the vote by which the Report of the Commission on Ecclesiastical Code was made the order of the day for next Friday, at 10 A. M., was reconsidered, and laid on the table.

James M. Buckley moved that a committee of eleven, three of whom shall be Bishops, be constituted, to prepare a report on the Code, which shall be printed in the Daily Christian Advocate next Monday, and that the discussion of said report be made the order of the day for next Tuesday, at ten A. M. Carried.

Report of the  
Board of  
Education.

Erastus O. Haven presented the Report of the Board of Education to the General Conference, which, on motion, was referred to the Committee on Education. [See *Appendix*, 58, page 627.]

Order of the  
election of  
Gen'l Con-  
ference offi-  
cers.

Philip G. Gillett presented the following:

*Resolved*, That when this General Conference proceeds to the election of General Conference officers it be in the following order:

- |                                     |             |
|-------------------------------------|-------------|
| 1. Book Agents.                     | 2. Editors. |
| 3. Secretaries of Church Societies. | 4. Bishops. |

William J. Paxson moved to amend the order of election by putting Bishops first.

James M. Buckley moved, as a substitute, that a committee of five be appointed to present a report of order of election of General Conference officers, which was laid on the table.

The previous question being ordered on the amendment, on motion, it was adopted.

K. P. Jervis moved an additional amendment, that all elections shall be by ballot. Carried.

W. J. Paxson called for the previous question, which was ordered; and, on motion, the paper as amended was adopted.

Luke Hitchcock moved, that when the Conference adjourn, it adjourn to meet at St. Paul's Church at half past two P.M. Carried.

H. T. Davis offered the following paper, which was adopted :

*Resolved*, That the committee on this hall be requested to close the passage between the orchestra railing and the first tier of seats.

On motion, Conference adjourned with the benediction by Rev. A. C. George, D.D.

May 4.  
THIRD DAY.  
Morning.

By ballot.

Afternoon session.

Passage between orchestra and first tier of seats.

Adjournment.

## TUESDAY AFTERNOON, MAY 4.

Afternoon.

The Conference met, pursuant to adjournment, at St. Paul's Methodist Episcopal Church, at half past two P.M., Bishop Wiley presiding.

The religious services were conducted by William P. Stowe.

The Journal of the morning session was read and approved.

Bishop Wiley announced the Committee on Ecclesiastical Code, as follows:

Journal approved.

Committee on Ecclesiastical Code

### COMMITTEE ON ECCLESIASTICAL CODE.

James M. Buckley,	John Evans,
William Lawrence,	William S. Prentice,
William H. Olin,	Alonzo Webster;
Oliver H. Horton,	William L. Harris,
Daniel A. Whedon,	Stephen M. Merrill,
Edward G. Andrews.	

The Conference proceeded to the organization of the Standing Committees.

Organization of Standing Committees.

On motion, it was ordered that the committees be permitted to retire for the purpose of organizing, and that each committee be temporarily presided over by a bishop.

**May 4.**  
THIRD DAY.  
Afternoon.  
Episcopacy.

The Committee on Episcopacy was organized by the election of Joseph M. Trimble, Chairman; B. St. James Fry, Secretary; Charles O. Fisher, Assistant Secretary.

Lay Representation.

The Committee on Lay Representation retired, and was organized by the appointment of Edwin O. Stannard, Chairman, and William S. Edwards, Secretary.

Itinerancy.

The Committee on the Itinerancy retired, and was organized by the election of Daniel A. Whedon, Chairman, and Isaac W. Joyce, Secretary.

Additional members present.

Henry Elliott, of the Cincinnati Conference, and Charles W. De Wolf, of the South Kansas Conference, were announced as now present.

Missions.

The Committee on Missions retired, and was organized by the appointment of Charles H. Payne, Chairman, and James M. Thoburn, Secretary.

Book Concern.

The Committee on the Book Concern retired, and organized by electing Amos Shinkle, Chairman, and C. C. Stratton, Secretary.

Chairman to fix time of meeting.

On motion of William J. Paxson, the chairmen of Standing Committees were appointed a committee to fix the time of meeting of the committees.

Committee on Scandinavian Work.

John M. Reid moved that a special committee, to consist of seven, be appointed on the Scandinavian Work.

William J. Paxson moved to lay the subject on the table, which motion was lost.

The previous question having been ordered, the appointment of the committee was agreed to.

Education.

The Committee on Education retired, and organized by electing E. O. Haven, Chairman, and Francis D. Hemenway, Secretary.

Sunday-schools.

The Committee on Sunday-schools and Tracts retired, and organized by appointing Lewis Miller, Chairman, and John W. Hoyt, Secretary.

Church Extension.

The Committee on Church Extension was organized as follows: Charles H. Fowler, Chairman, and William J. Paxson, Secretary.

Revisals.

The Committee on Revisals retired, and was organized as follows: Joseph Cummings, Chairman; Milton S. Terry, Secretary; and K. P. Jervis, Assistant Secretary.

The Committee on the State of the Church retired, and was organized by electing William H. Olin, Chairman, and Horace Benton, Secretary.

The Committee on Freedmen's Aid retired, and was organized by appointing John P. Newman, Chairman, and Joseph C. Hartzell, Secretary.

On motion, the Conference adjourned, with the benediction by Daniel Curry.

**May 4.**  
THIRD DAY.  
*Afternoon.*  
State of the  
Church.  
Freedmen's  
Aid.

Adjourn-  
ment.

## WEDNESDAY MORNING, MAY 5.

**May 5.**  
FOURTH  
DAY.

Conference met at nine o'clock. Bishop Merrill in the chair. The usual religious services were conducted by W. H. Olin.

The following members, not heretofore present, were announced as having arrived: Moses T. Winton, John G. Eckman, and Lazarus D. Shoemaker, of the Wyoming Conference; Dudley J. Spaulding, of the West Wisconsin Conference; Robert M'Millen, of the Wisconsin Conference; Silas E. Quimby, of the New Hampshire Conference; Isaac N. Hall, of the Vermont Conference; and Clinton B. Fisk, of the New Jersey Conference.

New arrivals  
of members.

On motion, the rules were suspended to receive reports from commissions appointed by the last General Conference.

Reports of  
Commis-  
sions.

The Report of the Committee of Correspondence on Ecumenical Conference, was read by Rev. A. C. George, D.D., and William Swindells moved that the report be returned to the Committee for revision and reduction, but the motion was laid on the table.

Ecumenical  
Conference.

On motion of David S. Monroe, the report was received and ordered to be printed in the Daily Advocate and other papers of our Church; and, on motion of Daniel Curry, it was also ordered to be printed in the Appendix to the General Conference Journal. [See *Appendix*, 2, page 419.]

Ordered  
printed.

Erastus O. Haven moved the reference of the report to the Committee on the State of the Church, and the motion prevailed.

Referred.

The Report of the Commission appointed at the last

**May 5.**FOURTH  
DAY.Lay Repre-  
sentation  
in Annual  
Confer-  
ences.

General Conference to consider the subject of Lay Representation was read, as follows:

#### LAY REPRESENTATION IN THE ANNUAL CONFERENCES.

The committee whose report is herewith submitted have performed the duties assigned them under the following action of the General Conference of 1876:

"The General Conference, on May 29, 1876, (see Journal, p. 334,) adopted the following resolutions, namely:

"*Resolved*, That the introduction of Lay Representation into the Annual Conferences is a question of very great importance, and that the interest it has awakened entitles it to serious consideration; therefore,

"*Resolved*, That the Bishops be requested to appoint a commission of five ministers and five laymen to consider the propriety of introducing Lay Delegation into the Annual Conferences, and, if they deem it expedient, to report a plan to the next General Conference."

The commission appointed under this action of the General Conference were:

Revs. Lyttleton F. Morgan, D.D., Baltimore, Md.; Willard F. Mallalieu, D.D., Boston, Mass.; James M. Fuller, D.D., Detroit, Mich.; Isaac F. King, London, Ohio; Moses Hill, D.D., Cleveland, Ohio; and Hons. John A. Wright, Philadelphia, Pa.; John W. Ray, Indianapolis, Ind.; Oliver Hoyt, Stamford, Conn.; Chester D. Hubbard, Wheeling, W. Va.; Orrington Lunt, Chicago, Ill.

The commission assembled in New York city, at 805 Broadway, March 10, 1880.

There were present Moses Hill, James M. Fuller, Isaac F. King, Willard F. Mallalieu, Chester D. Hubbard, and John A. Wright.

The commission was organized by the choice of Chester D. Hubbard for Chairman and Willard F. Mallalieu for Secretary.

#### REPORT.

The commission deem it due to themselves to say that they have had some difficulty in coming to the conclusions they have reached. The question has not been agitated or referred to to any great extent in the Church papers, either editorially or otherwise. No plans or suggestions have been submitted to the commission except those which have originated with themselves. A very full discussion was had of the various reasons urged for and against the proposition, and the following plan is submitted as the best we can devise:

#### PLAN.

1. We recommend that each year, at the meeting of the District Stewards of each Presiding Elder's District, Lay Delegates be chosen to the next ensuing Annual Conference, of which such districts form a part, in the ratio of one delegate to every six Quarterly Conferences included in such districts, and one additional delegate for a fraction of two thirds.

2. We recommend that no layman shall be chosen a delegate to the Annual Conference who shall be under twenty-one years of age, or who shall not have been a member of the Methodist Episcopal Church in full connection for five consecutive years immediately preceding such election.

3. We recommend that in the Annual Conferences the ministers and lay delegates shall sit and deliberate together in one body, and that the lay delegates shall have power to speak on all questions coming before the Annual Conferences to which they are elected.



and to vote on all questions, except those affecting the conduct, character, and relations of traveling elders, and the election of ministerial delegates to the General Conference.

May 5.  
FOURTH  
DAY.

C. D. HUBBARD,  
WILLARD F. MALLALIEU,  
ISAAC F. KING,  
MOSES HILL.

I heartily approve the above report, with one exception, preferring in Art. 3, in lieu of the words "except those affecting the conduct, character, and relations," to substitute the words "ministerial character," so that the article would read "and to vote on all questions except those referring to ministerial character."

JOHN A. WRIGHT.

On motion, the report was received and referred to the Committee on Lay Representation. Referred.

On motion of John M. Reid, the rules were suspended for the purpose of presenting the Reports of the General Committee and of the Board of Church Extension, the General Missionary Committee, and the Agents of the Western Book Concern, which Reports were received and referred to appropriate committees. [See *Appendix*, 54, 55, 50, 48, pages 587, 590, 581, 560.]

Reports of  
Board of  
Church Ex-  
tension,  
General  
Missionary  
Committee,  
and Book  
Agents.

Daniel A. Whedon moved the appointment of a committee of five on Fraternal Correspondence, which motion prevailed. Fraternal correspond-  
ence.

Leave to retire was granted the Committee on Fixing the times of Meeting of the Standing Committees.

Cyrus D. Foss moved a suspension of the rules, in order to present the Report of the Fraternal Delegates to the Methodist Episcopal Church, South; the motion prevailed and he presented the Report, which was read, and, on motion, was ordered to be printed in the Daily Advocate. [See *Appendix*, 5, page 434.]

Report of  
Fraternal  
Delegates to  
the Meth.  
E. Church,  
South.

On motion of George L. Curtiss, the rules were further suspended, and he presented the Report of T. H. Lynch, D.D., Fraternal Delegate to the Wesleyan Conference of America, which was accepted and ordered to be printed in the Daily Advocate, as follows:

Report of  
Fraternal  
Delegate to  
the Wesley-  
an Confer-  
ence.

*To the Bishops Presiding and to the General Conference of the Methodist Episcopal Church to meet in the City of Cincinnati on the first day of May, 1880:*

DEAR FATHERS AND BRETHREN—The Board of Bishops, acting under the authority of the General Conference of 1876, appointed me Fraternal Delegate to the General Conference of the Wesleyan Connection of America, which held its sessions in the town of Pittsford, in the State of Michigan, October 16, 1879. I attended that General

**May 5.**  
**FOURTH**  
**DAY.**

Conference, and presented my credentials. The President of the Conference immediately asked me the question whether or not I was a member of any secret society. Without recognizing his right to ask such a question, I frankly answered in the affirmative that I was a member of what he would call a secret society. Upon giving this answer, the President, Rev. Mr. Wardner, declined to introduce me to the Conference, or to give me any official recognition. In this refusal he was sustained by a majority of the Conference. Of course my mission was at once terminated, and I returned to my home and to my ministerial work. I consider the Board of Bishops and the General Conference fully competent to select their own agents, and to judge of their qualifications for the work assigned them, and deem it would be indelicate in me to indicate what action, if any, should be taken in the premises; I, therefore, without comment, make to your body this report of my fraternal visit to the Wesleyan Connection of America.

Very respectfully,

THOMAS H. LYNCH.

Temporal  
Economy.

R. A. Caruthers moved to suspend the rules in order to appoint a committee of nine on Temporal Economy.

J. M. Trimble moved to lay the motion to suspend on the table, which motion was lost.

The motion to suspend the rules was lost, less than two thirds voting in the affirmative.

Memorials  
and Peti-  
tions.

Bishop Merrill now proceeded to call for memorials and petitions.

Conference  
organiza-  
tion in  
Mexico.

Bishop Harris presented a memorial from C. W. Drees and others, missionaries in Mexico, asking for a Conference organization, which was referred to the Committee on Missions.

Memorial of  
Trustees of  
Metropoli-  
tan Church.

Bishop Simpson presented a memorial from the Trustees of the Metropolitan Church in Washington City, which was referred to the Committee on the State of the Church.

CENTRAL  
ILLINOIS.

#### CENTRAL ILLINOIS.

Uniformity  
in adminis-  
tration of  
baptism.

F. M. Chaffee presented a memorial from William M. Clark, asking for uniformity in the administration of baptism, which was referred to the Committee on Revisals.

Ministerial  
support.

He also presented a memorial from Macomb District, asking modification in ministerial support, which was referred to the Committee on the State of the Church.

CENTRAL  
NEW YORK  
Cazenovia  
Seminary.

#### CENTRAL NEW YORK.

B. Shove presented the petition of W. Reddy and six others, relating to the Cazenovia Seminary, which was referred to the Committee on Book Concern.

## CENTRAL OHIO.

Leroy A. Belt presented the memorial of the Conference asking for an elective presiding eldership, which was referred to the Committee on Itinerancy.

He also presented a memorial from the Toledo District Conference asking that the holding of District Conferences be made mandatory, which was referred to the Committee on Itinerancy.

May 5.

FOURTH  
DAY.CENTRAL  
OHIO.Elective pre-  
siding el-  
dership.District Con-  
ferences.

## CENTRAL PENNSYLVANIA.

J. C. Clarke presented a memorial of the Central Pennsylvania Conference against the extension of the pastoral term, which was referred to the Committee on Itinerancy.

CENTRAL  
PENNSYL-  
VANIA.Pastoral  
term.

Wm. W. Evans presented a memorial from the same Conference concerning the appointment of women as stewards, which was referred to the Committee on Revisals.

Women as  
stewards.

S. C. Swallow presented a petition of J. B. Akers relating to lesson helps, which was referred to the Committee on Revisals.

Lesson  
helps.

## CENTRAL TENNESSEE.

O. O. Knight presented a memorial, signed by M. T. Brown and two others, on division of the Tennessee Conference, which was referred to the Committee on Boundaries.

CENTRAL  
TENNESSEE.Division of  
Tennessee  
Conference.

He also presented the memorial of the Central Tennessee Conference with reference to supplying the white Sunday-schools of the South with aid, which was referred to the Freedmen's Aid Society.

Aid for the  
white Sun-  
day-schools  
in the  
South.

## CHICAGO GERMAN.

C. A. Loeber presented a memorial from the Milwaukee District Conference concerning Conference lines, which was referred to the Committee on Boundaries.

CHICAGO  
GERMAN.  
Conference  
lines.

He also presented a memorial from the same District Conference in reference to German publications, which was referred to the Committee on Book Concern.

German  
publica-  
tions.

## CINCINNATI.

W. L. Hypes presented a petition from the Sinking Springs Charge, signed by M. P. Zink and four others,

CINCINNATI.

Conference  
Boundaries.

**May 5.**  
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DAY.

on the subject of Conference Boundaries, which was referred to the Committee on Boundaries.

DETROIT.

DETROIT.

Church letters.

J. S. Smart presented the petition of S. Reed and nine others, from Corunna Charge, concerning Church letters, which was referred to the Committee on Revisals.

Editor for  
paper of  
Methodist  
Publication  
Company.

W. H. Shier presented the memorial of the Methodist Publishing Company, concerning appointing an editor for their paper, which was referred to the Committee on Book Concern.

FOOCHOW.

FOOCHOW.

Against Mis-  
sionary Bish-  
op.

S. L. Baldwin presented a memorial from the Chinese missionaries against the election of a Missionary Bishop, which was referred to the Committee on Episcopacy.

GEORGIA.

GEORGIA.

State of the  
work in the  
South.

E. Q. Fuller presented a memorial from the Georgia Conference concerning the state of the work in the South, which was referred to the Committee on the State of the Church.

HOLSTON.

HOLSTON.

Educational  
work in the  
South.

John F. Spence presented a memorial from the Holston Conference relating to educational work in the South, which was referred to the Committee on Freedmen's Aid Society.

ILLINOIS.

ILLINOIS.

A uniform  
system of  
finance.

W. R. Goodwin presented a petition from T. J. N. Simmons and nine others, for a uniform system of finance and a financial plan, which was referred to the Committee on Revisals.

KENTUCKY.

KENTUCKY.

Lay Repre-  
sentation in  
Annual  
Conferences

J. D. Walsh presented a memorial from the Kentucky Conference in relation to Lay Representation in Annual Conferences, which was referred to the Committee on Lay Representation.

LEXINGTON.

LEXINGTON.

Boundaries.

E. W. S. Hammond presented a memorial from the Lexington Conference concerning boundaries, which was referred to the Committee on Boundaries.

## LOUISIANA.

Graham Bell presented a memorial from the New Orleans Preachers' Meeting against a change in the appointment of Presiding Elders, and against extension of pastoral term, which was referred to the Committee on Itinerancy.

## MAINE.

Ammi S. Ladd presented the petition of E. Martin, and others regarding the subject of boundaries, which was referred to the Committee on Boundaries.

## MICHIGAN.

John M. Reid presented the resolutions of the Missionary Board concerning the Jubilee of Foreign Missions, which was referred to the Committee on Missions.

## MINNESOTA.

D. C. John presented a memorial from the Minnesota Conference asking for additional legislation upon church and parsonage building, which was referred to the Committee on Revisals.

J. F. Chaffee presented the action of the same Conference, embodying a resolution asking for the organization of the Norwegian work into a separate Annual Conference; referred to Committee on Boundaries.

He also presented a memorial of E. R. Lathrop, asking the doing away with the six months' probation in order to membership in the Church, which was referred to the Committee on Revisals.

## NEBRASKA.

T. B. Lemon presented a memorial of Kearney District Ministerial Association, and the Presiding Elders of the several districts of Nebraska Conference, asking the formation of a mission district comprising the frontier part of the Kearney District, which was referred to the Committee on Missions.

## NEW ENGLAND.

Wm. Butler presented the petition of the New England Conference asking for the publication of an index to the Methodist Quarterly Review, which was referred to the Committee on Book Concern.

**May 5.**  
FOURTH.  
DAY.

LOUISIANA.  
Appointment of  
Presiding  
Elders and  
extension  
of pastoral  
term.

MAINE.

Boundaries.

MICHIGAN.

Jubilee of  
foreign mis-  
sions.

MINNESOTA.

Legislation  
on church  
and parson-  
age building

Norwegian  
Annual  
Conference.

Six months'  
probation.

NEBRASKA.

Mission dis-  
trict in Ne-  
braska.

NEW EN-  
GLAND.

Index of  
Methodist  
Quarterly  
Review.

May 5.  
FOURTH  
DAY.  
Camp-meet-  
ings.

He also presented the petition of the New England Conference asking for legislation in regard to camp-meetings, which was referred to the Committee on the State of the Church.

NEW HAMP-  
SHIRE.  
Index of  
Methodist  
Quarterly  
Review.

## NEW HAMPSHIRE.

S. E. Quimby presented the memorial of the New Hampshire Conference asking for the publication of an index volume of the Methodist Quarterly Review, which was referred to the Committee on Book Concern.

Temperance.

G. J. Judkins presented the memorial of the New Hampshire Women's Christian Temperance Union, on the subject of temperance, which was referred to the Committee on Temperance.

NEW YORK.  
National  
Repository.

## NEW YORK.

A. K. Sanford presented the action of the New York Conference in reference to the National Repository, which was referred to the Committee on the Book Concern.

NEW YORK  
EAST.  
Pastoral  
term.

## NEW YORK EAST.

D. A. Goodsell presented the memorial of the New York East Conference on pastoral term, which was referred to the Committee on Itinerancy.

Records of  
Church  
member-  
ship.

Daniel Curry presented the memorial of the New York Preachers' Meeting, on keeping records of members of the Church, which was referred to the Committee on Revisals.

Working of  
Methodist  
Itinerancy.

George I. Seney presented the memorial of John Truslow, President of "Brooklyn Society to Promote the more Effective Working of the Methodist Itinerancy," which was referred to the Committee on Itinerancy.

NORTH CAR-  
OLINA.  
Boundaries.

## NORTH CAROLINA.

W. W. Morgan presented the petition of the North Carolina Conference on changes of boundaries, which was referred to the Committee on Boundaries.

NORTHERN  
NEW YORK.  
Mortgaging  
of Churches.

## NORTHERN NEW YORK.

L. D. White presented the petition of South-street Church, Utica, N. Y., relating to the mortgaging of churches, which was referred to the Committee on Revisals.

## NORTH INDIA.

E. Cunningham presented the memorial of the North India and South India Conferences in reference to the interests of the Church in India, which was referred to the Committee on Missions.

May 5.  
FOURTH  
DAY.

NORTH  
INDIA.  
Church in  
India.

## NORTH INDIANA.

A. Marine presented the memorial of North Indiana Conference relating to the claim of superannuated preachers, and it was referred to the Committee on Itinerancy.

NORTH IN-  
DIANA.  
Claims of  
superannu-  
ated preach-  
ers.

Marmaduke H. Mendenhall presented a memorial from the North Indiana Conference concerning the Book Concern, which was referred to the Committee on Book Concern.

Book Con-  
cern.

He also presented a memorial concerning the reduction of railroad fares for the Bishops, which was referred to the Committee on Book Concern.

Railroad  
fares for  
Bishops.

## NORTH-WEST INDIANA.

James W. Greene presented a financial plan, prepared by J. A. Clearwaters, which was referred to the Committee on Revisals.

NORTH-  
WEST IN-  
DIANA.  
Financial  
plan.

## NORTH-WEST IOWA.

J. R. Lemon presented a petition of L. Willson and one hundred and thirty-nine others asking for changes of boundaries, which was referred to the Committee on Boundaries.

NORTH-  
WEST IOWA.  
Change of  
boundaries.

He also presented a petition of G. M. Pendell and forty-three others asking for a change of boundaries, which was referred to the Committee on Boundaries.

He also presented the petition of M. B. Keister and thirteen others asking for a change of boundaries, which was referred to the Committee on Boundaries.

He also presented the petition of G. W. Southwell and thirty-two others asking for a change of boundaries, which was referred to the Committee on Boundaries.

He also presented the resolution of the Storm Lake Quarterly Conference asking for a change in paragraph 191 of Discipline, which was referred to the Committee on Revisals.

¶ 191 of Dis-  
cipline.

**May 5.**FOURTH  
DAY.NORTH-  
WEST SWED-  
ISH.  
Swedish pub-  
lications.

## NORTH-WEST SWEDISH.

A. J. Anderson presented a petition, signed by A. J. Anderson and J. H. Ekstrand, in reference to Swedish publications, which was referred to the Committee on Book Concern.

Conference  
relations.

He also presented a petition from the Swedish Church at Jamestown, in reference to change of Conference relations, signed by Alfred Anderson and thirty-nine others, which was referred to the Committee on Boundaries.

## NORWAY.

## NORWAY.

Norway  
Conference  
work.

M. Hansen presented the memorial of the Norway Conference on its own work, which was referred to the Committee on Missions.

## OHIO.

## OHIO.

Judgment  
of General  
Conference.

Isaac F. King presented the action of the Ohio Conference, requesting the General Conference to express their judgment on certain matters, which was referred to the Committee on Itinerancy.

Boundaries.

He also presented a paper from the Presiding Elders of the Ohio and Cincinnati Conferences relating to boundaries, which was referred to the Committee on Boundaries.

PHILADEL-  
PHIA.  
Transfers.

## PHILADELPHIA.

Henry W. Warren presented a memorial from the Philadelphia Conference asking a change in the Discipline on the subject of transfers, which was referred to the Committee on Itinerancy.

Board of  
location of  
churches.

He also presented a memorial from the same Conference asking a board of location of churches for each district in every Conference, which was referred to the Committee on Itinerancy.

Non-neces-  
sity of sus-  
pending  
third Re-  
strictive  
Rule.

He also presented a memorial from the same Conference on the non-necessity of suspending the Restrictive Rules to allow Annual Conferences to determine the number of Presiding Elders' Districts, which was referred to the Committee on Itinerancy.

District Con-  
ferences.

William J. Paxson presented a memorial from South Philadelphia District Conference in relation to District Conferences, which was referred to the Committee on Itinerancy.



William Swindells presented a memorial asking the position of a preacher remanded for a new trial, which was referred to the Committee on Revisals.

George Cummins presented a memorial from E. L. Martin and two hundred and thirty others in relation to change of boundaries, which was referred to the Committee on Boundaries.

**May 5.**FOURTH  
DAY.Position of  
preacher re-  
manded for  
new trial.

Boundaries.

## PITTSBURGH.

PITTSBURGH

Thomas N. Boyle presented the petition of J. H. Diehl and six others, from Georgetown Charge, Pittsburgh Conference, relating to the division of the Conference, which was referred to the Committee on Boundaries.

Division of  
Pittsburgh  
Conference

He also presented the petition of Wellsburgh Charge, of the same Conference, signed by W. C. Barclay and eleven others, on the same subject, which was referred to the Committee on Boundaries.

## PROVIDENCE.

PROVIDENCE

H. D. Robinson presented a memorial from Providence Conference on the State of the Church, which was referred to the Committee on that subject.

State of the  
Church.

George M. Eddy presented the action of the Providence Lay Electoral Conference on a conference in the State of Connecticut, which was referred to the Committee on Boundaries.

Connecticut  
Conference.

M. J. Talbot presented the action of the Providence Conference on a Connecticut Conference, which was referred to the Committee on Boundaries.

He also presented the action of the Providence Conference on change of name of New England Conference, which was referred to the Committee on Boundaries.

Change of  
name of  
New En-  
gland Con-  
ference.

## SOUTH-EAST INDIANA.

SOUTH-EAST  
INDIANA.

George L. Curtiss presented the memorial of the Methodist Preachers' Meeting of Indianapolis, on the expediency of selling Methodist publications on the subscription plan, which was referred to the Committee on Book Concern.

Publications  
sold on sub-  
scription.

He also presented a resolution of the South-east Indiana Conference relating to paying expenses of representatives of Annual Conferences, which was referred to the Committee on Revisals.

Expenses of  
delegates.

**May 5.**FOURTH  
DAY.S. CENTRAL.  
Boundaries.

## SOUTHERN CENTRAL.

T. W. Smith presented the petition of the Lay Electoral Conference of the Southern Central Conference for the extension of boundaries, which was referred to the Committee on Boundaries.

Boundaries.

William G. Matton presented the petition of himself and ten others for the extension of boundaries, which was referred to the Committee on Boundaries.

S. ILLINOIS.

## SOUTHERN ILLINOIS.

Reception  
and ordi-  
nation of  
women.

T. H. Herdman presented the action of the Southern Illinois Conference, relating to receiving women into the Conferences, ordaining, etc., which was referred to the Committee on Itinerancy.

Local  
preachers.

John W. Locke presented the memorial of Mulberry Grove and Pocahontas Circuit, relating to local preachers, which was referred to the Committee on the State of the Church.

SWEDEN.

## SWEDEN.

Work in  
Sweden.

B. A. Carlson presented a paper signed by C. P. Larson and three others concerning our work in Sweden, which was referred to the Committee on Scandinavian Work.

TROY.

## TROY.

Pastoral  
term.

Joseph Hillman presented a petition from the Lay Electoral Conference against changing the rule limiting the pastoral term, which was referred to the Committee on Itinerancy.

Boundaries.

H. M. Seely presented the memorial of the Lay Electoral Conference of the Troy Conference, asking that no change be made in its boundaries, which was referred to the Committee on Boundaries.

UTAH.

## UTAH.

Mission  
districts.

Thomas C. Iliff presented the action of the Utah Conference, asking the organization of a mission district, which was referred to the Committee on Missions.

VIRGINIA.

## VIRGINIA.

Boundaries.

E. P. Phelps presented a memorial from the Virginia Conference concerning its boundaries, which was referred to the Committee on Boundaries.

## WASHINGTON.

Henry A. Carroll presented a memorial from the Washington Conference concerning the election of a Bishop of African descent, which was referred to the Committee on Episcopacy.

May 5.

FOURTH  
DAY.

WASHINGTON.

Bishop of  
African  
descent.

## WEST WISCONSIN.

W. Hamilton presented the petition of Rev. A. Brunson, D.D., on distribution of the proceeds of the Book Concern and Chartered Fund, which was referred to the Committee on Itinerancy.

WEST WIS-  
CONSIN.Proceeds of  
Book Con-  
cern and  
Chartered  
Fund.

James Lawson presented the decision of a joint commission on boundaries, which was referred to the Committee on Boundaries.

William Haw presented a petition relating to the appointment of women as stewards, which was referred to the Committee on Revisals.

Women as  
Stewards.

He also presented a petition, signed by Daniel Clingman and twenty-seven others, relating to insuring Church property, which was referred to the Committee on Church Extension.

Insuring  
Church  
property.

## WISCONSIN.

WISCONSIN.

J. H. Johnson presented petitions from the Quarterly Conferences of the Norwegian Mission Districts for the organization of an Annual Conference, which was referred to the Committee on Boundaries.

Organization  
of Norwe-  
gian Dists.  
into an An-  
nual Conf.

He also presented a petition of the Norwegian Methodist preachers of the North-west for the organization of an Annual Conference, which was referred to the Committee on Boundaries.

He also presented a petition of the Norwegian Methodist preachers of the North-west asking for aid in publishing their weekly paper, which was referred to the Committee on the Book Concern.

Aid to pub-  
lish Norwe-  
gian paper.

L. N. Wheeler presented petition of N. J. Aplin, pastor, and nine members, asking for either the stationing of Presiding Elders or for greatly enlarged districts, which was referred to the Committee on Itinerancy.

Stationing of  
Presiding  
Elders.

He also presented the petition of Elkhorn Charge, Wisconsin Conference, signed by N. J. Aplin and nine

Ch. members  
join'g secret  
societies.

May 5.  
FOURTH  
DAY.

others, relating to Church members joining secret societies, which was referred to the Committee on the State of the Church.

Sacramental  
wine.

W. P. Stowe presented the petition of E. B. Cummings relating to sacramental wine, which was referred to the Committee on Revisals.

American  
Bible Soc.

He also presented the petition of S. Reynolds relating to the American Bible Society, which was referred to the Committee on the American Bible Society.

#### WYOMING.

#### WYOMING.

Electing  
Presiding  
Elders.

D. Copeland presented a memorial from the Wyoming Conference against electing Presiding Elders, which was referred to the Committee on Itinerancy.

Basis of rep-  
resentation  
in General  
Conference.

M. T. Winton presented the memorial of the Wyoming Lay Electoral Conference relating to changing basis of representation in the General Conference, which was referred to the Committee on Revisals.

Resolutions  
indicated  
by titles.

J. M. Reid moved that resolutions to be referred under the call shall be indicated by their titles on the General Conference Journal, the same as in case of memorials and petitions, and that they be printed in the Daily Advocate.

Job A. Price moved to lay the motion on the table, which motion prevailed.

Report of  
Fraternal  
Delegate to  
R. E. Ch.

On motion the rules were suspended to allow the presentation of the Report of the Fraternal Delegate to the Reformed Episcopal Church. The report was received, and ordered to be printed in the Daily Christian Advocate. [See *Appendix*, 40, page 523.]

Railroad  
Secretary.

J. M. Walden, rising to a question of privilege, moved that the Secretary of the Conference appoint a minister, not a member of the body, as Railroad Secretary. Rev. H. C. Weakley was appointed.

The call was then made for resolutions.

CENTRAL  
ILLINOIS.  
Discipline  
¶ 203, Sec. 8.

#### CENTRAL ILLINOIS.

F. M. Chaffee offered the following, which was referred to the Committee on Itinerancy:

*Resolved*, That the Committee on Itinerancy be instructed to inquire into the propriety of so amending the Discipline, paragraph 203, section 3, so as to read when amended as follows:

"And if the accused be a superannuated or supernumerary preacher,

living out of the bounds of the Conference of which he is a member, in such a sense as to be beyond a convenient oversight of any of the Presiding Elders of his own Conference, he shall be held responsible to the Annual Conference within whose bounds he may reside, who shall have power to try, acquit, suspend, locate, or expel him in the same manner as if he were a member of the same Conference."

May 5.  
FOURTH  
DAY.

#### CENTRAL OHIO.

Alexander Harmount offered the following, which was referred to the Committee on Revisals:

*Resolved*, That the Committee on Itinerancy be instructed to inquire into the expediency of amending the Discipline, part ii, chapter ii, pages 58 to 65, paragraphs 85 to 92, so as to do away with District Conferences, and that the privileges and powers of the said District Conferences shall revert to the Quarterly Conferences.

CENTRAL  
OHIO.  
District Con-  
ferences.

#### CENTRAL PENNSYLVANIA.

D. S. Monroe offered the following:

*Resolved*, That a special committee of three be appointed to prepare and submit to the Conference a form for reporting Annual and General Conference statistics, to whom all papers on the subject shall be referred.

It was moved to refer it to the Committee on Revisals, which motion was lost.

Then to refer it to the Committee on Itinerancy, which motion was laid on the table.

The resolution was then adopted.

CENTRAL  
PENNSYL-  
VANIA.  
Statistics.

#### DETROIT.

James S. Smart offered the following paper, which was read and referred to the Committee on Education:

*Whereas*, We have a fund in the hands of the Board of Education amounting to something over \$100,000, and constantly increasing, including the Sunday-school Children's Fund, originated during the centenary of American Methodism, whose interest should, according to the design of the donors, be appropriated to aid in educating young men for the ministry, meritorious Sunday-school scholars, and other needy and worthy young persons seeking an education, and to aid biblical, theological, and other schools of learning under the patronage of our Church:

*Whereas*, The Freedmen's Aid Society is doing precisely this work in the South, and its beneficiaries have as valid a claim upon this fund as any persons at the North; and,

*Whereas*, It is impracticable to organize and maintain in the highest state of efficiency two distinct educational societies throughout the whole Church, while one thoroughly organized and worked in the interest of every section of our field, making no distinction on account of race or color, or previous condition of servitude, might achieve the highest success and secure more funds than both do now; and,

*Whereas*, The union of the Board of Education with the Freedmen's Aid Society under one organization, comprehending all our

DETROIT.

Union of  
Board of  
Education  
and Freed-  
men's Aid  
Society.

**May 5.**  
**FOURTH**  
**DAY.**

educational work above referred to, would put all our children and youth needing aid upon one platform, banishing all ideas of caste, and all other invidious distinctions, and would bring alike into our Churches and Sunday-schools the claims of all; therefore,

*Resolved*, 1. That the Committee on Education is requested to inquire into the expediency of conducting all the educational work now performed by the Board of Education and the Freedmen's Aid Society, under one organization, the permanent fund now in the hands of the Board, with its accumulations, serving as an endowment for this general society.

*Resolved*, 2. That should the Committee deem it expedient to conduct our educational work under one general society, as above suggested, it is requested to report a form of organization for adoption by this body.

Profits arising from the Book Concern.

He also offered the following, which was read and referred to the Committee on the Book Concern:

*Whereas*, The sixth Restrictive Rule reads as follows, to wit: "They [the General Conference] shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated or worn-out preachers, their wives, widows, and children," and paragraph 335, page 196, in the Book of Discipline, reads as follows, to wit: "The profits arising from the Book Concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the support of the deficient traveling preachers, and their families, the widows and orphans of preachers, etc. The Book Agents shall every year send forward to each Annual Conference an account of the dividend which the several Annual Conferences may draw that year, and each Conference may draw for its proportionate part on any person who has book money in hand, and the drafts, with the receipt of the Conference thereon, shall be sent to the Book Agents, and be placed to the credit of the person who paid the same;" and,

*Whereas*, The net profits of the Book Concern for the last four years have been some two hundred thousand dollars, not one dollar of which has gone to the proper beneficiaries, many of whom are in extreme poverty, suffering for the necessities of life; and,

*Whereas*, Such utter disregard of the law of the Church and of the rights of the poor, and such strange diversion of these funds from their intended and stipulated use, tends to break down all Church authority, and to create a general disregard for contracts and obligations; therefore,

*Resolved*, That the Committee on the Book Concern be, and is hereby, instructed to report to this body at the earliest practicable moment the following:

1. A statement of the gross income of the Book Concern for the last four years.
2. A detailed bill of items, showing what has been consumed in legitimate current expenses.
3. A statement of all other amounts paid out, and for what purposes.
4. What, if any thing, is now due to the traveling, supernumerary, superannuated or worn-out preachers, their wives, widows, and children.
5. What legislation, if any, is necessary to secure the honest and faithful observance of the sixth Restrictive Rule, and paragraph 335 of the Discipline.

Abolition of probation.

William H. Shier offered the following, which was referred to the Committee on Itinerancy:

*Resolved*, That the Committee on Itinerancy be requested to inquire into and report touching the expediency of so amending the Discipline as to provide for the receiving of persons into the Church without probation, when such persons give good evidence of conversion and willingness to conform to our doctrines and Discipline.

May 5.  
FOURTH  
DAY.

He also offered the following, which was referred to the Committee on Itinerancy:

Licensing of  
women.

*Resolved*, That the Committee on Itinerancy be and is hereby requested to consider and report on the propriety of so amending the Discipline as to provide for the licensing of women, members of our Church, and otherwise qualified, as local preachers.

He also offered the following, which was referred to the Committee on Itinerancy:

Eligibility of  
women.

*Resolved*, That the Committee on Itinerancy be and is hereby requested to inquire into and report concerning the feasibility of so amending the Discipline as that women, members of our Church, may be eligible to the offices of class-leaders, stewards, and approved as Sunday-school superintendents, and so members of our Quarterly Conferences.

He also offered the following, which was referred to the Committee on Temperance.

Church  
Temperance  
Societies.

*Resolved*, That the Committee on Temperance be requested to inquire into and report concerning the feasibility of so amending the Discipline as to provide for the organizing our Churches into temperance societies, under such rules and regulations as the Quarterly Conference or the leaders and stewards' meeting may agree upon.

#### FLORIDA.

FLORIDA.

Samuel B. Darnell offered the following, which was referred to the Committee on Boundaries.

Boundaries.

*Whereas*, That section of the State of Florida lying west of the Apalachicola River has no direct public communication with that portion of the State now occupied by the Florida Annual Conference, and in all probability will so remain for years to come, and,

*Whereas*, The Alabama Conference, whose work is adjacent to it, has already several charges within the territory above named, which is now included within the bounds of the Florida Conference; therefore,

*Resolved*, That the boundary of said Florida Conference be so amended as to include the State of Florida, excepting that portion lying west of the Apalachicola River.

*Resolved*, That the boundary of Alabama Conference be enlarged to include and have under its jurisdiction this said section of Florida.

On motion Rev. D. J. Starr was invited to assist the committee in preparing the Conference Manual.

Conference  
Manual.

J. C. Hartzell moved that the chairman of each delegation hand to the Secretary, before adjournment, the

Seats of  
delegates.

**May 5.**  
FOURTH  
DAY.

Journals of  
Conferences.

names in full of each member of his delegation and the number of the seat occupied by the same. Carried.

On motion of M. J. Talbot, it was ordered that the Journals of the several Conferences be referred to the Committee on Itinerancy for examination.

Standing  
Commit-  
tees.

On motion of T. L. Flood, it was ordered that the time and place of meeting of the several standing committees be printed in the Daily Advocate.

On motion of M. J. Talbot, the call of the Conferences was suspended for the remainder of the morning session.

Invitation to  
visit Zoo-  
logical  
Garden.

Amos Shinkle presented the following invitation to the Conference to visit the Zoological Garden; which, on motion, was accepted with thanks, and A. Shinkle appointed to consummate arrangements for the visit.

CINCINNATI, *May 4*, 1880.

HON. PRESIDENT AND MEMBERS OF THE METHODIST CONFERENCE.

By unanimous vote of the directors of the Zoological Society of Cincinnati, I am directed to invite your honorable body to visit the Zoological Garden, at such a date as may suit your convenience. This invitation includes every delegate and member of your Conference. Should you accept, which I hope you will, please notify how many tickets you will need, or appoint some one to confer with me, and adopt such other plans as may be most agreeable to you.

Very respectfully,

FLORENCE MARMET,  
*President Zoological Society.*

Invitation to  
visit Lane  
Theological  
Seminary.

The following invitation to visit the Lane Theological Seminary, was, on motion, accepted with thanks.

The members of the General Conference are cordially invited to visit the Lane Theological Seminary during their stay in Cincinnati. A special invitation is extended to attend the closing exercises of the seminary to-day and to-morrow, (Wednesday and Thursday, 5th and 6th inst.)

Those coming after the close of the session (to-morrow) are requested to call upon any member of the faculty residing on the grounds, who will take pleasure in extending to them the hospitalities of the institution.

The seminary may be reached by the Gilbert Avenue line of street-cars, corner of Fourth and Walnut-streets; or, by the Mt. Adams and Eden Park line running east along Fifth-street.

In behalf of the faculty,  
LL. J. EVANS, *Clerk.*

Invitation to  
attend Na-  
tional Conf.  
of Charities  
and Correc-  
tion.

The following invitation to attend the National Conference of Charities and Correction, at Cleveland, Ohio, was received, and referred to the Committee on Correspondence:



CONFERENCE OF CHARITIES, MANSFIELD. O., May 4, 1880.

REV. G. W. WOODRUFF, SECRETARY.

May 5.

FOURTH  
DAY.

DEAR SIR: I inclose invitation to members of Conference, or to such as its constituted authorities may designate, to attend the National Conference of Charities and Correction at Cleveland, in June next.

Those of us who are engaged officially in the care of our public benevolent, reformatory, and penal institutions, realize most profoundly the need of a more active interest in those institutions from the public at large, and especially from the Christian public.

The public care of the poor, the afflicted, and the helpless, and all amelioration in the treatment of the criminal classes, is an outgrowth of Christianity, and we feel that the Churches should not grow apathetic in this great and good work.

Please call the attention of your Bishops to this subject, and request such action as they may deem advisable.

Very respectfully,

R. BRINKERHOFF, *Pres't Conf.*

Francis S. Hoyt offered the following resolution, which was laid on the table:

General  
Conference  
Districts.

*Resolved*, That there be a special committee of thirteen appointed by the Bishops, of which one of the Bishops shall be the chairman, to take into consideration and report on the subject of General Conference Districts.

The Conference adjourned with the benediction by Werter R. Davis.

Adjourn-  
ment.

## THURSDAY MORNING, MAY 6.

May 6.  
FIFTH DAY.  
*Morning.*

Conference met at nine A.M., Bishop Andrews presiding.

George S. Hare conducted the religious services.

Journal of yesterday's session was read and approved.

Journal  
approved.  
Additional  
members  
present.

The following members were announced as being in their seats, who were not heretofore present: Samuel S. Dreher, of the Philadelphia Conference; Will Cumback, first reserve lay delegate of the South-east Indiana Conference, in place of John R. Goodwin, deceased; Luke H. Goodrich, first reserve lay delegate of the Central Illinois Conference, in place of William Jackson; Charles F. Scott, second reserve lay delegate of the West Virginia Conference, in place of H. C. M'Whorter; William Rule, of the Holston Conference; Royal D. Cone, of the Minnesota Conference; and Madison O. Heath, of the Vermont Conference.

John Lanahan presented the following resolution, which, on motion, was adopted:

**May 6.****FIFTH DAY.***Morning.*Correction  
of roll.

*Resolved*, That hereafter all corrections of the roll of the Conference and changes in members of committees shall be presented to the Secretary in writing, in order that he may make correction in the interim of the sessions of the General Conference.

Committee  
on rules of  
order.

Bishop Harris announced the names of the Committee on Rules of Order, namely:

## COMMITTEE ON RULES OF ORDER.

District.	Conference.
I. Benjamin S. Arey,	East Maine.
II. Daniel Curry,	New York East.
III. Sanford Hunt,	Genesee.
IV. Theodore L. Flood,	Erie.
V. William F. Butler,	Delaware.
VI. Park S. Donelson,	Central Ohio.
VII. William Rule,	Holston.
VIII. William H. Hunter,	Central Illinois.
IX. William Hamilton,	West Wisconsin.
X. Philip G. Gillett,	Illinois.
XI. David Tuthill,	California.
XII. Christian A. Loeber,	Chicago German.
At large, Waitman T. Willey,	West Virginia.

First-named  
persons to  
call Com-  
mittees to-  
gether.Call for Reso-  
lutions, etc.

On motion, it was ordered that the first-named person on committees call the committee together.

The call for resolutions and miscellaneous business was taken up.

FOOCHOW.

FOOCHOW.

Lay Delegation  
in Annual Confer-  
ences.

Stephen L. Baldwin presented the following resolution, which was referred to the Committee on Lay Representation:

*Resolved*, That the following resolution, passed by the Foochow Annual Conference, October 28, 1879, be referred to the Committee on Lay Delegation in Annual Conferences:

*Resolved*, That our delegate to the General Conference be instructed to present to that body our desire that the plan of lay delegation in Annual Conferences be carried into effect as soon as feasible, believing that such representation would be very beneficial to the work in China."

Robert  
Raikes'  
Centenary.

He also presented the following resolution, and moved its adoption:

*Whereas*, The year 1880 is the centenary of the Robert Raikes Sunday-school movement; and,

Whereas, The Bishops and the Board of Managers of the Sunday-School Union of the Methodist Episcopal Church have requested our Sunday-schools to observe Sunday, May 30, 1880, as a special memorial day; therefore,

*Resolved*, That this General Conference heartily approves the recommendation, and joins in the request.

On motion of John Lanahan, it was referred to the Committee on Sunday-Schools and Tracts.

## GENESEE.

Kasimer P. Jervis presented the following resolution, which was referred to the Committee on Revisals:

*Resolved*, That the Committee on Revisals be instructed to inquire and report concerning the propriety of amending paragraph 54, sections 3 and 4, by inserting after the words which provide for the reading of the Scriptures in public worship the words, "responsively or otherwise," so as to authorize the responsive reading of God's word in our congregations.

De Witt C. Huntington presented the following resolution, which was referred to the Committee on Revisals:

Whereas, Section 1 of paragraph 58 of the Discipline requires class-leaders to report the condition of their respective classes at each Quarterly Conference, but does not indicate either the substance or the form of such report; therefore,

*Resolved*, That the Committee on Revisals be and hereby are instructed to inquire into the propriety of adding to said section the following form for such reports, so that the whole section shall read thus:

Let a report of the condition of his class be presented by the leader at each Quarterly Conference, which report shall embrace the following items, namely: 1. The number in the class who are members in full connection. 2. The number of probationers. 3. The average attendance during the quarter. 4. Number of visits made by the leader. 5. The general condition of the class.

He also offered the following resolution, which was referred to the Committee on Revisals:

Whereas, The questions: "Are there any Complaints?" occurring in items 1, 2, and 3 of paragraph 97 of the Discipline, which describes the order of business in Quarterly Conferences, is variously understood by different administrators; therefore,

*Resolved*, That the Committee on Revisals be and hereby are instructed to inquire into the propriety of preparing an explanatory note which shall set forth the classes of complaints called for, by, or admissible, under this question, the same to be published in connection with said paragraph of the Discipline.

## ILLINOIS.

W. H. Webster presented the following resolution, which was referred to the Committee on Itinerancy:

Whereas, We regard the labors of women in public as in accord with Bible precedent, and an important factor in securing the advance of the Redeemer's kingdom; and,

**May 6.**  
**FIFTH DAY.**  
*Morning.*

## GENESEE.

Responsive  
reading of  
God's word.

Reports of  
Class-leaders.

Complaints  
in Quarterly  
Conferences.

## ILLINOIS.

Office of  
Deacons.

**May 6.**  
**FIFTH DAY.**  
*Morning.*

*Whereas*, Methodism has ever advocated the principles of following the leadings of Providence in the shaping of her polity; and,  
*Whereas*, There are indications that women should have some authorization for public labors beyond what they have formerly received from our Church; therefore,

*Resolved*, That there be instituted in the Church the office of deaconess, to which women of the Church may be eligible, and to which they may be chosen in the same manner as local preachers, which office shall give the incumbent authority for the work of religious instruction in the Church.

Transactions  
of Book  
Concern.

Philip G. Gillett presented the following resolution, which was referred to the Committee on the Book Concern:

*Resolved*, That the chairman and secretary of the Book Committee be and are hereby instructed to furnish the Committee on the Book Concern the records of all their transactions during the last four years, together with copies of all reports, whether general, special, private, or otherwise, which have been rendered to them by the Book Agents at New York and Cincinnati during the same time.

Consolidat-  
ing publish-  
ing inter-  
ests.

He also offered the following resolution, which was referred to the Committee on the Book Concern:

*Resolved*, That the Committee on the Book Concern be and is hereby instructed to inquire into the practicability and expediency of consolidating the publishing interests of the Church, and uniting them under one management, and report to this General Conference at the earliest date practicable.

INDIANA.

INDIANA.

Abolition of  
probation.

John J. Hight presented the following resolution, which was referred to the Committee on Revisals:

*Resolved*, That the Committee on the State of the Church be instructed to inquire into the expediency of modifying or abolishing our system of receiving members on probation.

Abolition of  
District  
Conferences

Joseph S. Woods presented the following, which was referred to the Committee on Itinerancy:

*Resolved*, That the Committee on the State of the Church be instructed to take into consideration the propriety of abolishing District Conferences.

Certificates.  
twelve  
months old.

I. Taylor presented the following resolution, which was referred to the Committee on Revisals.

*Resolved*, That the Committee on Revivals be instructed to consider the propriety of so changing the Discipline as to render invalid Church certificates of membership which are not presented within twelve months after the date of their issue.

Papers con-  
cerning Dis-  
trict Con-  
ferences.

L. C. Queal moved that all papers concerning District Conferences be referred to the Committee on Itinerancy, and the motion prevailed.

## IOWA.

L. A. Bradrick presented the following, which was referred to the Committee on Revisals:

*Resolved*, That the Discipline be so changed as to allow the appointment of women as stewards in the Church.

John W. M'Donald presented the following:

*Resolved*, 1. That a committee of thirteen, one from each General Conference District and one at large, be appointed to take into consideration the legislative department of the Methodist Episcopal Church. The duty of said committee shall be to inquire into and report upon, if possible, some improved method of Church legislation; and, also, report upon the practicability and desirableness of dividing the General Conference into two legislative houses.

*Resolved*, 2. That one of the Bishops be requested to act as chairman of said committee.

After discussion, John Lanahan moved the previous question, which was carried, and the resolution adopted.

John W. M'Donald presented the following, which was referred to the Committee on Boundaries.

*Resolved*, That the north boundary line of the Iowa Conference be so changed that paragraph 419 of the Discipline, instead of reading "Thence on the south line of Marshall County due east to Iowa River, thence down said river to Iowa City, thence on the Chicago, Rock Island, and Pacific Railroad to Davenport, leaving Davenport and Iowa City in the Upper Iowa Conference, and all intermediate towns in the Iowa Conference," shall read, Thence on the south line of Marshall County due east to the Mississippi River.

## KANSAS.

Richard A. Caruthers moved the adoption of the following resolution:

*Whereas*, The vagueness of the Discipline upon the subject of finance, especially in defining the duty of stewards, is such as to leave it uncertain as to what the duties and responsibilities of such officers are: therefore,

*Resolved*, That the Bishops be and hereby are instructed to appoint a committee of one minister and one layman from each General Conference District, and one from the Church at large, said committee to be called the Committee on Temporal Economy, to which shall be referred all papers bearing upon subjects connected with ministerial support. Said committee to report at as early a date as possible a uniform and practicable system of finances.

Luke C. Queal moved its reference to the Committee on the State of the Church, with instructions to report at early day.

R. A. Caruthers moved to lay the motion of L. C. Queal on the table, which motion was lost.

May 6.  
FIFTH DAY  
Morning.  
IOWA.  
Women as  
Stewards. ✓

Church leg-  
islation.

Boundaries.

KANSAS.

Temporal  
economy.

May 6.  
FIFTH DAY.  
Morning.

After further discussion the motion to lay on the table was renewed and prevailed.

On motion of Jos. M. Carr, the previous question was ordered, and the resolution was adopted.

Church Ex-  
tension on  
frontiers.

R. A. Caruthers also offered the following resolution, which was referred to the Committee on Church Extension.

*Whereas*, The constantly-increasing extent of Western frontier country requires the building of a very great number of Churches, and,

*Whereas*, The financial condition of the homestead settlers will admit of the building of none but such of the plainest and cheapest kind; and,

*Whereas*, The erection of even these is impossible without aid from abroad; therefore,

*Resolved*, That it should be the policy of the Church Extension Society to take special charge of the frontier, extending from the Gulf of Mexico to the British possessions. To aid in securing lots for church purposes in the important towns which are constantly springing into existence upon the border, and to aid, as far as practicable, in the erection of cheap churches for the accommodation of our people who are laboring to establish Methodism with all its distinctive features in a country but recently redeemed from barbarism.

Mission Dis-  
trict in N.  
W. Kansas.

He also offered the following resolution, which was referred to the Committee on Missions:

*Whereas*, The increase of the population on homestead lands in north-western Kansas has been such as to make a demand for a large ministerial force; and,

*Whereas*, The financial condition of the people who are occupying a country for farming purposes in a country which, from the peculiar condition of the soil and climate, requires several years' occupancy before adequate returns can be had, is such that they are almost wholly unable to contribute any thing for the support of the Gospel, producing a condition of things in which a large proportion of the support of the ministry must be borne by the Missionary Society, or thousands of our people be left without the means of grace: therefore,

*Resolved*, That all that part of north-western Kansas west of range twelve, west of the sixth principal meridian, now included in the Huron District, be organized into a mission district.

Changing  
names of  
Church  
papers.

J. Denison presented the following resolution, which was referred to the Committee on the Book Concern:

*Whereas*, The great extension of work of the Methodist Episcopal Church into the regions beyond has made the name of some of our Church papers a palpable misnomer for more than a quarter of a century; and,

*Whereas*, The misnomer is becoming more and more manifest, year by year, as the work continues to extend; therefore be it

*Resolved*, 1. That the Book Committee be directed to change the name of the Western Christian Advocate to the Cincinnati Christian Advocate; and the name of the North-western Christian Advocate to the Chicago Christian Advocate; and the Northern Christian Advocate to the Syracuse Christian Advocate, or such other names as will relieve them from being the palpable misnomers they now are. And

should consistency require let the names of the Advocates published at New York be the New York Christian Advocate, and as the name Saint Louis Christian Advocate is preoccupied by another paper, and the name Central Christian Advocate may not be a misnomer, that name might continue.

*Resolved*, 2. That the above resolution be referred to the Book Committee, and that they consider the subject and report to this General Conference as soon as practicable.

The Committees on Rules of Order were, by general consent, permitted to retire.

On motion of Jacob Todd the rules were suspended and the Report of the Fraternal Delegates to the Methodist Episcopal Church of Canada was read, and, on motion, received and ordered to be printed in the Daily Advocate. [See *Appendix*, 24, page 499.]

Bishop Bowman presented the report of the Fraternal Delegates to the British Wesleyan Church, which was read, and, on motion, it was received, and ordered to be printed in the Daily Advocate. [See *Appendix*, 9, page 457.]

Bishop Bowman also presented the report of the Fraternal Delegate to the Irish Methodist Church, which was read, and, on motion, it was received and ordered to be printed in the Daily Advocate. [See *Appendix*, 14, page 477.]

Philip G. Gillett moved to reconsider the reference to the Book Concern of the resolutions presented by him this morning, which motion was agreed to, and they were then read and adopted as follows:

*Resolved*, 1. That the Chairman and Secretary of the Book Committee be and are hereby instructed to furnish the Committee on the Book Concern the records of all their transactions during the last four years, together with copies of all reports whether general, special, private, or otherwise, which have been rendered to them by the Book Agents at New York and Cincinnati during the same time.

*Resolved*, 2. That the Committee on the Book Concern be and is hereby instructed to inquire into the practicability and expediency of consolidating the publishing interests of the Church, and uniting them under one management, and report to this General Conference at the earliest date practicable.

On motion, the rules were suspended, and the Report of the Book Committee was presented and referred to the Committee on the Book Concern. [See *Appendix*, 50, page 572.]

#### CENTRAL OHIO.

Leroy A. Belt presented the following, which was referred to the Committee on the Book Concern:

**May 6.**  
**FIFTH DAY.**  
*Morning.*

Report of  
Fraternal  
Delegates  
to Method-  
ist Epis-  
copal  
Church in  
Canada.

Report of  
Fraternal  
Delegates  
to British  
Wesleyan  
Church.

Report of  
Fraternal  
Delegates  
to Irish  
Methodist  
Church.

Transactions  
of Book  
Concern.

Report of  
Book Com-  
mittee.

CENTRAL  
OHIO.

Book Com-  
mittee.

**May 6.** *Resolved*, That it be and is hereby made the duty of the Committee on the Book Concern to appoint the Book Committee of eighteen, (18) heretofore otherwise appointed, three of whom shall be residents of New York, or its vicinity, and three of whom shall be residents of Cincinnati and its vicinity.

**FIFTH DAY.**  
*Morning.*

Contributing according to ability.

KENTUCKY.

Benj. A. Stubbins presented the following, which was referred to the Committee on Revisals:

*Resolved*, To annul paragraph 221, page 140, line 10; after the word "tendency" add "or willful neglect or refusal to contribute according to ability to the financial support of the ministry of the Gospel."

Classes and reports of leaders.

He also presented the following, which was referred to the Committee on Revisals:

*Resolved*, That paragraph 57 be amended as follows: Change the numbers of the sections so as to admit a new section, to be numbered as follows:

SEC. 1. Let the classes, whenever practicable, be composed of not more than twenty persons besides the leader.

Strike out the present section 1, and insert in its place:

"SEC. 2. Let the leader report, at each meeting of the Quarterly Conference, the condition of his class in the following respects:

"Number of members in the class; number of probationers in the class; number of heads of families in the class; average attendance for the quarter; number who did not attend at all; number of heads of families who regularly have the worship of God in their households; number who contribute to the support of the Gospel and the benevolent enterprises of the Church; number of class-meetings held; number of visits made by the leader; miscellaneous items."

Annul sections 2 and 3 by making them sections 3 and 4.

S. S. Board.

He also presented the following, which was referred to the Committee on Revisals:

*Resolved*, To amend paragraph 248, section 2. After the words "preacher in charge" insert the words "who shall be the president." After the word "superintendent" insert "who shall be the vice-president." Before the words "assistant superintendents" strike out the word "the" and insert the word "two." Before the word "librarians" strike out the word "the" and insert the word "two." The section will then read:

"SEC. 2. The Sunday-School Board shall consist of the preacher in charge, who shall be the president, the Sunday-School Committee, appointed by the Quarterly Conference; the superintendent, who shall be the vice-president; two assistant superintendents, the secretary, the treasurer, two librarians, and the teachers of the school."

Fraternal Delegates introduced.

On motion of William J. Paxson the rules were suspended to receive the Fraternal Delegates, and thereupon Bishop Simpson introduced, Rev. Wm. Arthur, M.A., and Rev. Frederic W. Macdonald, of the British Wesleyan Conference; Rev. Wallace M'Mullen, of the Irish Methodist Conference; Rev. A. G. Haygood, D.D., and James H. Carlisle, LL.D., of the Methodist Episcopal



Church, South; Rev. John Jones, D.D., of the Presbyterian Church in the United States; Bidwell Lane, M.A., lay representative, and Rev. E. B. Ryckman, D.D., clerical representative, of the Methodist Episcopal Church in Canada; Rev. Bishop Samuel G. Fallows, D.D., of the Reformed Episcopal Church; Rev. R. A. Johnson and Rev. J. G. Mitchell, D.D., of the African Methodist Episcopal Church.

May 6.  
FIFTH DAY.  
Morning.

## MINNESOTA.

MINNESOTA.

D. C. John presented the following, which was read and referred to the Committee on the Book Concern:

*Resolved*, That our Book Agents be authorized to furnish one copy each of our periodicals to all colleges and seminaries under the management of Annual Conferences, provided they be kept on file in reading-rooms prepared for that purpose, for the benefit of the officers and pupils of the said institutions.

Periodicals  
for colleges,  
etc.

He also presented the following, which was read and referred to the Committee on Episcopacy:

*Whereas*, The Methodist Episcopal Church recognizes but two orders in the Christian ministry; and,

Consecration  
of Bishops.

*Whereas*, Our present method of consecrating Bishops is justly open to criticism, because of apparent inconsistency; and,

*Whereas*, It is exceedingly desirable that our practice should conform to our doctrine upon this subject; therefore,

*Resolved*, That the Committee on Episcopacy be instructed to prepare a form of installation for the induction of Bishops elect into their office, and report at an early day.

## MISSOURI.

MISSOURI.

Ira K. Alderman presented the following, which was referred to the Committee on Temporal Economy:

*Whereas*, The Conference has ordered a special Committee on Temporal Economy;

Church  
finances.

*Whereas*, The resolution providing for such committee provides for the reference thereto only papers on ministerial support; and

*Whereas*, The entire finances of pastoral works are closely allied to ministerial support, inclusive of incidental expenses; therefore,

*Resolved*, That all papers pertaining to Church finances on pastoral charges be referred to the special Committee on Temporal Economy.

He also presented the following, which was referred to the Committee on Itinerancy:

*Whereas*, Experience has clearly demonstrated that it is greatly injurious, both to the incumbent and the work of the ministry, for a Presiding Elder to hold his position more than four years continuously, as has been frequently the case, without intermission of pastoral work of equal length; therefore,

Changing  
Presiding  
Elders.

*Resolved*, That there should be frequent changes in the incumbents of the office of Presiding Elder; that they should be selected from the most talented, efficient, and zealous ministers, whose hearts are

**May 6.**  
**FIFTH DAY.**  
*Morning.*

engaged more in the work of the Master than in preferment or position; and that the Discipline ought to be so amended as to provide for such intermission of pastoral work.

Lay representation in  
Annual  
Conferences

He also presented the following, which was read and referred to the Committee on Lay Representation:

*Whereas*, The introduction of lay representation in the General Conference of the Church has proven the wisdom of the experiment; and,

*Whereas*, Lay representation is no longer an experiment, but a recognized element of good and strength to the Church; therefore,

*Resolved*, That experience has taught us that it would be a just recognition of the demand of the laity to extend such representation as will place them on an equality with the ministry.

*Resolved*, That there should be such a modification of the Discipline as will provide for just representation in the Annual Conference, and for equal representation in the General Conference.

NEBRASKA.

NEBRASKA.

Old Church  
Letters.

Henry T. Davis presented the following resolution, which was referred to the Committee on Revisals:

*Resolved*, That the Committee on Revisals be requested to inquire into the expediency of inserting a clause in the Discipline fixing a limit to the validity of Church letters.

Premiums  
with Church  
papers.

T. B. Lemon presented the following resolution, which was referred to the Committee on the Book Concern:

*Resolved*, That the Committee on Periodicals be requested to inquire into the expediency of providing against the habit of giving premiums to canvassers for our Church papers, by so reducing the price of the paper as to place them within the reach of a greater number of our people.

Election of  
class-leaders

C. C. White presented the following resolution, which was referred to the Committee on Revisals:

*Resolved*, That the Committee on Revisals be instructed to inquire into the expediency of so amending section 3, paragraph 96 of the Discipline as to provide for the election of class-leaders the same as stewards.

Women as  
stewards.

Henry T. Davis presented the following resolution, which was referred to the Committee on Revisals:

*Whereas*, In many of our charges there are women who both know and love the Methodist doctrine and Discipline, and are fully competent to be, and would make excellent stewards; and,

*Whereas*, In many societies, especially on the frontier, there are no men belonging to the Church, and consequently no material out of which to make stewards; therefore,

*Resolved*, That the Committee on Revisals be requested to inquire into the expediency of striking from the Discipline, paragraph 190, page 126, the word "men" and substituting the word "persons," so that the amended paragraph would read, "Let the stewards be persons of solid piety," etc.

Charles C. White presented the following resolution, which was referred to the Committee on Itinerancy:

*Resolved*, That the Committee on Revisals be requested to inquire into the expediency of striking from the Discipline all that relates to District Conferences.

**May 6.**  
**FIFTH DAY.**  
*Morning.*  
Abolition of  
District  
Conferences

#### NEWARK.

S. Parsons presented the following resolution, which was read and referred to the Committee on Boundaries:

*Whereas*, The question of boundaries is a live question in our General Conference; and

*Whereas*, These boundaries are in many cases described with great indefiniteness, simply enumerating the districts, without specifying the territory in which they are located, or naming the territory as that part of a State not included in some other Conference, with many similar instances of vagueness; therefore,

*Resolved* 1. That the Committee on Boundaries be requested to bound the Annual Conferences, as far as may be practicable, by reference to physical lines and civil divisions of the territory embraced.

*Resolved*, 2. That the committee consider the propriety of instructing the Book Agents to furnish an outline map of conference boundaries in the United States.

#### NEWARK.

Boundaries.

He also presented the following resolution, which was read and referred to the Committee on Church Extension:

*Whereas*, Churches are frequently organized under the influence of an improper spirit, and under other circumstances, without due regard to the general interests of our Church or Christianity; and,

*Whereas*, Church edifices are erected in many places contrary to the provisions of the Discipline, requiring that "three fourths of the estimated cost shall be secured or subscribed before any such buildings shall be commenced," thereby contracting debts without a probability of paying; therefore,

*Resolved*, That in addition to the powers already possessed by Conference Boards of Church Extension, the further power shall be conferred upon them to supervise all Church extension within their bounds; new Churches shall not be organized without consultation with the conference boards, nor shall new church edifices be erected without the sanction of said boards; provided, however, that these powers exercised by conference boards shall not interfere with the powers belonging to the parent board.

Erection of  
new church-  
es contrary  
to Disci-  
pline.

#### NEW ENGLAND.

John W. Hoyt presented the following resolutions, which were read and referred to the Committee on Lay Representation:

*Whereas*, The District Conference is, in many parts of our work, a practical failure: and we believe, in a majority of our Conferences, not desired by the people; and,

*Whereas*, The district stewards now constitute a body whose sole function is to estimate the salary of the Presiding Elder; and,

**NEW EN-  
GLAND.**  
District Con-  
ferences  
and Dis-  
trict Stew-  
ards.

**May 6.****FIFTH DAY.***Morning.*

*Whereas,* The district stewards might be made a power for usefulness and for good in the Church by proper organization and enlargement of their powers, so that they might sustain relations to the Presiding Elder similar to those sustained to the pastor by his local board of stewards.

*Resolved,* 1. That all clauses in the Discipline relating to District Conferences be stricken out.

*Resolved,* 2. That the following alterations and additions be made in the Discipline.

Paragraph 194 to read: "There shall be in every district a board of district stewards composed of one member from each circuit and station, (who shall be at least twenty-five years of age, and have been a member of our Church for the five consecutive years preceding his election) to be selected by the Quarterly Conferences, annually, at their fourth meeting. This board shall organize with a vice-president, secretary, and treasurer, the Presiding Elder being president *ex officio*. It shall meet once each in the first, third, and fourth quarters of the year and when convened by the president, one officer, and one member. At the first meeting in the year, which shall be called by the president, the other officers for the year shall be elected and the time and place of the other meetings designated.

"The duties of the board shall be:

"1. To estimate the Presiding Elder's salary, as provided for in paragraph 348.

"2. To recommend to the Annual Conference local preachers who are suitable candidates for deacons' or elders' orders, and for admission on trial in the traveling connection, provided said candidates shall have first been recommended to this board by a Quarterly Conference in the district.

"3. To act as an advisory board in all matters pertaining to the temporal economy of the district, when asked by the Presiding Elder or any of the charges.

"Each member of this board shall be a committee for the Church from which he is elected, to attend to the collection of the Presiding Elder's apportionment, which he shall cause to be transmitted to the treasurer of the board, who shall pay the salary of the Presiding Elder monthly. This board may be incorporated when desired for the purpose of holding camp-meeting and other Church property."

Alter paragraph 96, section 2, where it reads "to recommend to the Annual Conferences," so that it shall read "to recommend to the board of district stewards." Also same paragraph, section 3, to read "to elect trustees, when the laws of the State permit, to elect a district steward by ballot, and to elect stewards for the circuit or station, and from the latter to elect one a recording steward."

Alter paragraph 348 to read, "There shall be annually in every district a meeting of the board of district stewards, whose duty it shall be," etc.

NEW HAMPSHIRE.

Re-codification of the Book of Discipline.

#### NEW HAMPSHIRE.

George J. Judkins presented the following resolution, which was referred to the Committee on Revisals:

*Resolved,* That the Committee on Revisals be and hereby are instructed to consider whether the present arrangement of the subject-matter of our Book of Discipline be not such as to render a re-codification of that book advisable, and, if so, to devise some measure to that end.

Daniel C. Knowles presented the following resolution, which was referred to the Committee on Revisals:

*Resolved*, That the word "also" in paragraph 157, section 3, in the sentence reading as follows: "And also when requested by an Annual Conference to appoint a preacher for a longer time than three years to any seminary of learning not under our care" be stricken out, and at the close of the sentence the following be added, "and also when requested by three fourths of all the members of a Quarterly Conference, and three fourths of the members of an Annual Conference present and voting, and by the Presiding Elder of the district in which the charge is located, such request to be made annually, he may appoint a preacher three additional years to the same charge," and after the words "three years in six" in the next clause, there be added, "and in case he remain more than three years, he shall not be returned until as many years have passed as his last continuous service."

**May 6.**  
**FIFTH DAY.**  
*Morning.*

Extension of  
the pastoral  
term.

#### NEW JERSEY.

William W. Moffett presented the following, which was referred to the Committee on Revisals:

N. JERSEY.

Reading of  
Rules.

To so change the Discipline, page 118, paragraph 176, section 7, that it shall read: "To read the Rules of the Society, with the aid of the other preachers, once a quarter, in every class, and once a year in every congregation."

Also page 76, paragraph 67, to so change the order of business in Quarterly Conferences as to omit the questions in regard to the reading of the General Rules in all the Quarterly Conferences except the fourth, and the question on that case to be as follows, namely: "Have the requirements of the Discipline concerning the reading of the General Rules been observed this year?"

J. B. Graw presented the following, which was referred to the Committee on Revisals:

Uniformity  
of public  
worship.

*Resolved*, That paragraph 54, page 41, of the Discipline, be changed so as to read: "The public worship on the Lord's day *shall* be uniform, and in the following order."

[Here follows the order now given in the Discipline.]

#### NEW YORK.

NEW YORK.

M. S. Terry presented the following, which was referred to the Committee on Revisals:

Course of  
Study.

1. Omit the following paragraphs: 36, 41-45, 115-143; 175, sections 2, 5, 6; 16-18; 176, section 4; and 7-10; 177, sections 1-4.

2. Add at the end of paragraph 96, section 2, (foot of page 66,) the following, (as on page 60:) "And in all cases the candidate shall first pass a satisfactory examination in such course of studies as the Bishop shall prescribe."

3. Consider and report on the propriety of revising the order of business in the Quarterly Conferences, and recasting the phraseology of paragraphs 99, 114, and 149.

Order of  
business in  
Quarterly  
Conferences.

C. D. Foss presented the following, which was referred to the Committee on Temperance:

Total absti-  
nence socie-  
ties in  
Churches  
and Sun-  
day schools.

*Resolved*, That the Committee on Temperance be instructed to consider what more can be done by the General Conference to secure

**May 6.** the establishment and efficient working of total abstinence societies  
**FIFTH DAY.** in all our Churches and Sunday-schools.

*Morning.*

Not less than  
fifteen to  
constitute  
an Annual  
Conference.

George S. Hare presented the following resolution,  
which was referred to the Committee on Itinerancy:

*Resolved,* That hereafter no Annual Conference shall exist or be constituted with less than fifteen members.

Centennial  
education  
fund.

J. P. Newman presented the following, which was referred to the Committee on Education:

*Whereas,* The Methodist Episcopal Church has ever manifested a deep interest in the cause of education; and,

*Whereas,* The best interests of society demand that science shall be imbued with the spirit of Christianity; and,

*Whereas,* Not a few of our literary institutions are embarrassed financially; and,

*Whereas,* The year 1884 will be the centennial of the organization of our Church; therefore,

*Resolved,* 1. That this General Conference recommend that, during the year 1884, the Church create an educational fund for the relief of our literary institutions, and for the increase of the usefulness thereof.

*Resolved,* 2. That the Committee on Education be instructed to prepare a plan for the accomplishment of said purpose, and report the same to this body.

NEW YORK  
EAST.

Books for  
secretaries  
of commit-  
tees.

#### NEW YORK EAST.

A. S. Graves presented the following, which, on motion, was adopted:

*Resolved,* 1. That the Book Agents at Cincinnati be and are hereby requested to furnish the secretaries of the different committees appointed by this Conference suitable books in which to record the proceedings of these committees.

*Resolved,* 2. That at the close of this General Conference the several secretaries of these committees deliver to the Secretary of the General Conference, for the use of succeeding General Conferences, these books.

Collections.

D. A. Goodsell presented the following, which was referred to the Committee on Revisals:

*Resolved,* That the Committee on Revisals be instructed to inquire into the expediency of striking out that provision of the Discipline which requires the preachers in charge to report the amount collected for the cause of missions, and, further, into the expediency of inserting instead the question: "Have you taken the collections?"

Reports of  
Tract So-  
ciety and  
Sunday-  
School  
Union.

The rules were suspended to present the Reports of the Tract Society and the Sunday-School Union, which were presented and referred to Committee on Sunday-Schools and Tracts. [See *Appendix* 55, 56, pp. 606, 617.

Boundaries.

D. A. Goodsell also presented the following, which was referred to the Committee on Boundaries:

*Resolved*, That so much of the Journal of the New York East Conference as relates to the subject of a Connecticut Conference be referred to the Committee on Boundaries.

May 6.  
Fifth Day.  
Morning.

L. S. Weed presented the following, which, on motion, was adopted:

John-street  
Church.

*Resolved*, That a committee of seven be appointed to consider the Report of Trustees of John-street Church, New York City, to name suitable persons for the trusteeship of said church, and make inquiry and report to this General Conference what measures should be adopted to perpetuate and increase the efficiency of this first church in American Methodism.

#### NORTHERN NEW YORK.

The following resolution was, on motion of I. S. Bingham, adopted:

NORTHERN  
NEW YORK.  
Stationery,  
etc., for  
Committees.

*Resolved*. That the Book Agents at Cincinnati be authorized to furnish stationery and all requisites for the use of the several committees, on the call of the secretaries of such committees.

#### NORTH INDIANA.

A. Marine presented the following, which was referred to the Committee on Revisals:

NORTH  
INDIANA.  
Licensing of  
women.

*Whereas*, The women of our Church are recognized as an efficient and indispensable agency in the prosecution of all our great Church enterprises; therefore,

*Resolved*, That all disciplinary barriers to the licensing of women to preach be legislated out of the Discipline of the Methodist Episcopal Church.

I. S. Bingham moved to suspend the rules to receive the Report of the Committee appointed to Distribute the several subjects in the Bishops' Address to the various Committees, which was agreed to, and the report was read.

Report of  
Committee  
appointed  
to distribute  
the several  
subjects in  
the Bishops'  
Address.

On motion of John Lanahan, the Report was adopted, and ordered to be published in the Daily Advocate, and is as follows:

Your Committee appointed to select and arrange the various portions of the Bishops' Address by subjects, to be referred to appropriate committees, recommend the following references, to wit:

1. The portion alluding to the decease of Bishops, officers, and members of the General Conference of 1876, to the Committee on Memorial Services.
2. The portion setting forth the work and travel of the Bishops in visiting the missions and Conferences in foreign lands, etc., to the Committee on Episcopacy.
3. The part alluding to an Ecumenical Council, to the Committee on that subject.
4. The parts relating to extending of the term of probation in Annual Conferences from two to four years, and to provide for the dis-

**May 6.**  
**FIFTH DAY.**  
**Morning.**

position of traveling preachers, made unacceptable by secular pursuits or political appointments, and to the reappointment of Presiding Elders after a four years' term, to the Committee on Itinerancy.

5. That part alluding to the formation of new Conferences, contingently provided for at the last session, to the Committee on Boundaries.

6. The part alluding to the Book Concern, to the Committee on that subject.

7. The parts alluding to missions, also to the arrangement of the Rocky Mountain and Utah Conferences into Mission Districts instead of Annual Conferences, to the Committee on Missions.

8. The portion relating to Church extension, to the Committee on that subject.

9. The part relating to Sunday-schools and Tracts, to the Committee on that subject.

10. The part alluding to the Freedmen and their schools, to the Committee on Freedmen's Aid.

11. The parts relating to colleges and seminaries and theological schools, to the Committee on Education.

12. The part relating to lay representation in the Annual Conferences, to the Committee on Lay Representation.

13. The parts relating to the growth of the Church, its present standing and relative growth in the large cities, the general connectionalism as a part of her polity, and the fidelity of the ministers to the doctrines of the Church, and the allusion to the "Ladies and Pastors' Christian Union," to the Committee on the State of the Church.

14. The portion relating to the Centennial of the Organization of the Methodist Episcopal Church in America, to the Committee on that subject.

15. The part alluding to appeals, taken in the Annual Conferences, from the decisions of the Bishops, to the Committee on the Judiciary.

16. The part alluding to the official fraternal visit of Bishop Bowman and E. O. Haven to the British Wesleyan Conference, to the Committee of Correspondence with Fraternal Bodies.

The matter of publishing the Bishops' Address in foreign languages was also referred to us, and we recommend that it be referred to the Committee on Missions.

These several parts are selected and filed for reference to the respective committees if the General Conference shall so order.

NORTH IN-  
 DIANA.  
 National  
 Sabbath  
 Committee.

#### NORTH INDIANA.

M. H. Mendenhall presented the following resolution, which was read, and, on motion, adopted:

*Resolved*, 1. That the Committee on the Observance of the Sabbath be instructed to inquire into the expediency of inaugurating a movement by this General Conference, looking to the organization of a National Sabbath Committee, in which all the evangelical denominations of the country shall be represented, whose duties shall be to collect facts bearing on the subject from manufacturers, railroad officials, and employers generally, and from all other sources that will tend to throw light on the question of Sabbath observance, and prepare and diffuse such arguments, biblical and otherwise, as will serve to arouse the public conscience on a question so vital to the national prosperity.

*Resolved*, 2. That should the Committee deem it expedient to take the initiative in this measure, they be instructed to mature a plan by which the chief ecclesiastical bodies of the country shall be invited to co-operate in the movement by appointing members of the National



Committee, and by such other methods as they may deem expedient; and that they nominate the members of the National Committee to represent the Methodist Episcopal Church.

May 6.  
Fifth Day.  
Morning.

Charles C. Binkley offered the following, and it was referred to the Committee on the Episcopacy: Tobacco.

*Whereas*, We have Annual Conferences which have a rule requiring every candidate for admission, in answer to a question by the presiding Bishop, to publicly declare that he does not use tobacco in any form, and will abstain from its use; and,

*Whereas*, It must be embarrassing to a presiding Bishop, who is himself a slave to this appetite and in the habit of using tobacco, to enforce this rule; and,

*Whereas*, We have men in every way competent to fill the office of Bishop who do not use tobacco in any form, and who could without embarrassment enforce such rule; therefore, be it

*Resolved*, That no one shall be a candidate for election to the office of Bishop until it is publicly announced to this Conference as to whether or not he does in any way indulge in the use of tobacco.

#### NORTH OHIO.

NORTH  
OHIO.

Francis S. Hoyt moved to take from the table the resolution presented by him yesterday, which was agreed to as follows:

General Conference Districts.

*Resolved*, That there be a Special Committee of thirteen appointed by the Bishops, of which one of the Bishops shall be chairman, to take into consideration and report on the subject of General Conference Districts.

A. M. Hough moved to amend, by substituting the words, two from each General Conference District and one at large.

Alexander Harmount moved to further amend by substituting, one member from each Annual Conference, which motion was laid on the table.

Arthur Edwards moved as a substitute for all before the house, that the paper be referred to the Committee on Boundaries.

A motion to lay the substitute on the table did not prevail.

On motion of George S. Hare, the previous question was ordered, and, on motion, the substitute was adopted.

It was ordered, on motion of Joseph Cummings, that when we adjourn it be to meet at Saint Paul's Church, at seven and a half P. M., to receive the Fraternal Delegates.

Evening Session.

By general consent the Rules were suspended, and the Committee on Rules of Order presented their Report, which was, on motion, adopted, as follows:

**May 6.**  
**FIFTH DAY.**  
*Morning.*  
Rules of Order.

#### RULES OF ORDER FOR 1880.

The following are the Rules of Order, as revised and adopted by the General Conference, May 6, 1880:

1. The Conference shall meet at nine o'clock A. M., and adjourn at one o'clock P. M.; but may alter the time of meeting and adjournment at their discretion.

2. The President shall take the chair precisely at the hour to which the Conference stood adjourned, and cause the same to be opened by the reading of the Scriptures, singing, and prayer; and on the appearance of a quorum shall have the Journals of the preceding session read and approved, and the business of the Conference shall proceed in the following order, namely:

(1.) Petitions, memorials, and appeals; in calling for which the Annual Conferences shall be named in alphabetical order.

(2.) The roll of Conferences shall be repeated for the presentation of resolutions and miscellaneous business.

(3.) Reports, first of the Standing, and then of the Select Committees; *provided*, always, that each call severally shall have been completed before either preceding one shall be repeated.

3. The President shall decide all questions of order, subject to an appeal to the Conference; but in case of such appeal the question shall be taken without debate.

4. The Bishops shall appoint all committees, unless otherwise specially ordered by the Conference.

5. On assigning the floor to any member of the Conference the President shall distinctly announce the name of the member to whom it is assigned, and the Annual Conference he represents.

6. Resolutions shall be written and presented in duplicate by the mover, and all motions, if the President, Secretary, or any two members request it.

7. When a motion is made and seconded, or a resolution introduced and seconded, or a report presented, and is read by the Secretary or stated by the President, it shall be deemed in possession of the Conference; but any motion or resolution may be withdrawn by the mover, with the consent of the Conference, at any time before amendment or decision.

8. All motions to postpone indefinitely or to lay on the table shall be taken without debate.

9. No new motion or resolution shall be entertained until the one under consideration has been disposed of, which may be done by adoption or rejection, unless one of the following motions should intervene, which shall have precedence in the order in which they are placed, namely:

(1.) Indefinite postponement.

(2.) Laying on the table.

(3.) Reference to a committee.

(4.) Postponement to a given time.

(5.) Substitute.

(6.) Amendment.

A substitute or an amendment may be amended.

10. When any member is about to speak in debate, or to deliver any matter to the Conference, he shall arise and respectfully address the President, but shall not proceed until recognized by him.

11. No member shall be interrupted when speaking, except by the President, to call him to order when he departs from the question, or uses personalities or disrespectful language; but any member may call the attention of the President to the subject when he deems a speaker out of order, and any member may explain when he thinks himself misrepresented.

12. When any member desires to speak to a question of privilege,

he shall briefly state the question; but it shall not be in order for him to proceed until the President shall have decided it a privileged question.

13. No person shall speak more than twice on the same question, nor more than fifteen minutes at one time, without leave of the Conference; nor shall any person speak more than once until every member choosing to speak shall have spoken: *provided*, however, that a committee making a report shall in all cases be entitled to ten minutes to close the debate.

14. When any motion or resolution shall have been acted upon by the Conference, it shall be in order for any member who voted with the prevailing side to move a reconsideration; but a motion to reconsider a non-debatable motion shall be decided without debate.

15. No member shall absent himself from the service of the Conference without leave, unless he is sick or unable to attend.

16. No member shall be allowed to vote on any question who is not within the bar at the time when such question shall be put by the President, except by leave of the Conference, when such member has been necessarily absent.

17. Every member who is within the bar at the time a question is put shall give his vote, unless the Conference, for special reasons, excuse him.

18. No resolution altering or rescinding any rule of Discipline shall be adopted until it shall have been in the possession of the Conference at least one day.

19. It shall be in order for any member to call for the yeas and nays on any question before the Conference, and if the call be sustained by fifty members, the vote thereon shall be taken by yeas and nays.

20. It shall be in order to move that the question be taken without further debate on any measure pending, except in cases in which character is involved; and if sustained by a vote of *two thirds*, the question shall be so taken.

21. A motion to adjourn shall always be in order, and shall be taken without debate.

22. Members presenting memorials, petitions, and other papers for reference, shall prepare the paper by writing in a plain hand on the back of it the following items, in the following order, namely:

- (1.) Name of the member presenting the paper.
- (2.) Conference from which it comes.
- (3.) Pastoral charge of the Conference sending it.
- (4.) Subject to which it relates.
- (5.) First name on the petition.
- (6.) Number of other petitioners.
- (7.) The committee to which he desires it referred.

Papers thus presented, if no objection be made, shall be referred as indicated without vote of the Conference.

23. When any member shall move the reference of any portion of the Journal of an Annual Conference to any committee, he shall at the same time furnish a copy of the portion he wishes referred, filled as already provided in the case of memorials.

24. All resolutions contemplating verbal alterations of the Discipline shall state the language of the paragraph and line proposed to be altered, and also the language proposed to be substituted.

25. All committees proposing changes of Discipline shall not only recite the paragraph and line proposed to be amended, but also the paragraph, as amended, complete.

26. All written motions, reports, and communications to the Conference, shall be passed to the Secretary, to be read to the Conference.

27. All committees shall furnish duplicates of their reports.

28. All demonstrations of approval or disapproval during the progress of debate shall be deemed a breach of order.

**May 6.**  
**FIFTH DAY.**  
*Morning.*  
Rules of Order

**May 6.** 29. These rules shall not be suspended, except by a vote of two thirds of the members present and voting.  
**FIFTH DAY.**  
*Morning.*

Adjourn-  
ment.

On motion, Conference adjourned, with the benediction by Thomas B. Lemon.

*Evening.*

## THURSDAY EVENING, MAY 6.

Opening.

Conference met, pursuant to adjournment, in Saint Paul's Methodist Episcopal Church at half past seven o'clock P.M., Bishop Simpson presiding.

Religious  
exercises.

The religious services were conducted by Charles W. Bennett, of Northern New York.

Credentials  
of Fraternal  
Delegates.

The credentials of Rev. William Arthur, M.A., and Rev. Frederick W. Macdonald, Fraternal Delegates from the British Wesleyan Conference, were read, and also the Address of their Conference. [See *Appendix*, 10, page 458.]

W. Arthur  
presented  
by J. Cum-  
mings.

Joseph Cummings then presented Rev. William Arthur, M.A., to the President of the Conference, who presented him to the Conference, which he addressed. [See *Appendix*, 11, page 463.]

Frederick W.  
Macdonald  
presented  
by C. B.  
Fisk.

Clinton B. Fisk then presented Rev. Frederick W. Macdonald to the President, who presented him to the Conference, and he then addressed the body. [See *Appendix*, 12, page 469.]

Credentials.

The credentials of Rev. Wallace M'Mullen, Fraternal Delegate from the Methodist Church in Ireland, were read, and also the Address of the Conference. [See *Appendix*, 15, 16, page 478.]

W. M'Mul-  
len pre-  
sented by  
R. M. Hat-  
field.

Robert M. Hatfield then presented Rev. Wallace M'Mullen to the President, and he presented him to the Conference, after which he delivered an address. [See *Appendix*, 17, page 481.]

Resolution  
of appreci-  
ation.

Edwin O. Stannard presented the following resolution, which was adopted as follows:

*Resolved.* That having received from the Rev. William Arthur and the Rev. Fr  derick W. Macdonald the fraternal greetings of the British Wesleyan Conference, we instruct the Committee on Fraternal Correspondence to report resolutions expressive of our high appreciation of the visit and addresses of their distinguish representatives, and of the great respect in which we hold the body they represent, and that the papers presented by them be referred to the same committee and printed in the Daily Christian Advocate.

Francis S. Hoyt presented the following resolution, which was adopted:

*Resolved*, That having listened to the address of the Rev. Wallace M'Mullen, bringing to us the fraternal greetings of the Irish Methodist Conference, and having heard with deep interest its representations of the present condition of that honored body, we instruct the Committee on Fraternal Correspondence to prepare resolutions expressive of the high esteem of this Conference and of the Church which this Conference represents for our Methodist brethren in Ireland; and we also instruct the same committee to receive the papers presented to us by Mr. M'Mullen, and to furnish a copy of the same for publication in the Daily Christian Advocate.

**May 6.**  
**FIFTH DAY.**  
*Evening.*

Resolution of appreciation.

On motion, the Conference adjourned, with the benediction by Rev. William Arthur, M.A.

Adjournment.

## FRIDAY MORNING, MAY 7.

Conference met at nine o'clock A.M., Bishop Peck in the chair.

Religious services were conducted by James M. Thoburn.

The Journal of yesterday's morning and evening sessions were read and approved.

Charles F. Scott, a reserve delegate from West Virginia Conference, was present in place of Henry C. M'Whorter, and was placed on all the committees for which H. C. M'Whorter had been named.

The order of the day, the call for resolutions, etc., was taken up.

**May 7.**  
**SIXTH DAY.**  
*Morning.*

Opening.  
Religious services.

Journal approved.

Change in roll.

## NORTH-WEST GERMAN.

W. Schreiner presented the following resolution, which was referred to the Committee on Episcopacy:

### MEMORIAL OF NORTH-WEST GERMAN CONFERENCE ON ELECTION OF A GERMAN BISHOP.

As the present time seems to require a German Bishop for the German work, we, as a Conference, believe that we ought to have such, and if the General Conference should be willing to grant our request we would be very well pleased.

**NORTH-WEST GERMAN**  
German Bishop.

## NORTH-WEST INDIANA.

J. W. Green presented the following resolution, which was referred to the Committee on Revisals:

*Whereas*, Ministers are frequently taken from one charge to another by Bishops and Presiding Elders, between the sessions of the Annual Conferences; and

*Whereas*, Annual Conferences do sometimes change the time of holding their sessions, therefore

*Resolved*, That part ii, chapter ii, section 3, paragraph 157, on page

**NORTH-WEST INDIANA.**  
Fraction of a year in a pastoral term.

**May 7.**  
**SIXTH DAY.**  
**Morning.**

101, defining the duties of Bishops, be so changed that in calculating the term of pastoral service a fraction of a year less than six months shall not be counted, and a fraction over six months shall be counted a full year.

Instruction  
in theolog-  
ical schools  
and in col-  
leges.

I. W. Joyce presented the following resolution, which was referred to the Committee on Education:

*Whereas*, It is important that the instruction given to students in our theological institutions and colleges should conform to the cardinal doctrines and usages of our Church, therefore

*Resolved*, That the Committee on Education be instructed to take this matter into consideration, and report what action, if any, is desirable to secure the above end.

District  
Confer-  
ences.

J. H. Cissel presented the following resolution, which was referred to the Committee on Revisals:

*Resolved*, That the Committee on Revisals be requested to inquire into the expediency of either striking from the Discipline all that relates to the subject of District Conferences, or making them in all cases imperative.

He also offered the following resolution, which was referred to the Committee on Revisals:

*Resolved*, That the Committee on Revisals be requested to inquire into the expediency of so changing the Discipline as to make it the duty of the Quarterly Conference to elect Sunday-school Superintendents, giving the preacher in charge of the circuit or station the right of nomination.

Reduction in  
prices of  
books and  
periodicals.

He also offered the following resolution, which was referred to the Committee on the Book Concern:

*Resolved*, That the Committee on the Book Concern be instructed to inquire into the expediency of a reduction in the price of our books and periodicals.

N. W. Iowa.

NORTH-WEST IOWA.

Ordination  
of local  
preachers.

L. Hartsough presented the following resolution, which was read and referred to the Committee on Revisals:

*Whereas*, The great necessity for the ordaining of local preachers is really passed in our Church; and,

*Whereas*, Our ordination vows are so sacred in character as to be virtually out of the question for men to keep them whose relation in life shuts them up to secular pursuits; therefore,

*Resolved*, That we will give no other ordination than that of deacon to any local preacher; and then only to such as have served a charge or circuit as pastor for four consecutive years; and, further, only upon his passing a creditable examination in such studies as will show him to be familiar with our doctrines and usages, the test of the examination being seven in a scale of ten.

He also presented the following resolutions, which were read and referred to the Committee on Itinerancy:

*Whereas*, In the arrangement of our circuits unordained ministers are appointed as preachers in charge; and,

*Whereas*, This want of ordination becomes often a cause for serious embarrassment both to the work and the men; therefore,

*Resolved*, 1. That all candidates for admission into the traveling connection be required to pass a thorough examination in a class of studies that will show that they have fully mastered the arguments by which our doctrines, laws, and usages have been so completely established, the test of the examination being not less than eight in a scale of ten on each and every study required; and candidates so prepared, and then admitted on trial in the traveling connection, shall be ordained deacon at once; and,

*Resolved*, 2. That four years of probation, and as thorough examinations in other and advanced studies, be annually required before they can be received into full connection, and then shall be ordained elders. Candidates failing for any cause to be admitted into full connection, on retiring from the Conference shall be required to give up their ordination papers, unless they have earned them as local preachers.

He also presented the following, which was read and referred to the Committee on Revisals:

*Whereas*, Our Church papers very frequently notice the work of Methodist women local preachers; as, for instance, the New York Christian Advocate for March 25, 1880, says of Mrs. Jane Dawson that she is "a powerful preacher, unsurpassed in revival efforts. She has been for many years a local preacher of the Methodist Episcopal Church;" and,

*Whereas*, Our pastors continue to invite these women local preachers to their pulpits, to preach and expound the word of God; and,

*Whereas*, These women local preachers continue to go on preaching the Gospel of the Son of God, to the saving of sinners and the permanent enlargement of the Church; and,

*Whereas*, The Church herself is pleased to have it so, believing most fully in their divine call, and rejoicing in their consequent success; and,

*Whereas*, The administration of the Church for the past four years has decided that the General Conference action of four years ago obliges it to declare this whole work illegal, thereby exposing many of our devoted preachers and members to discipline, trial, and expulsion from the Church; therefore,

*Resolved*, 1. That paragraph 100 be so amended as to read: "As long as these three marks concur in any of our members, we believe them called of God to preach. These we receive as sufficient proof that they are moved of the Holy Ghost."

*Resolved*, 2. That paragraph 89, paragraph 96, paragraph 121, and paragraph 189 be made to conform to the above resolution.

#### PHILADELPHIA.

W. Swindells presented the following, which was read and referred to the Committee on Sunday-Schools:

That paragraph 248 be amended by inserting the following section marked section 3: "At all meetings of the Sunday-School Board the

**May 7.**  
**SIXTH DAY.**  
**Morning.**

Ordination  
of candi-  
dates for  
admission  
into the  
traveling  
connection.

Women as  
preachers.

**PHILADEL-  
PHIA.**

President of  
S. S. Board.

**May 7.** preacher in charge, and in his absence the superintendent, shall preside, and if both are absent, the board shall elect a president *pro tem*.  
**SIXTH DAY.**  
**Morning.**

Quarterly  
Conference  
on temper-  
ance and  
education.

George Cummins presented the following, which was referred to the Committee on Revisals:

*Resolved*, 1. That the Discipline be so changed as to require the appointment of a Committee on Temperance at the fourth Quarterly Conference of each year.

*Resolved*, 2. That the Discipline be so changed as to require the appointment of the Committee on Education at the fourth Quarterly Conference of each year, instead of the *first* Quarterly Conference.

#### PITTSBURGH

#### PITTSBURGH.

Presiding  
eldership.

Thomas N. Boyle presented the following resolution, adopted by the Pittsburgh Conference, which was referred to the Committee on Itinerancy:

*Resolved*, That, believing that in the administration of a judicious episcopacy the Presiding Eldership is essential to the effective operation of our system, we request our delegates to use their influence against any change in the law affecting the office.

Boundaries.

He also presented the following which was referred to the Committee on Boundaries:

An official communication from the West Virginia Conference, giving notice of their desire for certain changes in the boundary lines between their Conference and this, was presented and read, and, on motion of C. A. Holmes, it was referred to the delegates to be elected to the General Conference.—*Minutes of the Pittsburgh Conference.*

We, the undersigned, delegates of the Pittsburgh Conference, remonstrate against any changes in the boundary lines between the Pittsburgh and West Virginia Conferences.

THOMAS N. BOYLE,  
 JAMES A. MILLER,  
 HENRY L. CHAPMAN,  
 JOHN W. BAKER,  
 JAMES COOPER,  
 MOSES A. ROSS.

#### PROVIDENCE

#### PROVIDENCE.

Words  
"male" and  
"men."

J. W. Willett presented the following, which was referred to the Committee on Revisals:

*Resolved*, 1. That the Committee on Revisals be instructed to consider the propriety of striking out the word "male" before the word "superintendents" in paragraph 93, line 5, of the Discipline.

*Resolved*, 2. That the same Committee be instructed to consider the propriety of striking out the word "men" and inserting the word "persons" in paragraph 191, line 1, of the Discipline.

Board of  
stewards.

He also offered the following resolution, which was referred to the Committee on Revisals:



*Resolved*, That paragraph 196 of the Discipline be amended by so changing the last sentence as to make it read, "But when two or more circuits or stations are united, each part of the circuit so formed shall be entitled to a full board of stewards."

May 7.  
SIXTH DAY.  
Morning.

He also offered the following resolution, which was referred to the Committee on Revisals:

Election of  
stewards  
by Church  
members.

*Resolved*, That the Committee on Revisals be instructed to inquire into the expediency of providing that stewards be elected by the members of the Church of lawful age.

He also offered the following resolution, which was referred to the Committee on Revisals:

Duties of  
recording  
stewards.

*Resolved*, That the Committee on Revisals be instructed to inquire into the practicability and expediency of more fully defining the duties of recording stewards, and of putting the items into a paragraph, with the appropriate title, and reference, and index; also the propriety of changing the title of their office to treasurer.

He also offered the following resolution, which was referred to the Committee on Temporal Economy:

Duties of  
trustees  
and stewards.

*Resolved*, That the Committee on Temporal Economy be instructed to consider the expediency of so changing the Discipline as to make it the duty of the trustees to attend to all the financial affairs of the charge, so far as they relate to the Church property and to current expenses, including ministerial support, or of so defining the respective duties of the two boards as to clearly answer the following questions:

1. Which board is responsible for keeping in repair organs, settees, stoves, and other personal property in the house of worship?
2. Which board should employ the sexton, and provide for lighting the house?
3. When money for current expenses, including ministerial support, is raised by renting the pews, which board should let the pews and collect the rent?
4. Which board should effect insurance on parsonage furniture?

The Committee shall consider, further, the propriety of enacting that all property belonging to the charge not specifically placed in other hands, shall be held by the trustees in trust for its appropriate uses.

He also offered the following resolution, which was referred to the Committee on Temperance:

Temperance  
societies.

*Resolved*, That the Committee on Temperance be requested to consider the propriety of acting upon the suggestion made by the accompanying letter:

"On behalf of the Woman's Christian Temperance Union of the State of Connecticut, we respectfully suggest that at the General Conference, soon to be held in Cincinnati, and to which you are a delegate, the practicability of forming Church temperance societies shall be taken into consideration.

"In Churches of all denominations missionary societies are formed and acknowledged as an important branch of Church work. Could the same kindly sympathy, the same earnest support, be extended to-

**May 7.**  
**SIXTH DAY.**  
*Morning.*

ward the formation of temperance societies in the Church, what an impetus would this department of Christian work receive!

"It is earnestly hoped that your favorable attention will be given this important subject; for not until Temperance Societies are fully identified with, and made a part of the work of the Church, can they obtain that permanence which is so essential to the success of the cause, and due to the nature of the work.

"With the prayerful hope that through your influence the coming Conference will take some action in the matter.

"We are, very respectfully, yours,

"MARIA STANTON, *President.*

"CAROLINE B. BUELL, *Cor. Sec.*"

Number of  
new Bish-  
ops.

D. A. Whedon presented the following resolution, which was referred to the Committee on Episcopacy:

*Resolved*, That the Bishops be, and hereby are, requested to communicate to the General Conference their judgment of the number of additional Bishops necessary to the proper performance of the work of superintendency.

On motion of K. P. Jervis, it was so amended as to direct the Bishops to report to the Committee on Episcopacy, and then adopted.

Teachers  
without  
classes.

D. A. Whedon also offered the following resolution, which was referred to the Committee on Sunday-Schools and Tracts:

*Resolved*, That the Committee on Sunday-Schools be instructed to consider the propriety of so amending paragraph 248, section 6, page 157, of the Discipline, as to provide that "teachers" ceasing to have charge of classes shall also cease to be members of the Sunday-school Board.

Consolidation of  
publishing  
agencies.

M. J. Talbot presented the following resolution, which was referred to Committee on Book Concern:

*Whereas*, The expansion of our work gives rise to a multitude of demands for local publications, which, when adopted by the General Conference, make heavy drafts upon the resources of our publishing houses, calculated to cripple their operations and liable to prove disastrous to the means necessary for carrying out the work for which the Book Concerns are established; therefore

*Resolved*, That the Committee on the Book Concern be instructed to inquire into the practicability of consolidating our publishing agencies, and to devise methods, if in the judgment of the Committee it be practicable, for reducing the number of weekly periodicals published under the patronage of the Church.

Uniformity  
of action by  
District and  
Quarterly  
Confer-  
ences.

He also offered the following resolution, which was referred to the Committee on Revisals:

*Whereas*, In order to produce uniformity between the action prescribed for District Conferences and that ordered for Quarterly Conferences,

*Resolved*, That the Committee on Revisals be instructed to inquire into the expediency of amending the Discipline, paragraph 96, section 2, page 66, line 5 from the top of the page, by inserting after

the word "annually" the words, "provided that in all cases the candidate shall have passed a satisfactory examination in such course of studies as the Bishops shall prescribe." It will then read, "and renew their licenses annually, provided," etc.

May 7.  
SIXTH DAY.  
Morning.

#### ROCK RIVER.

ROCK RIVER.

R. M. Hatfield presented the following resolution, which was referred to the Committee on Church Extension:

Appeal of  
local  
churches.

*Resolved*, That the Committee on Church Extension is hereby requested to consider and report on the question whether any action is necessary to prevent frequent and importunate appeals in behalf of local Church enterprises, to the injury of the work of the Church Extension Society.

S. A. W. Jewett presented the following, which was referred to the Committee on Itinerancy:

Reduction in  
number of  
presiding  
elders.

*Resolved*, That the Committee on Itinerancy be requested to consider the propriety of recommending such change in episcopal administration as will secure a sufficient reduction of the number of Presiding Elders to largely reduce the cost of supervisory policy; and said committee are also requested to report such changes in the disciplinary requirements of the Presiding Elder, if any be needful, as may be deemed necessary for this purpose.

N. H. Axtell presented the following, which was referred to the Committee on Revisals:

Extension of  
pastoral  
term.

*Resolved*, That paragraph 157, section 3, reading, "provided, that no preacher shall be appointed for more than three years," be changed to read "more than five years," and the succeeding paragraph (page 103) be changed to read "nor more than five years in eight."

#### SOUTH CAROLINA.

SOUTH  
CAROLINA.

A. Webster presented the following, which was read and referred to the Committee on Book Concern:

Change of  
Methodist  
Advocate.

*Whereas*, The expenses of the Methodist Advocate, published at Atlanta, Ga., for the last year, have been in excess of its income for the same period to the amount of \$2,444 60, and the loss on the book depository for the same time has amounted to \$454 26, rendering the deficiency on the paper and depository at Atlanta in meeting expenses not less than \$2,898 86 for the last year; and,

*Whereas*, The recent completion of the Cincinnati Southern Railroad has shortened the distance by direct railroad communication between this place and Atlanta, some two hundred miles, thereby reducing the time between Cincinnati and Chattanooga to only twelve hours, and between Cincinnati and Atlanta to eighteen hours, thus placing the entire section of Atlanta in direct railroad communication with this great center of our publishing interest; therefore,

*Resolved*, 1. That in the judgment of this General Conference the interests of the Church demand the discontinuance of the Atlanta book depository; and the same is hereby ordered to be discontinued.

*Resolved*, 2. That the Methodist Advocate, published at Atlanta, Ga.,

**May 7.** under the supervision of the Agents of the Western Book Concern, is hereby transferred to the charge of the New York Book Concern, with instructions to transfer its publication to Charleston, S. C., where it originally started, and is greatly needed, and continue its publication at that place *only during the time* it can be successfully done, at an expense over its income *not to exceed \$2,000 per annum.*

**SIXTH DAY.**  
**Morning.**

"Color."

He also presented the following, which was referred to the Committee on Revisals:

*Resolved*, That paragraph 157, on page 102 of the Discipline, be amended, by striking out the words, "and to our people of color."

**SOUTH-EAST  
INDIANA.**  
**Love-feast  
tickets.**

#### SOUTH-EAST INDIANA.

George L. Curtiss presented the following, which was read and, under the rule, laid over one day:

*Resolved*, That section 2, paragraph 175, page 111, which reads, "to renew the tickets for the admission of members into love-feasts quarterly," be stricken out.

**A commit-  
tee on  
Church  
Records.**

The same presented the following, which was referred to the Committee on Revisals.

*Whereas*, The duties of all the committees ordered by the General Conference to be appointed by the Quarterly Conference, in paragraph 98, page 74 of the Discipline, are defined under their proper heads, excepting the Committee on Church Records; therefore,

*Resolved*, That the Committee on Revisals be instructed to prepare a section for the Discipline expressly defining the duties of said Committee on Church Records to read as follows:

"The Committee on Church Records shall provide the preacher in charge with the authorized Church Record published by our Book Agents, and shall see that he does make, or cause to be made, the suitable entries in said record as contemplated in the Discipline, and the Committee on Church Records shall examine said records and present a written report of their examination of this book to the second and fourth Quarterly Conferences."

**Pastoral  
term.**

The same also presented the following, which was read and referred to the Committee on Itinerancy:

*Resolved*, That the Committee on Itinerancy be instructed to consider and report the following change of section 3, paragraph 157, page 101, under Duties of a Bishop, so as to read: "Section 3. To fix the appointments of the preachers, provided he shall not allow any preacher to remain in the same station or circuit more than four years successively, except missionaries among the Indians, Welsh; Swedes, Norwegians, and other missionaries among foreigners, (not including the Germans,) where supplies are difficult to be obtained; missionaries to neglected portions of our cities, and to our people of color and on foreign stations; chaplains to reformatory, sanitary, and charitable institutions, to prisons, and in the army and navy; those preachers who may be appointed to labor for the special benefit of seamen, and for the American Bible Society, or for any State Bible Society auxiliary thereto; the presidents, principals, or teachers of seminaries of learning, which are or may be under our super-

intendence; or the preacher stationed at Five Points Mission, New York, or at the American Chapel in Paris; and also when requested by an Annual Conference to appoint a preacher for a longer time than four years to any seminary of learning not under our care; provided, also, that with the exceptions above named, he shall not continue a preacher in the same appointment more than four years in eight. He shall have authority, when requested by an Annual Conference, to appoint an agent, whose duty shall be to travel throughout the bounds of each Conference, for the purpose of distributing tracts; an agent to promote the cause of temperance; and also to appoint an agent or agents for the benefit of our literary institutions; an agent for the German Publishing Fund, and for other benevolent institutions."

**May 7.**  
**SIXTH DAY.**  
**Morning.**

George L. Curtiss presented the following, which was referred to the Committee on Revisals:

Church Records.

*Resolved*, That the Committee on Revisals be requested to consider the propriety of so changing section 1, paragraph 176, page 116, of the Discipline, concerning duties of preachers in charge as to read:

"Section 1. To make in the Church Record a regular catalogue, alphabetically arranged, of the members of the societies in all our circuits and stations, giving their residences, as far as practicable, as they may live in streets, together with their arrangement into classes. To make an exact record of all baptisms and marriages in his charge in the Church Record."

Also in section 2, paragraph 176, page 117, insert the words "or station," after the word "circuit," so as to read:

"Section 2. To leave his successor a particular account of the circuit or station, including an account of the subscribers for our periodicals."

He also presented the following, which was referred to the Committee on Revisals:

Official board meeting.

*Resolved*, That the Committee on Revisals be instructed to inquire as to the changing of section 8, paragraph 175, page 112, of the Discipline, so as to read:

"Section 8. To hold a meeting of all the leaders, stewards, exhorters, and Sunday-school superintendents of the charge, to be denominated the official board meeting, as often as practicable," etc.

And that in all places in the Discipline where the term "leaders and stewards' meeting" occurs it shall be changed to read, "official board meeting."

#### SOUTHERN ILLINOIS.

SOUTHERN  
ILLINOIS.

T. H. Herdman presented for adoption the following resolution, which, on motion, was laid on the table:

Limit of time  
for presenting  
resolutions,  
etc.

*Resolved*, That the final call for memorials, petitions, resolutions, and all other papers to be considered by standing committees, be placed for Monday, May 10, and that the committees be required to report in full on the subjects involved by Tuesday, May 25, in order that the General Conference may have ample time to consider and dispose of every report before adjournment.

John W. Locke presented the following, which was referred to the Committee on Revisals:

Solemnization  
of  
marriages.

**May 7.**  
**SIXTH DAY.**  
**Morning.**

*Resolved*, That the Committee on Revisals be requested to prepare and report for the consideration of this General Conference a rule by which our ministers shall be governed in the solemnization of marriage between persons, one or both of whom have been divorced.

Election of  
Bishops.

C. T. Pace presented the following, which was referred to the Committee on Episcopacy:

At the third Quarterly Conference of the Methodist Episcopal Church, Mount Vernon Station, Mount Vernon District, Southern Illinois Conference, held April 26, 1880, the following resolution was presented, and, on motion, adopted:

"*Resolved*, That we are satisfied with the present law of our Church, by which Bishops are chosen by election, and for the term of life."

S. INDIA.

#### SOUTH INDIA.

Pastoral  
term.

James M. Thoburn presented the following, which was referred to the Committee on Missions:

*Resolved*, That the Committee on Missions be instructed to consider and report upon the expediency of exempting Annual Conferences in heathen and non-Protestant countries from the operation of the three years' limitation of terms of pastoral service.

Missionary  
societies.

He also presented the following, which was referred to the Committee on Missions:

*Resolved*, That the Committee on Missions be instructed to amend the chapter on missions in the Discipline so as to make it include all the recognized missionary societies of the Church; also to define more fully the organization of Conference missionary societies, and to enlarge the functions of the same.

SOUTH KAN-  
SAS.

#### SOUTH KANSAS.

S. S. Board.

S. E. Pendleton presented the following, which was referred to the Committee on Sunday-Schools:

*Whereas*, It is found to be impracticable to make available the rule relating to the Sunday-school Board, within the bounds of pastoral charges embracing more than one society; therefore,

*Resolved*, 1. That section 2 of paragraph 248 of the Discipline be so changed as to read as follows: "The Sunday-School Board of each Sunday-school shall consist of the preacher in charge, and a committee of not less than one nor more than three, who shall be appointed by the Quarterly Conference, the superintendent, the secretary, the treasurer, the librarians, and teachers of the school."

*Resolved* 2. That paragraph 249 shall be so changed as to read, "and said Quarterly Conference shall proceed to appoint a committee of not less than one nor more than three from each society, who shall be members of the Church."

TENNESSEE.

#### TENNESSEE.

Freedmen's  
Aid Society.

H. W. Key presented the following resolution, which was referred to Committee on Freedmen's Aid:

*Whereas*, The Freedmen of the South have been struggling with difficulties social and political; and,

*Whereas*, These difficulties and disabilities still continue to a considerable extent to oppress and oppose the progress in many respects; and,

*Whereas*, The Freedmen's Aid Society has done a noble work in aiding in elevating the colored people by furnishing the means of Christian education to a large number; and,

*Whereas*, There is no other organization that can so well accomplish this work; therefore,

*Resolved*, 1. That we recommend that the present organization of the Freedmen's Aid Society be continued with such modification as will increase the sphere of its usefulness.

*Resolved*, 2. That we reaffirm the action of the General Conference of 1876. [See General Conference Journal of 1876, pages 310 and 311.]

## TROY.

J. W. Thompson presented the following resolution, which was referred to the Committee on Revisals:

*Whereas*, We deem it of great importance that those filling the responsible position of class-leader in our Church be intelligent in respect to our Church matters; therefore,

*Resolved*, That no person be appointed or retained as a class-leader who does not take some one of our Church papers.

S. M'Kean presented the following resolution, which was referred to the Committee on Itinerancy:

*Whereas*, An intimate knowledge of his work is essential to the greatest efficiency of the Presiding Elder; and,

*Whereas*, Much of the present term of four years is employed in acquiring this knowledge; therefore,

*Resolved*, That paragraph 162 in the book of Discipline be so amended that it shall read, "A Bishop may allow an elder to preside in the same district for any term not exceeding six years."

J. Hillman presented the following resolution, which was referred to the Committee on General Conference Entertainment:

*Resolved*, That we request the Committee of Arrangement for the next General Conference not to engage an Opera House in which to hold their sessions—not intending to reflect upon the present arrangement.

## UTAH.

J. S. Boreman presented the following resolution, which was referred to the Committee on General Conference Entertainment:

*Resolved*, That the Committee on General Conference Entertainment be directed to report a plan whereby hereafter the Church at large shall bear the burden of defraying all expenses of each General Conference, including the costs of entertaining the members thereof during the sessions of the Conference.

He also offered the following resolution, which was referred to the Committee on Itinerancy:

*Whereas*, It is reported that large numbers of young men are annually denied admission into the various Eastern Conferences by rea-

May 7.  
Sixth Day.  
Morning.

TROY.

Class-leaders

Presiding Elders' term.

Gen. Conf.  
and Opera  
House.

UTAH.

Expenses of  
Gen. Conf.Young men  
for the West.

**May 7.** son of said Conferences having more applications for admission than  
**SIXTH DAY.** they can provide for; and,  
**Morning.** *Whereas,* Many of these young men are needed in the Western

country; therefore,

*Resolved,* That the Committee on Itinerancy be authorized to examine into these subjects, and to report some plan for the transfer to our Western work of such of these young men as may be willing to go, and who shall be deemed qualified.

Education in  
Salt Lake  
and Utah.

J. S. Boreman also offered the following, which was referred to the Committee on Education:

*Resolved,* That there is a great and pressing necessity for increased educational facilities at Salt Lake City and in Utah Territory generally; that this subject requires our earnest attention, and that the Committee on Education be instructed to inquire into the expediency of presenting it to the favorable consideration of the Church at large.

UPPER  
IOWA.  
Committee  
on Church  
benevo-  
lence.

#### UPPER IOWA.

A. J. Kynett presented the following resolution, and moved its adoption:

*Resolved,* That a committee, to consist of one minister and one layman from each General Conference District, together with two of the Bishops, be appointed on Church benevolence, and that said Committee be instructed to inquire and report as early as practicable as to the best method of disseminating information concerning the benevolent work of the Church, and of securing increased efficiency and co-operative action in every department.

Bernard Kelley moved, as a substitute, to refer it to the Committee on the State of the Church, which was laid on the table.

W. H. Olin moved, as a substitute, that it be referred to a committee of one from each General Conference District, with a Bishop to preside; which, on motion, was laid on the table.

R. M. Hatfield called the previous question, but it was not ordered.

On motion of A. S. Graves, the amendment was laid on the table.

Erastus O. Haven moved to amend by adding the words "and that they be instructed to consider all matters relating to the publication of a monthly magazine," which motion was laid on the table.

George S. Hare moved to take from the table the motion to refer to the Committee on the State of the Church. The motion was agreed to.

On motion, the previous question on the whole sub-



ject was ordered, and the motion to refer to the Committee on the State of the Church prevailed.

H. C. Dickhaut, rising to a question of privilege, referred to an item in the Cincinnati Commercial, reflecting injuriously upon a member of one of the German delegations, and pronounced the statement as slanderous.

Daniel Curry stated that a satisfactory statement would appear in the next issue of the Commercial.

C. S. Rogers moved to suspend the rules to receive the Report of the Fraternal Delegate to the General Conference of the Methodist Episcopal Church of Canada. The motion prevailed, and, on motion, the Report was presented, read, and ordered to be printed in the Daily Christian Advocate. [See *Appendix*, 24, page 499.]

On motion of F. M. Chaffee, H. M. Laney was excused from further attendance at Conference on account of personal affliction.

May 7.  
SIXTH DAY.  
Morning.

Statement in  
Cincinnati  
Commercial.

Report of  
Fraternal  
Delegate  
to M. E.  
Church of  
Canada.

H. M. Laney  
excused.

#### VERMONT.

H. A. Spencer presented the following resolution, which was referred to the Committee on Temperance:

*Resolved*, That the Committee on Temperance be requested to inquire into the practicability of forming Church temperance societies, which will secure to this work a corresponding prominence and permanence to that now given to missionary work in the Church and Sunday-school.

#### VERMONT.

Church  
temper-  
ance so-  
cieties.

#### VIRGINIA.

E. P. Phelps presented the following resolution, which was adopted:

*Resolved*, 1. That the Commissioners appointed under the following resolutions, adopted by the General Conference on the 19th day of May, 1876, (see Journal, page 274,) to wit: "*Resolved*, That, in order to remove all obstacles to formal fraternity between the two Churches, our Board of Bishops are directed to appoint a Commission, consisting of three ministers and two laymen, to meet a similar Commission authorized by the General Conference of the Methodist Episcopal Church, South, to adjust all existing difficulties;" be, and they are, hereby directed to report their action in the premises on to-morrow, the 8th instant, at ten o'clock, and, especially, to report their action in the cases of Harmony Church, at Hamilton, and the parsonage of Hillsborough Circuit, both in Loudon County, Virginia.

*Resolved*, 2. That said report be made the order of the day at the time above specified.

#### VIRGINIA.

Commis-  
sioners to  
treat with  
Church  
South.

**May 7.****SIXTH DAY.****Morning.****WASHINGTON.****Pastoral  
term.****WASHINGTON.**

H. A. Carroll presented the following resolution, which was referred to the Committee on Itinerancy:

*Resolved*, That the Committee on Itinerancy be instructed to inquire into the expediency of amending the fourth line of paragraph 157, section 3, chapter ii, part ii, page 101, of the Discipline, so as to read "four years" instead of "three years."

**Men and  
women.**

P. G. Walker presented the following resolution, which was referred to the Committee on Revisals:

*Resolved*, That the Committee on Revisals be and is hereby instructed to inquire into the practicability and expediency of amending the Discipline, part ii, chapter iii, page 126, paragraph 191, first line, so as to read, "men and women of solid piety," etc.

**WEST VIR-  
GINIA.****Expenses of  
delegates.****WEST VIRGINIA.**

W. T. Willey presented the following resolution, which was referred to the Committee on General Conference Entertainment:

*Resolved*, That it be referred to the appropriate committee, to take into consideration the propriety of adopting some permanent regulation providing for the payment of all the proper expenses of delegates to each General Conference, including boarding, lodging, and entertainment, while in attendance upon the sessions thereof.

**Report of  
Fraternal  
delegates to  
African M.  
E. Church.**

On motion, the rules were suspended to receive the Report of the Fraternal Delegate to the African Methodist Episcopal Church.

Bishop Harris presented the Report, which was received, read, and ordered to be printed in the Daily Christian Advocate. [See *Appendix*, 28, page 505.]

**Committees  
appointed  
by Bishops.**

He also presented a list of the committees to be appointed by the Bishops, as follows:

**ON TEMPERANCE.****Committee  
on Temper-  
ance.****District.****Conference.**

- |                            |                       |
|----------------------------|-----------------------|
| I. Micah J. Talbot,        | Providence.           |
| II. Jacob B. Graw,         | New Jersey.           |
| III. Jacob Hunt,           | Northern New York.    |
| IV. William W. Evans,      | Central Pennsylvania. |
| V. I. T. Matthews,         | Wilmington.           |
| VI. William I. Fee,        | Cincinnati.           |
| VII. Charles E. Alexander, | Tennessee.            |
| VIII. John Russell,        | Detroit.              |
| IX. Thomas M. Gossard,     | Minnesota.            |
| X. James A. Locke,         | Southern Illinois.    |

District.	Conference.
XI. Daniel G. Strong,	Columbia River.
XII. Henry G. Lich,	Central German.
At large. William Brush,	Austin.

**May 7.**  
SIXTH DAY.  
*Morning.*

#### ON THE OBSERVANCE OF THE SABBATH.

Committee  
on the Ob-  
servance of  
the Sabbath.

I. George J. Judkins,	New Hampshire.
II. Jesse H. Diverty,	New Jersey.
III. Orris H. Warren,	Central New York.
IV. Leland W. Day,	East Ohio.
V. William G. Matton,	Southern Central.
VI. John D. Walsh,	Kentucky.
VII. Emperor Williams,	Louisiana.
VIII. Bengt A. Carlson,	Sweden.
IX. William Haw,	West Wisconsin.
X. William R. Goodwin,	Illinois.
XI. John D. Hammond,	Nevada.
XII. H. H. Klaus,	North-west German.
At large. Jacob C. Allen,	Newark.

#### ON FORM OF STATISTICAL REPORTS.

Form of  
Statistical  
Reports.

Daniel A. Goodsell,	New York East.
David S. Monroe,	Central Pennsylvania.
Marmaduke H. Mendenhall,	North Indiana.

#### ON SCANDINAVIAN WORK.

Scandinavian  
Work.

John M. Reid,	Michigan.
A. J. Anderson,	North-west Swedish.
A. S. Graves,	New York East.
J. F. Chaffee,	Minnesota.
E. P. Phelps,	Virginia.
Luke Hitchcock,	Rock River.
John H. Johnson,	Wisconsin.

#### ON THE JUDICIARY.

Judiciary.

District.	Conference.
I. P. N. Granger,	Vermont.
II. Cyrus D. Foss,	New York.
III. Luke C. Queal,	Central New York.
IV. Samuel S. Dreher,	Philadelphia.
V. John Lanahan,	Baltimore.
VI. Henderson Elliott,	Cincinnati.
VII. Alvin Hawkins,	Central Tennessee.

**May 7.**  
SIXTH DAY.  
*Morning.*

District.	Conference.
VIII. Isaac W. Joyce,	North-west Indiana.
IX. Alpha J. Kynett,	Upper Iowa.
X. J. B. Blakeney,	Iowa.
XI. Jacob S. Boreman,	Utah.
XII. John Schlagenhauf,	Saint Louis German.
At large. George G. Reynolds,	New York East.

Expenses of  
Delegates.

#### ON EXPENSES OF DELEGATES.

David M'Williams,	Central Illinois.
Henry C. Dickhaut,	Central German.
Hugh Pitcairn,	Central Pennsylvania.

Pastoral Ad-  
dress.

#### ON PASTORAL ADDRESS.

District.	Conference.
I. Daniel C. Knowles,	New Hampshire.
II. John F. Hurst,	Newark.
III. David Copeland,	Wyoming.
IV. Thomas N. Boyle,	Pittsburgh.
V. Lucius C. Matlack,	Wilmington.
VI. Isaac F. King,	Ohio.
VII. Charles O. Fisher,	Savannah.
VIII. James S. Smart,	Detroit.
IX. Lewis Hartsough,	North-west Iowa.
X. William Stephens,	Saint Louis.
XI. Philip M. Starr,	Oregon.
XII. Ludwig Nippert,	Germany and Switz'd.
At large. James M. Thoburn,	South India.

Memorial  
Services.

#### ON MEMORIAL SERVICES.

Bishop Isaac W. Wiley.	
Samuel F. Upham,	New England.
Aaron K. Sanford,	New York.
Benjamin F. Parlett,	Baltimore.
Lazarus D. Shoemaker,	Wyoming.

Place and  
Entertain-  
ment of  
General  
Conference.

#### ON THE PLACE AND ENTERTAINMENT OF THE GEN- ERAL CONFERENCE.

District.	Conference.
I. Ammi S. Ladd,	Maine.
John W. Hoyt,	New England.
II. Homer Eaton,	Troy.
Stephen Barker,	New York.
III. Wm. H. De Puy,	Genesee.
Mannister Worts,	Northern New York.

May 7.  
SIXTH DAY.  
Morning.

District.	Conference.
IV. Moses Hill, James Cooper,	East Ohio. Pittsburgh.
V. Henry A. Carroll, Matthew M. Allston,	Washington. North Carolina.
VI. Lewis G. Adkinson, Amos Shinkle,	South-east Indiana. Kentucky.
VII. Thomas B. Ford, Balets E. Lott,	Arkansas. West Texas.
VIII. Alanson R. Bartlett, Clement Studebaker,	Detroit. North-west Indiana.
IX. Emory Miller, Conduce H. Gatch,	Upper Iowa. Des Moines.
X. John T. Boyle, H. H. Taylor,	Missouri. Kansas.
XI. Asahel M. Hough, Wm. W. Van Orsdel,	Southern California. Montana.
XII. Louis Wallon,	East German.
At large. F. G. Niedringhaus,	Saint Louis German.

ON RESOLUTIONS CONCERNING THE DEATH OF JOHN  
R. GOODWIN, OF THE SOUTH-EAST INDIANA DEL-  
EGATION.

Death of  
John R.  
Goodwin.

John J. Hight,	Indiana.
George L. Curtiss,	South-east Indiana.
Ezra F. Hasty,	North Indiana.
Israel Taylor,	Indiana.
Louis B. Sims,	North-west Indiana.

ON THE CENTENNIAL OF THE METHODIST EPISCOPAL  
CHURCH.

Centennial  
of M. E.  
Church.

District.	Conference.
I. Willard F. Mallalien, Isaac N. Hall,	New England. Vermont.
II. Stephen L. Baldwin, Joseph Hillman,	Foochow. Troy.
III. Edward Cunningham, Francis H. Root,	North India. Genesee.
IV. Jacob Todd, Horace Benton,	Philadelphia. North Ohio.
V. Samuel B. Darnell, Wilson Cooke,	Florida. South Carolina.
VI. Joseph S. Woods, Mills Gardner,	Indiana. Ohio.

**May 7.**  
**SIXTH DAY.**  
*Morning.*

District.	Conference.
VII. Erasmus Q. Fuller,	Georgia.
William H. Crogman,	Savannah.
VIII. Francis D. Hemenway,	Michigan.
Sumner Howard,	Detroit.
IX. Lucius N. Wheeler,	Wisconsin.
William F. Johnston,	Upper Iowa.
X. Daniel P. Mitchell,	South Kansas.
Frank T. Campbell,	Iowa.
XI. Benjamin F. Crary,	Colorado.
Charles C. White,	Nebraska.
XII. Charles Urbantke,	Southern German.
At large. Andrew Gemecker,	Western German.

American  
Bible Soc'y.

#### ON THE AMERICAN BIBLE SOCIETY.

I. William Butler,	New England.
II. George S. Hare,	New York.
III. DeWitt C. Huntington,	Genesee.
IV. Peter A. Laffer,	Erie.
V. John R. Thompson,	West Virginia.
VI. E. W. S. Hammond,	Lexington.
VII. Benajah Sheets,	Alabama.
VIII. Martin Hansen,	Norway.
IX. Luther M. Walters,	Des Moines.
X. Hiram Buck,	Illinois.
XI. Charles C. Stratton,	California.
XII. Louis Appel,	Chicago German.
At large. William Nast,	Central German.

Fraternal  
Correspond-  
ence.

#### ON FRATERNAL CORRESPONDENCE.

Milton S. Terry,	New York.
Alfred Wheeler,	Erie.
Henry W. Warren,	Philadelphia.
Benjamin St. James Fry,	Saint Louis.
William S. Edwards,	Baltimore.

To nominate  
Trustees  
for Church  
Institu-  
tions.

#### TO NOMINATE TRUSTEES FOR CHURCH INSTITUTIONS.

District.	Conference.
I. J. Durkee Beeman,	Vermont.
II. James N. FitzGerald,	Newark.
III. William Bixby,	Wyoming.
IV. William Swindells,	Philadelphia.
V. Job A. Price,	Baltimore.

District.	Conference.
VI. John M. Walden,	Cincinnati.
VII. Samuel J. B. Carter,	Central Alabama.
VIII. Hugh M. Laney,	Central Illinois.
IX. Z. P. Burdick,	Wisconsin.
X. Ira K. Alderman,	Missouri.
XI. Thomas B. Lemon,	Nebraska.
XII. G. W. Marquardt,	Saint Louis German.
At large. William W. Moffett,	New Jersey.

May 7.  
SIXTH DAY.  
Morning.

Bishop Harris, on behalf of the Bishops, also suggested the following, which were referred to the Committee on the Itinerancy:

Questions on  
admission  
into full  
connection.

QUESTIONS TO BE ANSWERED BY PREACHERS BEFORE  
THE CONFERENCE PREPARATORY TO THEIR ADMIS-  
SION INTO FULL CONNECTION :

Question 1. Have you faith in Christ ?

Quest. 2. Are you going on to perfection ?

Quest. 3. Do you expect to be made perfect in love in this life ?

Quest. 4. Are you groaning after it ?

Quest. 5. Are you resolved to devote yourself wholly to God and his work ?

Quest. 6. Do you know the General Rules of our Church ?

Quest. 7. Do you keep them ?

Quest. 8. Have you studied the doctrines of the Methodist Episcopal Church ?

Quest. 9. Have you carefully considered the points in which our doctrines differ from those of other Churches ?

Quest. 10. After full examination do you believe that our doctrines are in harmony with the Holy Scriptures, and will you preach and maintain them ?

Quest. 11. Have you studied our form of Church Discipline and polity ?

Quest. 12. Have you carefully considered the particulars in which we differ from other Churches ?

Quest. 13. Do you approve our Church government and polity, and will you support and maintain them ?

Quest. 14. Have you considered the Rules of a Preacher, especially the first, tenth, and twelfth ?

Quest. 15. Will you keep them for conscience' sake ?

Quest. 16. Are you determined to employ all your time in the work of God ?

Quest. 17. Will you diligently instruct the children in every place ?

Quest. 18. Will you visit from house to house ?

Quest. 19. Will you recommend fasting or abstinence both by precept and example ?

Quest. 20. Are you in debt ?

PROPOSED ORDER OF BUSINESS FOR ANNUAL CON-  
FERENCES.

Order of  
Business for  
An. Confs.

Question 1. Who are Received by Transfer, and from what Conferences ?

Quest. 2. Who are Admitted on Trial ?

Quest. 3. Who Remain on Trial ?

**May 7.**  
**SIXTH DAY.**  
*Morning.*

- Quest. 4.* Who are Discontinued?  
*Quest. 5.* Who are Admitted into Full Connection?  
*Quest. 6.* Who are Re-admitted?  
*Quest. 7.* Who are Received on Credentials from other Churches?  
*Quest. 8.* What Traveling Preachers have been elected Deacons?  
*Quest. 9.* What Traveling Preachers have been ordained Deacons?  
*Quest. 10.* What Local Preachers have been elected Deacons?  
*Quest. 11.* What Local Preachers have been ordained Deacons?  
*Quest. 12.* Who are the Traveling Deacons of the First Class?  
*Quest. 13.* Who are the Traveling Deacons of the Second Class?  
*Quest. 14.* What Traveling Deacons have been elected Elders?  
*Quest. 15.* What Traveling Deacons have been ordained Elders?  
*Quest. 16.* What Local Deacons have been elected Elders?  
*Quest. 17.* What Local Deacons have been ordained Elders?  
*Quest. 18.* Who are the Supernumerary Preachers?  
*Quest. 19.* Who are the Superannuated Preachers?  
*Quest. 20.* Was the Character of each Preacher Examined?  
*Quest. 21.* Have any Died?  
*Quest. 22.* Have any been Transferred, and to what Conferences?  
*Quest. 23.* Have any Withdrawn?  
*Quest. 24.* Have any Located at their own request?  
*Quest. 25.* Have any been Located?  
*Quest. 26.* Have any been permitted to Withdraw under Charges?  
*Quest. 27.* Have any been Expelled?  
*Quest. 28.* Who are the Triers of Appeals?  
*Quest. 29.* What is the Statistical Report?  
*Quest. 30.* What are the Claims on the Conference Fund?  
*Quest. 31.* What has been Received on these Claims, and how has it been Applied?  
*Quest. 32.* Where are the Preachers Stationed?  
*Quest. 33.* Where shall the next Conference be held?

WEST WIS-  
 CONSIN.

Class-leaders' Reports.

#### WEST WISCONSIN.

James Lawson presented the following, which was referred to the Committee on Revisals:

*Resolved,* That the Committee on Revisals be requested to prepare and insert in the Discipline a suitable form for class-leaders' reports to Quarterly Conferences.

WESTERN  
 GERMAN.  
 Infant Baptism.

#### WESTERN GERMAN.

J. A. Reitz presented the following resolution, which was referred to the Committee on Revisals:

*Whereas,* Our Discipline says that infant baptism shall be kept up in the Church; and,

*Whereas,* Preachers as well as members, when they are received into full connection, promise to obey the Discipline; and,

*Whereas,* It is known that even in Methodist families children are allowed to grow up unbaptized, contrary to the spirit and teaching of our Church; and,

*Whereas,* It is unjustifiable for Methodists to treat the holy sacrament of baptism so lightly; therefore,

*Resolved,* That the rule of the Discipline in regard to the baptism of infant children be made more stringent and obligatory.

Support for  
 superannuated preachers.

He also offered the following resolution, which was referred to the Committee on Revisals:



*Whereas*, The Discipline makes provision for the support of superannuated preachers, but such support is not available until they have been superannuated for a year; and,

*Whereas*, In the first year (for which no provision is made) they need the support of the Church as much as in any succeeding year; therefore,

*Resolved*, That the law of the Discipline in regard to this point be so amended that the superannuated preachers may receive support from the Church as soon as they are compelled to enter such relation.

He also offered the following resolution, which was referred to the Committee on the Book Concern:

May 7.  
SIXTH DAY.  
Morning.

Profits of  
Book Con-  
cern.

*Whereas*, The provision in the Discipline for the support of superannuated preachers from the profits of the Book Concern is not carried into effect, and from various causes the said profits do not reach the proper claimants; therefore,

*Resolved*, That the profits of the Book Concern be hereafter more promptly and faithfully disbursed among the proper claimants, namely, the superannuated preachers, and the will and intention of the Discipline in this matter be carried out to its full extent.

#### WISCONSIN.

WISCONSIN.

L. N. Wheeler presented the following, which was read and referred to the Committee on Missions:

Three Mis-  
sionary Sec-  
retaries.

*Whereas*, The wide and varied interests of our missionary work, with Conferences in every section of the globe, and with every land open to us, demand careful and thorough supervision; and,

*Whereas*, While other charities of the Church have increased their annual collections during the years of business depression, the chief and oldest of our Church benevolences has gradually fallen away; therefore,

*Resolved*, 1. That we cannot meet our foreign obligations with less episcopal supervision than the full time of at least one bishop; and,

*Resolved*, 2. That to efficiently administer the home office, and to so awaken popular attention to the claims of the work committed to our hands as that wider intelligence or information and more generous liberality shall prevail in respect to this great cause, we need not less than three secretaries.

He also presented the following, which was referred to the Committee on Revisals:

Committees  
for trial of  
accused  
members.

*Whereas*, In the sparsely-settled frontier, and in other feeble portions of our work, great, and sometimes insuperable, difficulty is experienced in the attempt to secure proper disciplinary committees for the trial of accused members; therefore,

*Resolved*, That in paragraph 217, immediately after the words "Quarterly Conference," the following be inserted: "Excepting when the Preacher in Charge and the Presiding Elder decide that the circumstances of the case are such as to forbid the possibility of securing a competent committee, but in every such instance at least one third of said committee shall be non-official." And, further, that the clause in paragraph 244, which reads as follows: "And no

**May 7.** member thereof having been a member of the committee for the  
**SIXTH DAY.** trial of such person shall be permitted to vote on the case," be  
**Morning.** stricken out.

Chairman of  
 S. S. Board.

L. N. Wheeler presented the following, which was referred to the Committee on Revisals:

Codification  
 of provisions  
 of the Discipline.

*Resolved,* That the Committee on Revisals be requested to consider whether or not it is expedient to so alter and amend paragraph 248 as to define who is chairman of the Sunday-School Board, or by what method that officer shall be designated. Also paragraph 372, so as to regulate the organization of a board of trustees, with president, secretary, and treasurer. Also to inquire into the desirability of more thoroughly codifying the provisions of the Discipline, and, as far as possible, of incorporating into the appropriate paragraphs the various points of law decided from time to time by the General Conference, and printed in the Appendix.

Practically  
 obsolete  
 provisions  
 of the Discipline.

He also presented the following, which was referred to the Committee on Revisals:

*Whereas,* Certain rules and regulations of the Book of Discipline are to be regarded as no more than venerated relics of a by-gone age; others are practically obsolete, or, at least, are neglected by the great majority of our members and ministers, although the vow to observe them is still exacted; and,

*Whereas,* It is a recognized principle of ethics, confirmed and emphasized by apostolic teaching, that unnecessary burdens should not be bound on the conscience; therefore.

*Resolved,* That the Committee on Revisals be requested to consider the propriety of expunging or modifying such clauses of the Discipline as forbid slave-holding, the buying and selling of slaves, the putting on of gold and costly apparel, and the rule requiring the granting and renewal of love-feast tickets, together with such other features of our ecclesiastical law as are superfluous, and which we do not nor cannot enforce, or which may with the greatest advantage be left to every individual conscience.

Null and  
 void certificate.

O. J. Cowles presented the following, which was referred to the Committee on Revisals:

*Resolved,* That the Committee on Revisals be instructed to consider the expediency of amending the Discipline, paragraph 176, section 5, by inserting after the words, "other places," the words, "And if such certificate be held by the person receiving it for one year or more, without sufficient reason, it shall be null and void."

S. S. Board.

He also presented the following, which was referred to the Committee on Revisals:

*Whereas,* In several instances great confusion and strife have resulted from lack of definiteness on the subject; therefore,

*Resolved,* That the Committee on Revisals be instructed to consider the expediency of amending the Discipline, paragraph 248, section 1, by inserting after the words "Sunday-School Board" the words, "which board shall elect its own chairman;" also paragraph 175, section 14, by inserting the word "fourth" before the words "Quarterly Conference," and by striking out the words following the words "Quarterly Conference," namely, "at each quarterly meeting."

WYOMING.

D. Copeland presented the following resolution, which was referred to the Committee on Revisals:

*Resolved*, That the Committee on Revisals be requested so to amend the Discipline that the General Conference shall meet on the first Wednesday of May, instead of the first day of May.

He also offered the following resolution, which was referred to the Committee on Itinerancy:

*Resolved*, That the Committee on Itinerancy be requested to inquire into the expediency of requesting Presiding Elders to hold semi-annual instead of Quarterly Conferences in the several charges of their districts.

J. G. Eckman presented the following resolution, which was referred to the Committee on the Book Concern:

*Whereas*, The names of our Book Agents are subject to frequent changes, causing as frequent changes upon the covers and title-pages of our books, thereby causing more or less confusion and embarrassment to the book trade, with loss to our publishing interests; therefore,

*Resolved*, That we instruct our Book Agents to print "Book Concern" upon the covers and title-pages of their publications instead of the names of the Agents.

John M. Reid offered the following resolution, which was laid on the table:

*Resolved*, That the call for memorials and petitions and that for resolutions be suspended after the second call of each is completed, but that the Secretaries be permitted thereafter, until the sixteenth of May, to receive for reference such papers as may be presented, and enter the same as duly referred.

COLORADO.

B. F. Crary offered the following resolution, which was read and referred to the Committee on Itinerancy:

*Resolved*, 1. That there be inserted in the chapter on District Conferences, in the Discipline, page 60, paragraph 89, section 4, line 12, after the words "traveling connection," the words, "nor shall any minister from another denomination be received" (without the recommendation of the Quarterly Conference, etc.,) so as to make the action of the Quarterly Conference, in every case, necessary as before the organization of District Conferences.

*Resolved*, 2. That paragraph 92, page 64, in the Discipline, chapter on District Conferences, be stricken out.

On motion, Conference adjourned to meet in Saint Paul's Methodist Episcopal Church at half past seven P. M., in order to receive Fraternal Delegates.

The benediction was pronounced by R. A. Caruthers.

May 7.  
SIXTH DAY.  
Morning.  
WYOMING.  
Time of meeting of Gen'l Conf.

Semi-annual instead of Quarterly Conferences

Book Concern.

Time for receiving resolutions, etc.

COLORADO.

Ministers from other denominations.

Adjournment.

May 7.  
SIXTH DAY.  
Evening.

## FRIDAY EVENING, MAY 7.

Conference met, pursuant to adjournment, in Saint Paul's Methodist Episcopal Church, at half past seven P. M., Bishop Simpson presiding.

Religious services were conducted by Oliver J. Cowles, who announced the hymn commencing

"Blest be the tie that binds,"

After the singing of which he led in prayer.

The hymn commencing

"I love thy kingdom, Lord,"

was then sung, after which the credentials of Rev. At-ticus G. Haygood, D.D., and Hon. James H. Carlisle, LL.D., Fraternal Delegates from the Methodist Episcopal Church, South, were read.

Joseph C. Hartzell then introduced Dr. Haygood to the President, and, after presentation, he addressed the Conference. [See *Appendix*, 6, page 436.]

Charles W. Bennett presented Dr. James H. Carlisle to the President, who introduced him to the Conference, after which he addressed the Conference. [See *Appendix*, 7, page 448.]

The credentials of Rev. John Jones, D.D., representative of the General Assembly of the Presbyterian Church, were read. He was presented to the President by John W. Locke, and after presentation to the Conference, he delivered an address.

Resolution  
on Frater-  
nity.

Clinton B. Fisk presented the following resolution, which was unanimously adopted:

*Resolved*, That we have listened with the profoundest pleasure to the addresses of Rev. A. G. Haygood, D.D., and Hon. James H. Carlisle, LL.D., the Fraternal Delegates to this body from the Methodist Episcopal Church, South. We heartily reciprocate their sentiments of love and fraternal greeting. We rejoice in the success of their great Church, and bid it welcome to every part of our nation, wherever in the providence of God its ministers may be called to labor. Our hearts have been touched by the reference made to the death of the sainted Lovick Pierce, and claim the heritage of his life and character as partly our own.

On Dr. Jones'  
Address.

Charles W. Bennett offered the following resolution, which was adopted unanimously:

*Resolved*, That we have listened with pleasure to the address of Rev. John Jones, D.D., and that we rejoice greatly in the growth and prosperity of the Presbyterian Church, which he so ably represents.

On motion, it was ordered that the addresses delivered this evening be printed in the Daily Christian Advocate. And it was also announced by the Secretary that all fraternal addresses would appear in the Appendix to the Journal.

Conference adjourned, with the benediction by Bishop Samuel Fallows, of the Reformed Episcopal Church.

**May 7.**  
SIXTH DAY.  
*Evening.*

## SATURDAY MORNING, MAY 8.

**May 8.**  
SEVENTH  
DAY.  
Opening.

Conference met at nine o'clock A. M., Bishop Simpson presiding.

James A. Miller, of the Pittsburgh Conference, conducted the opening religious services.

Religious  
services.

The Journals of yesterday's morning and evening sessions were read and approved.

Journal ap-  
proved.

The following members, not heretofore present, were announced as in their seats:

Additional  
members  
present.

Milton G. Urner, of the Baltimore Conference; Sumner Howard, of the Detroit Conference; Washington J. Marsh, of the Nevada Conference; Henry Naumann, of the Saint Louis German Conference.

The following changes in the Standing Committees were announced:

Changes in  
Standing  
Committees

### INDIANA.

INDIANA.

Boundaries: J. F. Lindley substituted for W. M'K. Hester. Freedmen's Aid: W. M'K. Hester substituted for J. F. Lindley.

### IOWA.

IOWA.

Sunday-Schools: F. T. Campbell substituted for W. Wilson, Jun.

### NEWARK.

NEWARK.

Sunday-Schools: J. N. FitzGerald substituted for T. Y. Kinne. Boundaries: T. Y. Kinne substituted for J. N. FitzGerald.

### NORTH-WEST SWEDISH.

NORTH-WEST  
SWEDISH.

Book Concern: A. J. Anderson substituted for A. W. Berggren. Lay Representation: A. W. Berggren substituted for A. J. Anderson.

### PROVIDENCE.

PROVIDENCE

Education: H. D. Robinson substituted for M. J. Talbot. Freedmen: M. J. Talbot substituted for H. D. Robinson.

**May 8.****SEVENTH  
DAY.****TROY.****TROY.**

Lay Representation: Homer Eaton substituted for John M. Webster.

**SOUTHERN  
CENTRAL.****SOUTHERN CENTRAL.**

Education: T. W. Smith substituted for W. G. Matton.  
Itinerancy: T. W. Smith substituted for W. G. Matton.  
State of the Church: W. G. Matton substituted for T. W. Smith. Church Extension: W. G. Matton substituted for T. W. Smith.

**WEST  
VIRGINIA.****WEST VIRGINIA.**

Lay Representation: C. F. Scott substituted for H. C. M'Whorter. Sunday-Schools: C. F. Scott substituted for H. C. M'Whorter.

**WESTERN  
GERMAN.****WESTERN GERMAN.**

Call for me-  
morials, etc.

Revisals: J. A. Reitz, substituted for A. Gemecker.  
The call for memorials and petitions was then made:

**BALTIMORE.****BALTIMORE.**

Boundaries.

L. T. Widerman presented memorials on the subject of boundaries, which were referred to the Committee on Boundaries.

He also presented the action of the Baltimore Conference relating to boundaries, and it was referred to the Committee on Boundaries.

**CALIFORNIA.****CALIFORNIA.**

Exception to  
ruling of  
Bishop.

C. H. Afflerbach presented a paper containing exceptions by M. C. Briggs to the ruling of the presiding Bishop at the Conference held at Napa, 1878, which was referred to the Committee on the Judiciary.

Appeals  
from episco-  
pal decisions  
referred to  
Committee  
on Judi-  
ciary.

Luke Hitchcock moved that all questions of appeal from episcopal decisions shall be referred to the Committee on the Judiciary, and it was adopted.

**CENTRAL  
GERMAN.****CENTRAL GERMAN.**

Report on  
German  
Sunday-  
School and  
Tract  
Work.

William Nast presented the Report on the German Sunday-School and Tract Work, and it was referred to the Committee on Sunday-Schools and Tracts.

German  
Bishop.

H. C. Dickhaut presented a paper from the Lay Electoral Conference of the Central German Conference in reference to the election of a German to the office of Bishop, and it was referred to the Committee on Episcopacy.

## CENTRAL ILLINOIS.

F. M. Chaffee presented the memorial of Macomb District, Central Illinois Conference, asking modifications concerning ministerial support, which was referred to the Committee on the Book Concern.

May 8.  
SEVENTH  
DAY.

CENTRAL  
ILLINOIS.  
Ministerial  
support.

## CENTRAL OHIO.

Bishop Harris presented a memorial of John Graham relating to the missionary cause, which was referred to the Committee on Missions.

CENTRAL  
OHIO.  
Missionary  
cause.

Leroy A. Belt presented a paper, signed by himself and four others, on mode of constituting the Committee on Missions and Church Extension, which was referred to the Committee on Missions.

Mode of con-  
stituting  
Committees  
on Missions,  
etc.

A. Harmount presented a memorial relating to change of time of meeting of Electoral Conferences, which was referred to the Committee on Itinerancy.

Electoral  
Conferences

## CENTRAL PENNSYLVANIA.

Hugh Pitcairn presented the action of the Lay Electoral Conference regarding lists of lay delegates, which was referred to the Committee on Revisals.

CENTRAL  
PENNSYL-  
VANIA.  
Lists of lay  
delegates.

He also presented the action of the same Conference concerning the Presiding Eldership, which was referred to the Committee on the Itinerancy.

Presiding El-  
dership.

Also, the action of the same Conference with reference to the Christian Advocate, which was referred to the Committee on the Book Concern.

Christian  
Advocate.

Also, the action of the same Conference on the subject of lay representation in the Bishops' council, which was referred to the Committee on Lay Representation.

Lay repre-  
sentation in  
Bishops'  
council.

F. B. Riddle presented the action of the same Conference relating to the profits of the Book Concern, which was referred to the Committee on the Book Concern.

Profits of  
Book Con-  
cern.

## CHICAGO GERMAN.

L. Appel presented a paper from the Lay Electoral Conference on the election of a German Bishop, which was referred to the Committee on the Episcopacy.

CHICAGO  
GERMAN.  
German  
Bishop.

## CENTRAL NEW YORK.

Luke C. Queal presented a memorial from Auburn District concerning District Conferences, which was referred to the Committee on Itinerancy.

CENTRAL  
NEW YORK  
District Con-  
ferences.

**May 8.** He also presented a petition from William Reddy on Conference evangelists, which was referred to the Committee on Itinerancy.

SEVENTH  
DAY.  
Conference  
evangelists.  
Boundaries.

Also, a memorial from Webb's Mills Charge on the subject of boundaries, which was referred to the Committee on Boundaries.

Also, one signed by himself and others concerning boundaries, which was referred to the Committee on Boundaries.

Also, a petition of Waverly Charge, Wyoming Conference, concerning boundaries, which was referred to the Committee on Boundaries.

**Fraternity.** O. H. Warren presented the action of the Central New York Conference on the subject of fraternity, which was referred to the Committee on the State of the Church.

## CINCINNATI.

## CINCINNATI.

**Third Restrictive Rule.** J. M. Walden presented a memorial from the Cincinnati Conference regarding the Third Restrictive Rule, and it was referred to the Committee on Itinerancy.

**City mission work.** He also presented a memorial from the Cincinnati Preachers' Meeting relating to city mission work, which was referred to the Committee on Missions.

**Change of pastors.** W. L. Hypes presented a memorial of the Columbia Methodist Episcopal Church in regard to change of pastor, and it was referred to the Committee on the Episcopacy.

**Camp-meetings.** He also presented a memorial of Thomas H. Pearne and M. Dustin concerning camp-meetings and camp-grounds, which was referred to the Committee on the State of the Church.

**Exclusion of unworthy members, and Church certificates.** W. I. Fee presented a memorial from the Quarterly Conference of Aberdeen Charge, in regard to modification of Discipline in respect to the exclusion of unworthy members, and also in reference to Church certificates, which was referred to the Committee on Revisals.

**Boundaries.** He also presented a memorial from the Quarterly Conference of Lockington Circuit, Cincinnati Conference, in relation to boundaries, which was referred to the Committee on Boundaries.



## CENTRAL TENNESSEE.

O. O. Knight presented the action of the Conference concerning the action of Georgia Conference, which was referred to the Committee on the State of the Church.

## COLORADO.

B. F. Crary presented the memorial of the West Las Animas Charge, concerning the use of hymns, which was referred to the Committee on the State of the Church.

Also, the action of the same charge concerning a Sabbath-school hymnal, which was referred to the Committee on Sunday-Schools and Tracts.

Also, the petition of C. W. Bowman, on the same subject, which was referred to the Committee on Sunday-Schools and Tracts.

## COLUMBIA RIVER.

Daniel G. Strong presented a memorial concerning the publication of two papers on the Pacific coast.

## DELAWARE.

William F. Butler presented the action of the Cambridge Charge, with reference to the election of a colored Bishop, which was referred to the Committee on the Episcopacy.

He also presented the action of the Delaware Conference on the same subject, which was referred to the Committee on the Episcopacy.

Also, from Zoar Church, Philadelphia, a petition on the same subject, which was referred to the Committee on the Episcopacy.

## DETROIT.

James S. Smart presented the memorial of Detroit Conference concerning boundaries, which was referred to the Committee on Boundaries.

Arthur Edwards presented a memorial concerning Local Preachers, which was referred to the Committee on Itinerancy.

Also a memorial requesting the displacement of paragraph 210 of the Discipline, which was referred to the Committee on Itinerancy.

May 8.  
SEVENTH  
DAY.

CENTRAL  
TENNESSEE.

Action of  
Georgia  
Conference.

COLORADO.

Use of  
hymns.

S. S. Hym-  
nal.

COLUMBIA  
RIVER.

Two papers  
on Pacific  
coast.

DELAWARE.

Colored  
Bishop.

DETROIT.

Boundaries.

Local  
Preachers.

Paragraph  
210 of Dis-  
cipline.

**May 8.**SEVENTH  
DAY.

EAST OHIO.

Action of  
stewards.

## EAST OHIO.

J. M. Carr presented a paper relating to the action of stewards in certain cases, which was referred to the Committee on Revisals.

Boundaries.

He also presented the action of the East Ohio Conference on Boundaries, which was referred to the Committee on Boundaries.

Support of  
superannu-  
ated min-  
isters.

J. D. Taylor presented the memorial of himself and S. F. Minor in reference to support of superannuated ministers, which was referred to the Committee on the Itinerancy.

ERIE.

## ERIE.

Boundaries.

Amos N. Craft presented a petition, signed by himself and another, relating to boundaries, which was referred to the Committee on Boundaries.

GENESEE.

## GENESEE.

District Con-  
ferences.

W. H. De Puy presented a document concerning District Conferences, which was referred to the Committee on the Itinerancy.

Boundaries.

F. H. Root presented the action of Troy District Conference, on the subject of boundaries, which was presented to the Committee on Boundaries.

Also, a protest from the same Conference, in relation to the same subject, which was referred to the Committee on Boundaries.

Church let-  
ters.

De Witt C. Huntington presented the action of the Rochester District Conference concerning Church letters, which was referred to the Committee on Revisals.

Index to  
Quarterly  
Review.

He also presented the action of the Troy District Conference, concerning an index to the Quarterly Review, which was referred to the Committee on the Book Concern.

Woman's  
Temper-  
ance Union.

Also, a memorial from the Woman's Temperance Union, which was referred to the Committee on Temperance.

General  
Rules.

Also, a memorial from L. T. Hawkins in reference to the General Rules, which was referred to the Committee on the State of the Church.

## GERMANY AND SWITZERLAND.

Ludwig Nippert presented the petition of the Conference concerning the visits of Bishops, which was referred to the Committee on the Episcopacy.

Also, one from the same Conference, asking for a division of the Conference, which was referred to the Committee on Boundaries.

Also, one from the same Conference, concerning students in the Martin Mission Institute, which was referred to the Committee on Education.

Also, one in relation to prolonging pastoral term in certain cases, which was referred to the Committee on Itinerancy.

## HOLSTON.

John F. Spence presented a petition signed by himself and eight others concerning the work in the South, which was referred to the Committee on the Freedmen.

## ILLINOIS.

H. Buck presented the action of Decatur, Bloomington, and Springfield joint District Associations on diocesan episcopacy, which was referred to the Committee on the Episcopacy.

W. H. H. Adams presented the memorial of George W. Gray and two others relating to a post-graduate course of Conference studies, which was referred to the Committee on Education.

H. Buck also presented a memorial from G. W. Miller and others in relation to extension of pastoral term, and it was referred to the Committee on the Itinerancy.

John P. Newman moved to take up the order of the day, namely: the Report of the Commission on Fraternity, appointed by the last General Conference, and the motion prevailed.

Clinton B. Fisk presented the Report, which was read.

E. P. Phelps called up the resolution presented by him on yesterday.

G. S. Hare moved to refer it to the Committee on the State of the Church, which motion was laid on the table.

**May 8.**

## SEVENTH DAY.

GERMANY AND SWITZERLAND.

Visits of Bishops.

Division of Germany and Switzerland Conference.

Students in the Martin Mission Institute.

Pastoral term.

## HOLSTON.

Work in the South.

## ILLINOIS.

Diocesan Episcopacy.

Post-graduate course of Conference studies

Pastoral term.

Report of Commission on Fraternity.

May 8.  
SEVENTH  
DAY.

E. P. Phelps moved to reconsider so much of the Report as relates to Harmony Church, and the Hillsborough parsonage, both in the State of Virginia.

Clinton B. Fisk raised a point of order as to the powers of the Commission.

Bishop Simpson presented the following decision as to the point of order:

It is the judgment of the Chair that, while he believes the action was designed to be final, yet he thinks the General Conference must decide the question for itself.

William Brush moved to refer the Report and the whole subject to a committee of seven, which, on motion, was laid on the table.

Action of  
Commission  
final.

George S. Hare moved the adoption of the following resolution:

*Resolved*, That, without expressing any opinion of the wisdom or unwisdom of the action of the Commission on Fraternity, we regard the action in good faith and as a finality.

James M. Buckley moved the adoption of the following amendment, so that the resolution shall read:

*Resolved*, That we regard the action of the Commission on Fraternity, appointed by the Bishops by the order of the last General Conference, as final.

The previous question was ordered, and the amendment of J. M. Buckley was adopted, and the resolution of G. S. Hare, as amended, was adopted.

Ammi S. Ladd moved that all reference to the subject be expunged from the Journal, which motion was laid on the table.

D. D. Whedon.

On motion of Sandford Hunt, the Rev. D. D. Whedon, D.D., was invited to a seat on the platform.

Reports of  
Freedmen's  
Aid Society,  
S. S. Union,  
and Tract  
Society.

On motion of John M. Walden, the rules were suspended, and he presented the Report of the Freedmen's Aid Society, which was referred to the Committee on that subject. [See *Appendix*, 57, page 620.]

Report on  
Ecclesiastical  
Code.

The Committee on Ecclesiastical Code presented Report No. I, which, on motion of Kasimer P. Jervis, was recommitted, and their request for further time was granted.

Report of  
committee  
to attend the  
funeral of  
Dr. Goodwin.

The Report of the committee appointed to attend the funeral of Dr. John R. Goodwin, was read, and, on mo-

tion, received and ordered to be printed in the Daily Christian Advocate, as follows:

**May 8.**  
**SEVENTH**  
**DAY.**

We, the committee appointed by the General Conference to attend the funeral of Dr. John R. Goodwin, lay delegate from the South-east Indiana Conference, beg leave to report that in the discharge of this mournful duty we went to Brookville, Indiana, on Wednesday, May 5, and found a family in deepest distress, and an entire community overspread with gloom.

The funeral services were of the most affecting character, and indicated the high regard felt for our deceased brother. We are glad to report that Dr. Goodwin died in holy triumph, and, though he had so short a time to live after receiving his death wound, his house was in order, his record was well written, and he bade his loved ones farewell in perfect peace, and sweetly fell asleep in Jesus.

It is still true that "our people die well, for they die in the Lord."

D. J. PHILLIPS,	} Committee.
CHAS. C. BINKLEY,	
J. F. LINDLEY,	
L. B. SIMS,	

Bishop Harris announced the following committees:

#### ON THE LEGISLATIVE DEPARTMENT OF THE CHURCH.

Legislative  
Department  
of the  
Church.

District.	Conference.
I. Samuel F. Upham,	New England.
II. Daniel Curry,	New York East.
III. John B. Wentworth,	Genesee.
IV. Joseph D. Taylor,	East Ohio.
V. Waitman T. Willey,	West Virginia.
VI. Will Cumback,	South-east Indiana.
VII. Otis O. Knight,	Central Tennessee.
VIII. William H. Perrine,	Michigan.
IX. Oliver J. Cowles,	Wisconsin.
X. J. W. M'Donald,	Iowa.
XI. Edward J. Northrup,	Oregon.
XII. Louis Hartmann,	Central German.
Atlarge. Milton G. Urner,	Baltimore.

#### ON TEMPORAL ECONOMY.

Temporal  
Economy.

I. Charles S. Rogers,	New England.
George M. Eddy,	Providence.
II. Charles E. Hill,	New Jersey.
Theodore Y. Kinne,	Newark.
III. Benjamin Shove,	Central New York.
Benjamin M. Peck,	Genesee.
IV. Henry L. Chapman,	Pittsburgh.
Lewis Miller,	East Ohio.

**May 8.**  
SEVENTH  
DAY.

District.	Conference.
V. Luther T. Widerman,	Baltimore.
Henry C. M'Whorter,	West Virginia.
VI. William L. Hypes,	Cincinnati.
Charles C. Binkley,	North Indiana.
VII. John W. Mann,	Holston.
Gabriel Todd,	Texas.
VIII. Francis M. Chaffee,	Central Illinois.
Philo H. Crippen,	Michigan.
IX. Mahlon D. Collins,	Des Moines.
Dudley J. Spaulding,	West Wisconsin.
X. Richard A. Caruthers,	Kansas.
Edwin O. Stannard,	Saint Louis.
XI. Christian H. Afflerbach,	California.
Thomas L. Griffey,	Nebraska.
XII. Henry Naumann,	Saint Louis German.
Henry Weseman,	East German.
At large. John P. Newman,	New York.

John-street  
Church.

#### ON JOHN-STREET CHURCH.

Levi S. Weed, George I. Seney,  
Daniel A. Goodsell, Stephen Barker,  
Joseph Hillman, Aaron K. Sanford,  
Solomon Parsons.

Education.

Erastus O. Haven presented a memorial from the Educational Convention, which was referred to the Committee on Education.

Adjourn-  
ment.

On motion, the Conference adjourned, the benediction being pronounced by D. S. Monroe.

**May 10.**  
EIGHTH  
DAY.  
Opening.

#### MONDAY MORNING, MAY 10.

Conference met at nine o'clock, A.M., Bishop Bowman in the chair.

Religious ex-  
ercises.

The religious exercises were conducted by D. Curry.

Journal ap-  
proved.

The Journal of Saturday's session was read and approved.

Additional  
members  
present.

The following members were reported as having arrived and in their seats:

James S. Payne, of the Liberia Conference; Horace J. Nickerson, of the East Maine Conference; Jacob E. Freeman, of the Texas Conference.

Wm. Butler offered the following resolution, which was read and adopted :

*Whereas*, The Rev. Albert S. Hunt, D.D., Secretary of the American Bible Society, is now on an official visit to this General Conference, in the interest of the venerable and honored Society which he represents; therefore,

*Resolved*, That Dr. Hunt be, and he hereby is, invited to occupy a seat on the platform of this General Conference during his visit.

**May 10.**

**EIGHTH DAY.**

Secretary of American Bible Society.

Amos Shinkle, a Committee on visit to Zoological Gardens, reported the time selected for the visit to be next Thursday, at half past two P.M., and suggested that John Simpkinson, Esq., be added to the committee to consummate the arrangements. On motion, the report was adopted.

Visit to the Zoological Garden.

The call for memorials and petitions was then made.

Call for memorials, etc.

Bishop Wiley read the Report of the Committee on Memorial Services, and it was adopted; and, on motion, made the order of the day for May 18, at ten A.M.

Report of Committee on Memorial Service.

#### CALIFORNIA.

#### CALIFORNIA.

David Tuthill presented exceptions to the rulings of the Bishop in the case of J. W. Ross, at a Conference held at Napa; and it was referred to the Committee on the Judiciary.

Exception to ruling of the Bishop.

C. H. Afflerbach presented a memorial concerning the German work on the Pacific coast, and it was referred to the Committee on Boundaries.

German work on Pacific coast.

He also presented a petition for changing the Discipline, paragraph 157, section 3, page 102, so that where the words occur, "not including the Germans," these words shall follow, "excepting those laboring on the Pacific coast;" and it was referred to the Committee on Revisals.

Germans on Pacific coast.

#### CENTRAL NEW YORK.

#### CENTRAL NEW YORK.

E. O. Haven presented a memorial of an Educational Convention with reference to a recognition of theological schools in the Discipline, and it was referred to the Committee on Education.

Recognition of theological schools.

He also presented a memorial from the same body with reference to the election of the Secretary of the Board of Education, and it received a similar reference.

Secretary of Board of Education.

**May 10.**EIGHTH  
DAY.Appointing  
members of  
Annual Con-  
ferences to  
colleges and  
theological  
seminaries.

He also presented a memorial from the same body with reference to appointing members of Annual Conferences to colleges and theological seminaries for purposes of study. Referred to the Committee on Education.

## ILLINOIS.

ILLINOIS.

Women as  
deacons.

W. H. Webster presented a petition from women of First Methodist Episcopal Church, Springfield, Illinois, signed by Mrs. Pringle, and thirteen others, asking that the office of deaconess be instituted in the Church, and it was referred to the Committee on Revisals.

## IOWA.

IOWA.

Institutions  
of learning  
as pastoral  
charges.  
Hebrew and  
scriptural  
Greek in  
college  
courses.  
Industrial  
education.

I. A. Bradrick presented a petition in relation: 1. To organizing institutions of learning as pastoral charges; 2. To introducing Hebrew and scriptural Greek into the classical course in colleges; 3. To properly recognizing industrial education in our institutions of learning; and they were referred to the Committee on Revisals.

Boundaries.

He also presented memorial from Muscatine District in relation to boundaries, and it was referred to the Committee on Boundaries.

F. T. Campbell presented action of Lay Electoral Conference in relation to boundaries, and it was referred to the same committee.

Secret socie-  
ties.

J. B. Blakeney presented a petition relating to secret societies, signed by Newton Calhoun and seventy-seven others, and it was referred to the Committee on Revisals.

Woman's  
Christian  
Temper-  
ance Union.

William Wilson, Jun., presented a memorial from the Woman's Christian Temperance Union of Iowa, and it was referred to the Committee on Temperance.

Boundaries.

J. W. M'Donald presented memorial from F. W. Evans and two others, in regard to Conference boundaries, and it was referred to the Committee on Boundaries.

He also presented the action of Oskaloosa District on the same subject, signed by D. C. Smith and two others, and it was referred to the Committee on Boundaries.

Also the action of the Iowa Conference in regard to



boundaries, and it was referred to the Committee on Boundaries.

**May 10.**  
EIGHTH  
DAY.

Also a memorial from the Iowa Conference in relation to holding certificates of membership, and it was referred to the Committee on Revisals.

Holding cer-  
tificates.

Also a memorial from Marengo Station in relation to the Iowa Conference Boundaries, and it was referred to the Committee on Boundaries.

Boundaries.

J. W. M'Donald presented the action of Iowa Conference in regard to a cheap Church paper, and it was referred to the Committee on the Book Concern.

Cheap  
Church pa-  
per.

#### KANSAS.

KANSAS.

R. A. Caruthers presented the action of Kansas Conference on the subject of boundaries, and it was referred to the Committee on Boundaries.

Boundaries.

Also a memorial from V. Greer on boundaries, which was referred to the Committee on Boundaries.

#### KENTUCKY.

KENTUCKY.

J. D. Walsh presented a paper containing action of the Conference in reference to membership of Bishops in the General Conference, and it was referred to the Committee on the Episcopacy.

Membership  
of Bishops in  
Gen. Conf.

#### LITTLE ROCK.

LITTLE  
ROCK.  
Change of  
Discipline.

A. L. Richmond presented a memorial from White River District Conference, asking for changes in Discipline, and it was referred to the Committee on Revisals.

#### LOUISIANA.

LOUISIANA.

Joseph C. Hartzell presented a memorial from the German Church in Louisiana asking to be connected with the Southern German Conference, and it was referred to the Committee on Boundaries.

German  
Church in  
Louisiana.

He also presented a memorial from the New Orleans Preachers' Meeting in favor of electing 'a Bishop of African descent, and it was read and referred to the Committee on the Episcopacy.

Bishop of  
African de-  
scent.

Emperor Williams presented a memorial from the New Orleans Preachers' Meeting indorsing the editorial management of the South-western Christian Advocate, etc., and asking that a book depository be established in New Orleans, and it was referred to the Committee on the Book Concern.

Editorial  
manage-  
ment of S.  
W. Advo-  
cate.

**May 10.**EIGHTH  
DAY.Work among  
freedmen.

J. F. Patty presented memorial from the New Orleans Preachers' Meeting approving the work inaugurated in New Orleans and vicinity among the freedmen by Mrs. Jennie C. Hartzell, and recommending that a similar work be incorporated in the regular efforts of the Freedmen's Aid Society throughout the South; and it was referred to the Committee on Education.

Additional  
member  
present.

It was announced that Robert D. Cramer, of the Missouri Conference, was present, and in his seat.

Leave of ab-  
sence for J.  
D. Stubbs.

Samuel Mower asked leave of absence until to-morrow for Joseph D. Stubbs, and it was granted.

Leave of  
absence for  
Louis B.  
Sims.

James W. Greene asked leave of absence until next Friday for Louis B. Sims, and it was granted.

## LIBERIA.

## LIBERIA.

Bishop for  
Liberia  
Conference.

Bishop Harris presented a petition from members of the Liberia Conference asking the election of one of their number to the office of Bishop, and it was referred to the Committee on the Episcopacy.

Report of  
Fraternal  
Delegates  
to African  
M. E. Zion  
Church.

Bishop Harris also presented Report of the Fraternal Delegates to the General Conference of the African Methodist Episcopal Zion Church, which was read, and, on motion, ordered to be printed in the Daily Christian Advocate.

## MICHIGAN.

## MICHIGAN.

Garrett Bib-  
lical Insti-  
tute.

F. D. Hemenway presented the Quadrennial Report of the Garrett Biblical Institute, and it was referred to Committee on Education. [See *Appendix*, 59, p. 637.]

Ambiguous  
paragraphs  
in the Disci-  
pline.

A paper from the Bishops was presented containing suggestions concerning ambiguous paragraphs in the Discipline, and it was referred to the Committee on Revisals.

## MINNESOTA.

## MINNESOTA.

Changes in  
Discipline.

D. C. John presented a petition, signed by himself and one more, asking various amendments and changes in the Discipline, and it was referred to the Committee on Revisals.

## MISSISSIPPI.

## MISSISSIPPI.

Pastoral  
term.

John W. Dunn presented a memorial in regard to change of the pastoral term, and it was referred to the Committee on Itinerancy.

He also presented a memorial in regard to District Conferences, and it was referred to the Committee on Itinerancy.

John A. W. Moore presented a petition asking that the words "Are they total abstainers?" be added to section 1, paragraph 99, of the Discipline, and it was referred to the Committee on Revisals.

J. M. Shumpert presented the action of the Mississippi Conference, indorsing the editorial management of the South-western Christian Advocate, and it was referred to the Committee on the Book Concern.

He also presented a memorial from John H. Dunn and others in regard to the election of a Bishop of African descent, and it was read, and, on motion of J. S. Smart, referred to the Committee on the Episcopacy.

L. C. Deshazo presented a petition, signed by Thomas Walton and one hundred and seventeen others, in relation to Conference boundaries, and it was referred to the Committee on Boundaries.

J. M. Shumpert presented a petition from Woodward Circuit for a new Conference, and it was referred to the Committee on Boundaries.

#### MONTANA.

Hugh Duncan presented a memorial, signed by F. A. Riffin and others, asking that their Conference be allowed to remain as it is, and it was referred to the Committee on Missions.

#### NEWARK.

John F. Hurst presented a memorial of the Newark Conference asking to have additional power conferred upon Conference Boards of Church Extension, which was referred to the Committee on Church Extension.

He also presented the petition of the Newark Conference in regard to temperance, which was referred to the Committee on Temperance.

#### NEW ENGLAND.

William Butler presented the petition of himself and twenty-six delegates, requesting an inquiry regarding Preachers' Aid Societies and Ministerial Relief Associations, which was referred to the Committee on Temporal Economy.

**May 10.**

EIGHTH  
DAY.

District Con-  
ferences.

Total Ab-  
stainers.

Editorial  
manage-  
ment of S.  
W. Advoca-  
cate.

Bishop of  
African de-  
scent.

Boundaries.

MONTANA.

Opposition  
to proposed  
changes in  
Montana  
Conference.

NEWARK.

Additional  
powers for  
Conference  
Boards of  
Ch. Exten.

Temperance.

NEW EN-  
GLAND.

Preachers'  
Aid Socie-  
ties.

**May 10.** He also presented a memorial on the subject of  
EIGHTH DAY. temperance, which was referred to the Committee on  
 Temperance. Temperance.

He also presented a memorial of the Woman's Christian Temperance Union of Massachusetts on the subject of temperance, which was referred to the Committee on Temperance.

Report of School of Theology of Boston University. He also presented the Report of the School of Theology of Boston University, which was referred to Committee on Education. [See *Appendix 61*, page 640.]

Conditions of membership in the Church. He also presented the memorial of the New England Conference on conditions of membership in the Church, which was referred to the Committee on Revisals.

Visitors introduced. Bishops David S. Doggett, D.D., and Holland N. M'Tyeire, D.D., of the Methodist Episcopal Church, South, were present and were introduced to the Conference.

NEW ENGLAND.

#### NEW ENGLAND.

Paragraph 248 of Discipline.

William Butler presented the memorial of Melrose Charge on modification of paragraph 248 of the Discipline, signed by George Woodward and thirteen others, which was referred to the Committee on Revisals.

✓ Ordination of Women.

He also presented the memorial of the Alumni of the Boston School of Theology on the subject of the ordination of women, which was referred to the Committee on Itinerancy.

Pastoral term.

He also presented a memorial of the New England Conference on the ordination of women, which was referred to the Committee on Itinerancy.

Appeal from Episcopal decision.

He also presented the appeal of Rev. L. R. Thayer against an episcopal decision, which was referred to the Committee on the Judiciary.

Appeal in case of Miss Oliver.

He also presented the appeal of Rev. L. R. Thayer in the case of Miss Anna Oliver, which was referred to the Committee on the Judiciary.

Missionary Periodical.

He also presented the memorial of the New England Conference on the subject of a missionary periodical, which was referred to the Committee on Missions.

Changes in Discipline.

He also presented the memorial of the New England

Conference in reference to changes in the Discipline, which was referred to the Committee on Missions.

Joseph Cummings presented the memorial of Willard S. Allen and eight others, on a quorum of Quarterly Conferences and Leaders and Stewards' Meetings, which was referred to the Committee on Revisals.

**May 10.**EIGHTH  
DAY.Quorum of  
Quarterly  
Conference,  
etc.

## NEW JERSEY.

NEW JERSEY.

Clinton B. Fisk presented the action of the Lay Electoral Conference against the extension of the time of the pastorate, which was referred to the Committee on the Itinerancy.

Pastoral  
term.

## NEW YORK.

NEW YORK.

A. K. Sanford presented an appeal of the New York Conference from the decision of the presiding Bishop in reference to licensing women as local preachers, which was referred to the Committee on the Judiciary.

Appeal from  
episcopal  
decision.

He also presented a memorial in reference to admission of candidates on trial, which was referred to the Committee on Revisals.

Admission of  
candidates.

## NEVADA.

NEVADA.

W. J. Marsh presented the action of the Conference in reference to stewards and trustees, which was referred to the Committee on Revisals.

Stewards  
and trust-  
ees.

John D. Hammond presented the action of the Conference in reference to Conference boundaries, which was referred to the Committee on Boundaries.

Boundaries.

## NORTHERN NEW YORK.

NORTHERN  
NEW YORK.

I. S. Bingham presented a memorial from Mrs. F. G. Hibbard, President of the Woman's Christian Temperance Union, which was referred to the Committee on Temperance.

Woman's  
Christian  
Temper-  
ance Union.

## NORTH INDIANA.

N. INDIANA.

A. Greenman presented the petition of himself and five others on increasing the appropriation to foreign mission fields, which was read and referred to the Committee on Missions.

Appropriations to for-  
eign mis-  
sions.

M. H. Mendenhall presented a communication from Mrs. Z. G. Wallace, President of the Woman's Christian Temperance Union of Indiana, on the subject of Church temperance societies, which was referred to the Committee on Temperance.

Church tem-  
perance so-  
cieties.

**May 10.**EIGHTH  
DAY.N. OHIO.  
Boundaries.

## NORTH OHIO.

George Mather presented the petition of North Ohio Conference Ministerial Institute in relation to Conference boundaries, which was referred to the Committee on Boundaries.

Rule of pro-  
bation.

He also presented the petition of the same Institute asking change of rule of probation, which was referred to the Committee on Revisals.

NORTH-WEST  
GERMAN.

## NORTH-WEST GERMAN.

Episcopacy.

H. H. Klaus presented a memorial of the lay delegates of the North-west German Conference on episcopacy, which was referred to the Committee on the Episcopacy.

Revisals.

He also presented the memorial of same delegates on the subject of revisals, which was referred to the Committee on Revisals.

NORTH-WEST  
INDIANA.

## NORTH-WEST INDIANA.

Withdrawal  
of members.

James W. Greene presented the memorial of Clinton Charge Quarterly Conference, in reference to the withdrawal of members from the Church, which was referred to the Committee on Revisals.

Membership  
of superan-  
nuated  
preachers in  
District  
Conferences

John H. Cissel presented the petition of John Robinson in reference to membership of superannuated preachers in District Conferences, etc., which was referred to the Committee on Judiciary.

NORTH-WEST  
IOWA.

## NORTH-WEST IOWA.

Boundaries.

John R. Lemon presented eight separate petitions on the subject of change of boundaries, which were referred to the Committee on Boundaries.

Lewis Hartsough presented six separate petitions on the subject of change of boundaries, which were referred to the Committee on Boundaries.

OHIO.

## OHIO.

Sunday-  
schools.

S. M. Bright presented the petition of A. W. Armstrong for changes in the chapter on Sunday-schools, which was referred to the Committee on Sunday-schools and Tracts.

Stewards  
and Leaders'  
Meetings.

He also presented the petition of I. F. King and others on change of Stewards and Leaders' Meetings, which was referred to the Committee on Itinerancy.

S. M. Bright presented the petition of H. Z. Adams and others concerning Church letters, which was referred to the Committee on Revisals.

**May 10.**EIGHTH  
DAY.Church let-  
ters.

Exhorters.

He also presented the petition of H. Z. Adams and others to abolish the office of exhorter, which was referred to the Committee on Revisals.

He also presented the memorial of I. F. King and two others on sundry verbal changes in the Discipline, which was referred to the Committee on Revisals.

Verbal  
changes.

T. L. Taylor presented the memorial of T. W. Stanley on improving and cheapening our Church literature. Referred to the Committee on the Book Concern.

Church lit-  
erature.

J. M. Trimble presented the memorial of Joseph Morris, which was referred to the Committee on the Book Concern.

He also presented the memorial of H. Z. Adams and others, asking that the Discipline may be so changed as to state the time for which a Bishop is elected, which was referred to the Committee on the Episcopacy.

Term of  
Bishop.

S. M. Bright presented the memorial of I. F. King on sundry changes in reference to District Conferences, which was referred to the Committee on the Itinerancy.

District Con-  
ferences.

He also presented the memorial of I. F. King as to who shall preside in Quarterly Conference in the absence of the Presiding Elder. Referred to the Committee on Itinerancy.

President of  
Quarterly  
Conferences

I. F. King presented the memorial of A. R. Miller, proposing sundry changes of Discipline. Referred to the Committee on Revisals.

Changes in  
Discipline.

He also presented memorials from London District on Quarterly Conferences. Referred to the Committee on Itinerancy.

Quarterly  
Conferences

Also one on returning minutes of trial to Annual Conferences from Judicial Conferences. Referred to the Committee on the Judiciary.

Returning  
minutes of  
trial to An-  
nual Con-  
ferences.

Also one as to who may select missionary Bishops. Referred to the Committee on the Episcopacy.

Missionary  
Bishops.

## OREGON.

## OREGON.

P. M. Starr presented the Report of the Pacific Christian Advocate, which was referred to the Committee on the Book Concern.

Report of  
Pacific  
Christian  
Advocate.

**May 10.**EIGHTH  
DAY.PHILADEL-  
PHIA.Pastoral  
term.Price of  
Christian  
Advocate.Ministers  
engaging  
in secular  
business.Board of Lo-  
cation of  
Churches.Lay repre-  
sentation.Sunday-  
school  
Hymnal.

## PHILADELPHIA.

S. S. Dreher presented an extract from the Minutes of the Lay Electoral Conference against any change in the term of the pastorate, and it was referred to the Committee on Itinerancy.

He also presented a paper in relation to price of the Christian Advocate and premiums to subscribers, and it was referred to the Committee on the Book Concern.

He also presented a memorial in regard to ministers engaging in secular business, and it was referred to the Committee on Itinerancy.

Also a memorial relative to the creation of a Board of Location of Churches, and it was referred to the Committee on Itinerancy.

Also a memorial in relation to lay representation in Annual Conferences, which was referred to the Committee on Lay Representation.

George Cummins presented a memorial of J. G. Francis on a Sunday-school Hymnal, which was referred to the Committee on the Book Concern.

PITTS-  
BURGH.Woman  
suffrage.Episcopacy  
and Presid-  
ing Elder-  
ship.PROVI-  
DENCE.Salaries of  
Church  
officers.Index for  
Quarterly  
Review.Q. C. Com-  
mittee on  
temper-  
ance.

## PITTSBURGH.

Thomas N. Boyle presented a memorial of the American Woman Suffrage Association, which was referred to the Committee on Itinerancy.

H. L. Chapman presented a memorial from Union Church, Pittsburgh, on the Episcopacy and the Presiding Eldership, which was referred to the Committee on the Episcopacy.

## PROVIDENCE.

S. S. Talcott presented a petition of the Quarterly Conference of Willimantic, Providence Conference, in relation to salaries of Church officers, which was referred to the Committee on Temporal Economy.

M. J. Talbot presented a memorial of Providence Conference in reference to an index for the Quarterly Review, also in reference to the price of books, which was referred to the Committee on the Book Concern.

He also presented a memorial from the same Conference for Committees in Quarterly Conferences on temperance, which was referred to the Committee on Revisals.



M. J. Talbot also presented the action of the same Conference on extension of pastoral term, which was referred to the Committee on Itinerancy.

He also presented the action of the same Conference on publications of the Book Concern, which was referred to the Committee on the Book Concern.

**May 10.**EIGHTH  
DAY.Pastoral  
term.Publications  
of Book  
Concern.

## SAINT LOUIS.

Benjamin St. James Fry presented a memorial of the Saint Louis Preachers' Meeting on the course of study for local preachers, which was referred to the Committee on Revisals.

He also presented a transcript from the Saint Louis Conference Journal on change of boundary, which was referred to the Committee on Boundaries.

William Stephens presented forms for statistics from I. J. K. Lunbeck, which were referred to the Committee on Statistics.

SAINT  
LOUIS.Course of  
study for  
local  
preachers.

Boundaries.

Form of  
statistics.

## SAINT LOUIS GERMAN.

F. G. Niedringhaus presented a memorial in regard to congregations conducting their services in foreign languages, which was read and referred to the Committee on the State of the Church.

He also presented a memorial in reference to a German Bishop, which was referred to the Committee on the Episcopacy.

SAINT  
LOUIS  
GERMAN.Services in  
foreign lan-  
guages.German  
Bishop.

## SAVANNAH.

C. O. Fisher presented an extract from the Savannah Conference Journal in regard to the election of a colored Bishop, which was referred to the Committee on the Episcopacy.

He also presented a resolution of Atlanta District on the election of a colored Bishop, which was referred to the Committee on the Episcopacy.

SAVANNAH.

Colored  
Bishop.

## SOUTH CAROLINA.

M. K. Holloway presented an extract from the Journal of the South Carolina Conference on boundaries, which was read and referred to the Committee on Boundaries.

SOUTH  
CAROLINA.

Boundaries.

**May 10.**EIGHTH  
DAY.SOUTH-EAST  
INDIANA.  
Ministerial  
support.Resolution  
of 1868.

## SOUTH-EAST INDIANA.

L. G. Adkinson presented a memorial from Aurora Station, concerning ministerial support, which was referred to the Committee on Temporal Economy.

G. L. Curtiss presented a memorial from Indianapolis Preachers' Meeting for the re-enactment of a resolution of 1868, which was read and referred to the Committee on Revisals.

SOUTHERN  
CALIFOR-  
NIA.Pub. Com.  
of California  
Christian Ad-  
vocate.

Boundaries.

California  
Christian  
Advocate.

## SOUTHERN CALIFORNIA.

A. M. Hough presented a petition in regard to the Publishing Committee of the California Christian Advocate, and it was referred to the Committee on the Book Concern.

He also presented the action of the Commission of the California and Southern California Conferences in regard to boundaries, and it was referred to the Committee on Boundaries.

He also presented a memorial in regard to the California Christian Advocate, which was referred to the Committee on the Book Concern.

SOUTHERN  
ILLINOIS.Pastoral  
term.Prices of  
Church lit-  
erature.

## SOUTHERN ILLINOIS.

T. H. Herdman presented the action of the Mount Vernon District Ministerial Association on the pastoral term, and it was referred to the Committee on Itinerancy.

James A. Locke presented the action of the Lay Electoral Conference in regard to the high prices of Church literature, and it was referred to the Committee on the Book Concern.

S. INDIA.

Division of  
Conference.

## SOUTH INDIA.

J. M. Thoburn presented Conference resolution asking for division of Conference, and it was referred to the Committee on Missions.

S. KANSAS.

Case of A. B.  
Walker.

## SOUTH KANSAS.

Bernard Kelley presented a memorial of Committee of the Conference in regard to the case of A. B. Walker, and it was referred to the Committee on the Book Concern.

D. P. Mitchell presented transcript of the Conference Journal on boundaries, and it was referred to the Committee on Boundaries.

**May 10.**EIGHTH  
DAY.

Boundaries.

Charles W. De Wolf presented a memorial to insure a uniform style of address of our publishing interests, and it was referred to the Committee on the Book Concern.

Address of  
publishing  
interests.

## TROY.

TROY.

Homer Eaton presented the action of Conference against change of boundaries, and it was referred to the Committee on Boundaries.

Boundaries.

W. H. Hughes presented a memorial from the Woman's Christian Temperance Union of the State of New York, asking organization of Church temperance societies, and it was referred to Committee on Temperance.

Church tem-  
perance so-  
cieties.

The same also presented the action of Conference concerning fasting, and it was referred to the Committee on Revisals.

Fasting.

Joseph Hillman presented petition on the subject of praying bands, and it was referred to the Committee on the State of the Church.

Praying  
bands.

S. M'Kean presented a memorial, signed by the members of the Quarterly Conference of Bennington Charge, Troy Conference, against changing the boundaries of the Conference, and it was referred to the Committee on Boundaries.

Boundaries.

## UPPER IOWA.

UPPER  
IOWA.

Boundaries.

F. C. Wolfe presented a memorial, signed by himself and two hundred and nine others, on boundaries, which was referred to the Committee on Boundaries.

R. Swearingen presented a memorial from Davenport and other Churches within Upper Iowa Conference, on boundaries, which was referred to the Committee on Boundaries.

## UTAH.

UTAH.

Jacob S. Boreman presented a memorial from Salt Lake Church in regard to educational interests, which was referred to the Committee on Education.

Educational  
interests.

**May 10.**

EIGHTH  
DAY.  
VERMONT.

## VERMONT.

Boundaries.

M. O. Heath presented a memorial from Lay Electoral Conference in regard to boundaries, which was referred to the Committee on Boundaries.

J. D. Beeman presented records of joint commission on boundary of Troy and Vermont Conferences, which was referred to the Committee on Boundaries.

Uniformity  
of service.

H. A. Spencer presented a memorial in regard to uniformity of services, which was referred to the Committee on Revisals.

## VIRGINIA.

## VIRGINIA.

Church  
property.

E. P. Phelps presented a memorial from Quarterly Conference of Hillsborough Circuit in regard to Church property, which was referred to the Committee on the State of the Church.

## W. TEXAS.

## WEST TEXAS.

Book depos-  
itory at N.  
Orleans.

Samuel Gates presented a memorial for book depository at New Orleans, etc., which was referred to the Committee on the Book Concern.

WEST VIR-  
GINIA.

## WEST VIRGINIA.

Elective  
Presiding  
Eldership.

J. L. Clark presented a memorial against an elective Presiding Eldership, which was referred to the Committee on Itinerancy.

Boundaries.

He also presented a memorial from the same on boundaries, which was referred to the Committee on Boundaries.

Sustentation  
fund.

T. B. Hughes presented a memorial on establishing a sustentation fund, which was referred to the Committee on Temporal Economy.

WEST WIS-  
CONSIN.

## WEST WISCONSIN.

Ecclesiastic-  
al Code.

James Lawson presented a memorial from Rev. A. Brunson, D.D., for changes in ecclesiastical code. Referred to a special committee on the same.

## WISCONSIN.

## WISCONSIN.

Cheap and  
popular  
publica-  
tions.

L. N. Wheeler presented the petition of the Wisconsin Lay Electoral and Annual Conferences touching cheap and popular publications, which was referred to the Committee on the Book Concern.

O. J. Cowles presented a memorial of the Milwaukee District Association on appointing a Presiding Elder to a pastoral charge, which was referred to the Committee on the Episcopacy.

May 10.  
EIGHTH  
DAY.  
Pastoral  
charge for  
P. E.

## WYOMING.

WYOMING.

Y. C. Smith presented a memorial of Wyoming Conference in reference to boundaries, which was referred to the Committee on Boundaries.

Boundaries.

He also presented the petition of his delegation asking a change in Discipline, which was referred to the Committee on Revisals.

Change in  
Discipline.

He also presented a petition for change of Discipline, substituting "Official Board" for "Stewards and Leaders' Meeting," which was referred to Committee on Revisals.

Substituting  
Official  
Board for  
Stewards  
and Leaders  
meeting.

Bishop Simpson presented the Report of the Board of Trustees of the Chartered Fund, which was referred to the Committee on the State of the Church. [See *Appendix*, 62, page 646.]

Report on  
Chartered  
Fund.

The rules were suspended to allow Lewis Miller to present Report No. I of the Committee on Sunday-Schools and Tracts, which was read, and, on motion of G. W. Woodruff, was adopted, as follows:

Report of  
Committee  
on Sunday-  
School and  
Tracts.

## ON SUNDAY-SCHOOLS AND TRACTS, REPORT NO. I.

The Committee have received the following paper, which they return to the General Conference, and recommend that it be adopted:

*Whereas*, The year 1880 is the centenary of the Robert Raikes Sunday-school movement; and,

*Whereas*, The Bishops and the Board of Managers of the Sunday-School Union of the Methodist Episcopal Church have requested our Sunday-schools to observe Sunday, May 30, as a special memorial day; therefore,

*Resolved*, That this General Conference heartily approves the recommendation, and joins in the request.

On motion, the call for resolutions was resumed.

## AUSTIN.

AUSTIN.

Wm. Brush presented the following resolution, which was read:

Provision for  
relief of  
preachers,  
etc.

*Whereas*, In the new and frontier Conferences most of our preachers have but limited and insufficient support, and are often embarrassed in the prosecution of their Church work and disheartened at the prospect of the poverty and helplessness of their families in case of their decease; and,

**May 10.**  
EIGHTH  
DAY.

*Whereas*, The people in those Conferences can do but little in contributing funds for superannuated preachers, or the families of deceased preachers; therefore,

*Resolved*, That the General Conference be requested to give the subject its most earnest and careful attention, for the purpose of devising some plan that shall adequately and uniformly provide for the relief of such preachers and families.

A. S. Graves moved to refer it to the Committee on Temporal Economy.

J. S. Smart moved as a substitute to refer it to Committee on the Book Concern.

W. R. Davis moved to lay the substitute on the table, which motion prevailed.

The previous question being called, on motion of John Lanahan, the original motion prevailed.

BALTIMORE.

BALTIMORE.

Powers and  
duties of  
trustees and  
stewards.

Job A. Price presented the following, which was referred to the Committee on Itinerancy:

*Whereas*, There seems at times a serious conflict of jurisdiction between the boards of trustees and stewards for want of a distinct setting forth of their respective powers and duties; therefore be it

*Resolved*, That the respective powers and duties of trustees and stewards be specifically set forth in our book of Discipline.

Questioning  
newly elect-  
ed stewards.

W. S. Edwards presented the following, which was read and referred to the Committee on Revisals:

*Resolved*, That paragraph 193 of the Discipline, pages 126 and 127, relating to duties of stewards, be amended by adding, "On the election of stewards the Presiding Elder, or preacher in charge in his absence, shall ask each steward elected, in the presence of the Quarterly Conference:

1. Have you read the duties of a steward as described in paragraph 193 of the Discipline?

2. As far as may be in your power will you seek to fulfill these duties?

Baptism.

He also presented the following, which was read and referred to the Committee on Revisals:

*Resolved*, That paragraph 482 of the Discipline, page 263, baptism of adults, be changed by omitting, (sixth line from bottom on the page,) "and shall sprinkle or pour water upon him (or, if he shall desire it, shall immerse him in water)" and substituting, "and shall proceed to baptize him, so that it will read, "Then shall the minister ask the name of each person to be baptized, and shall proceed to baptize him, saying," etc.

CALIFORNIA.

CALIFORNIA.

Reports of  
collections.

H. B. Heacock presented the following action of California Conference on amending the Discipline con-

cerning statistical reports, which was referred to the Committee on Revisals:

May 10.  
EIGHTH  
DAY.

*Resolved*, That we petition the next General Conference to amend the Discipline in the following respect: In paragraph 77, answer 16, page 54, to follow item 6, in these words or others of similar import.

"(7.) Current expenses, including interest on church indebtedness, if any, and also allowances for preachers, and what has been collected and paid thereon; *provided*, that money raised on mortgages or notes, or borrowed on any securities whatever, shall not be reported as collections."

H. B. Heacock also presented the following action of the California Conference, September 22, 1879, which was referred to the Committee on Revisals:

Mortgaging  
for current  
expenses.

*Resolved*, That the delegates elected by the Conference to represent us in the next General Conference be requested to use their utmost efforts to secure the necessary changes in the Discipline, whereby the trustees of church property belonging to the M. E. Church shall be prevented from placing any mortgage upon such property for the purpose of meeting the current expenses incurred in their respective charges.

#### CENTRAL ALABAMA.

P. C. Louis presented the following, which was read and referred to the Committee on Itinerancy:

CENTRAL  
ALABAMA.  
Reappoint-  
ment of  
Presiding  
Elders to  
the same  
district.

*Whereas*, Presiding Elders may preside in the same district a term of four years, after which they cannot be appointed to the same district for six years thereafter; therefore, be it

*Resolved*, That said section of the Discipline of the Methodist Episcopal Church be so changed that Presiding Elders shall be eligible to the same district in which they may have presided in one year instead of six.

#### CENTRAL ILLINOIS.

Francis M. Chaffee presented the following, which was referred to the Committee on Revisals:

CENTRAL  
ILLINOIS.  
Duties of  
Committee  
on Church  
Records.

*Resolved*, That the Committee on Revisals be instructed to inquire into the propriety of explaining, in some part of the Discipline, that the duty of the Committee appointed by the Quarterly Conference on Church Records is to examine all records kept by the officers of the charge, namely: The pastor, the recording steward, and the secretary of the board of trustees, and report, etc.

George R. Palmer presented the following, which was referred to the Committee on Itinerancy:

District Con-  
ferences.

*Resolved*, That so much of the Journal of the Central Illinois Conference as relates to District Conferences, asking that they be made compulsory or discontinued, be referred to the Committee on Itinerancy.

**May 10.**EIGHTH  
DAY.CENTRAL  
NEW YORK.

## CENTRAL NEW YORK.

L. C. Queal presented the following, which was referred to the Committee on Freedmen's Aid and our Work in the South:

Freedmen's  
Aid and  
Work in  
the South.

*Resolved*, That the Committee on Freedmen's Aid and our Work in the South is requested to recommend an organization for adoption, which shall secure a representative from the General Conference district in its administration.

CENTRAL  
OHIO.Monthly lit-  
erary maga-  
zine.

## CENTRAL OHIO.

A. Harmount presented the following, which was referred to the Committee on the Book Concern:

*Resolved*, That the Committee on the Book Concern be directed to take into consideration the propriety and practicability of publishing a monthly literary magazine, which shall be denominational and largely religious in its character, at a price not to exceed two dollars a year, to take the place of the present National Repository.

Appoint-  
ment of  
trustees.

He also presented the following, which was referred to the Committee on Revisals:

*Whereas*, It sometimes becomes necessary, in the interim of the Quarterly Conference, to provide for the creation of new boards of trustees for the building of churches and parsonages; therefore,

*Resolved*, That the Committee on Revisals be instructed to inquire into the expediency of amending the Discipline, part v, chap. iii, paragraph 372, so as to read, "The trustees shall be elected annually by the Quarterly Conference of the circuit or station, upon the nomination of the preacher in charge, or the Presiding Elder of the district. And, in the interim of a Quarterly Conference, the preacher in charge, or the Presiding Elder of the district, may appoint a board of trustees for a church or a parsonage, subject to approval by the next Quarterly Conference."

Payment of  
salaries of  
Bishops.

P. S. Donelson presented the following, which was referred to the Committee on Revisals:

*Resolved*, That the Committee on Revisals are requested to ascertain and report what further legislation is necessary in addition or in amendment of the Discipline, paragraphs 346, 347, pages 202, 203, in order to meet the salaries of the Bishops in full without depending on the Book Concern.

Time of  
meeting of  
General  
Conference.

He also presented a resolution, which was referred to the Committee on Revisals:

*Resolved*, That the time of meeting of the General Conference be changed from the first day of May to the first Thursday of May.

Boundaries.

L. A. Belt presented the following, which was read and referred to the Committee on Boundaries:

*Whereas*, The paper offered by F. S. Hoyt on General Conference Districts was, by the General Conference, referred to the Committee on Boundaries; therefore,



*Resolved*, 1. That the said paper be and hereby is referred to a subcommittee of the Boundary Committee, composed of two (2) from such Conferences as are represented in General Conference by delegation of nine, (9,) and two from such as are represented by delegation of eight, (8,) and two from such as are represented by delegation of seven, (7,) and two from such as are represented by delegation of six, (6,) and two from such as are represented by delegation of five, (5,) and two from such as are represented by delegation of four, (4,) and two from such as are represented by delegation of two, (2,) and,

May 10.  
EIGHTH  
DAY

*Resolved*, 2. That this subcommittee shall be constituted as follows: by allowing the delegates representing the several Annual Conferences upon the Boundary Committee to divide into as many nominating and appointing committees as there are Conferences proportionately represented as the above-mentioned gradation indicates, each grade nominating and appointing its two representatives upon the subcommittee.

*Resolved*, 3. That this subcommittee thus appointed and constituted shall proceed as soon as practicable to group the Annual Conferences together in twelve groups, each group to be called a General Conference District, one of which shall be a German District, as District No. 12 is now constituted, each and all of the other districts shall be composed of Annual Conferences having equal delegated representation in General Conference.

#### CENTRAL PENNSYLVANIA.

CENTRAL  
PENNSYLVANIA.

D. S. Monroe presented the following, which was referred to the Committee on Statistics:

Form of  
statistics.

*Resolved*, That the Committee on Statistics present a fuller form for Annual Conference Statistics than is now in use.

James C. Clarke presented the following, which was referred to the Committee on Freedmen:

Management  
of affairs in  
New Orleans.

*Whereas*, Various rumors in the nature of complaints have reached certain members of this General Conference touching the management of our Church affairs in and around New Orleans, therefore

*Resolved*, That we hereby recommend that the Committee on Freedmen's Aid give careful and impartial attention to said complaints, and, if deemed necessary, report thereon at its earliest convenience.

S. C. Swallow presented the following, which was referred to the Committee on the State of the Church:

Camp-meetings.

*Resolved*, 1. That we are unalterably opposed to so conducting our camp-meetings as to induce our people to neglect or forsake the ordinary home Church services on the Sabbath. This increases the unwieldy crowds that already throng our thoroughfares, over many of our camp-grounds, and forget to keep holy the Lord's day.

*Resolved*, 2. That all our Camp-meeting Associations should receive direction from and be amenable to the Annual, District, or Quarterly Conferences within whose bounds they are severally located

*Resolved*, 3. That all deeds securing places for holding Methodist Episcopal camp-meetings should contain the trust clause found in our Discipline, paragraph 378.

**May 10.**EIGHTH  
DAY.CINCINNATI.  
Trustees  
amenable.

## CINCINNATI.

William I. Fee presented the following, which was referred to the Committee on Revisals:

*Resolved*, That the Discipline be so amended, that after paragraph 374, a new paragraph shall be inserted as follows:

"Trustees elected by the Quarterly Conference of the circuit or station are amenable to it for the faithful performance of their duty. And the Quarterly Conference shall have power to change or dismiss them at pleasure."

Let the following paragraph begin with the words:

*Provided, nevertheless*, "That," etc.

Sunday-  
school.

He also presented the following, which was referred to the Committee on Revisals:

*Resolved*, That after the word "nine," paragraph 249, the words "for each Sunday-school in the charge," be inserted in the Discipline.

Quorum and  
chairman of  
boards of  
trustees.

He also presented the following, which was referred to the Committee on Revisals:

*Resolved*, That the following new paragraph be inserted in the Discipline, after paragraph 370: "In all meetings of the board of trustees a majority of the members shall constitute a quorum for the transaction of business, unless a different number is provided by the State or Territory, and the preacher in charge shall be chairman *ex officio*, unless the board shall elect a chairman from its own number."

COLORADO.

## COLORADO.

✓ Terms,  
"man" and  
"men."

B. F. Crary presented the following, which was referred to the Committee on Revisals:

*Whereas*, Women are already in numerous instances filling the offices of stewards, trustees, leaders of classes, etc.; and

*Whereas*, Presiding Elders have been compelled to decide that the words "man" and "men" in the Discipline were generic, and included woman as simply female man; and,

*Whereas*, The work of God would be greatly hindered if they did not so decide and put women in these offices, some of our Churches in the West being composed chiefly of women; therefore,

*Resolved*, 1. That the Committee on Revisals be and hereby are instructed to change all names and pronouns in the Discipline that seem to conflict with this understanding of its import in this behalf.

*Resolved*, 2. That the administration of pastors and Presiding Elders who have been under the necessity of employing women's help in organizing and building up Churches is hereby approved.

DES MOINES.

## DES MOINES.

Quarterly  
meeting of  
Church Ex-  
tension  
Boards.

Alvah J. Andres presented the following, which was referred to the Committee on Church Extension:

*Resolved*, 1. That the words, "so located that a quorum may be convened at any time," in paragraph 288, of Discipline, shall be dis-

placed by the following: "The Presiding Elders being *ex-officio* members thereof," and each Annual Conference shall fix the time and place of holding quarterly meetings by the board during the coming conference year.

*Resolved*, 2. That immediately after the word "meritorious," in paragraph 290 of Discipline, the following shall be inserted, "and such recommendations shall be honored by the parent board, in the payment thereof, to the full extent due the Conference from which the recommendations proceed."

He also presented the following, which was referred to the Committee on Revisals:

*Resolved*, That the Committee on Revisals are hereby required to provide for the arraignment and trial of any member holding a Church certificate against whom charges may be preferred, by granting jurisdiction in the case to the circuit or station within whose bounds said member may reside.

May 10.

EIGHTH  
DAY.Trial of a  
member  
holding cer-  
tificate.

## DETROIT.

J. S. Smart presented the following, which was read, and referred to the Committee on the Book Concern:

*Whereas*, The Church is in honor bound to give a competent and certain support to her Bishops; and,

*Whereas*, It is morally wrong and a violation of the constitution of the Church, as expressed in the sixth Restrictive Rule, to support them in whole or in part by the proceeds of the Book Concern; therefore,

*Resolved*, That we recommend that the following words be inserted in the Discipline, paragraph 346, page 202, four lines from the bottom of page, to wit: "And the character of no such preacher or Presiding Elder shall pass till he has paid said *pro rata* claim to the episcopal fund." So that the clause shall read as follows, to wit:

"The amount to each pastoral charge, for the support of the Bishops, shall be a *pro rata* claim with that of the stationed preachers and Presiding Elders, and no such preacher or Presiding Elder shall be entitled to his allowance, except to the extent to which the claims of the Bishops are met by the station or district with which he is connected. And the character of no such preacher or Presiding Elder shall pass till he has paid such *pro rata* claim to the episcopal fund."

He also presented the following, which was referred to the Committee on the Book Concern:

*Resolved*, That the Committee on the Book Concern be requested to inquire into the expediency of distributing the proceeds of the Chartered Fund to the several Annual Conferences *pro rata*, according to the number of Conference claimants, and that it report a rule to that effect, for the adoption of this body.

Chartered  
Fund.

W. H. Shier presented the following, which was referred to the Committee on Temperance:

*Resolved*, That the Committee on Temperance be and are hereby requested to consider and report if the Discipline should not be so amended as to provide that the pastor shall see that the stewards

Unferment-  
ed juice of  
grape.

**May 10.** provide pure, unfermented juice of the grape on sacramental occasions.  
EIGHTH DAY.

**Marriage and divorce.** A. R. Bartlett presented the following, which was referred to the Committee on Revisals:

*Whereas*, The tendencies of the times demand from the Christian Church clear and decided utterances as to the sacredness and binding character of the marriage covenant; therefore,

*Resolved*, That the Committee on Revisals be requested to report for adoption by this body such additional rules relating to marriage as will discountenance the obtaining or granting of divorces, except for cause sanctioned by New Testament teaching, and prohibit the solemnization of matrimony by our preachers between parties either of whom shall be acting under authority of an anti-Christian divorce.

EAST  
GERMAN.

EAST GERMAN.

German  
Bishop.

Louis Wallon presented the following extract from the Journal of the East German Conference, April 10, 1880, which was read and referred to the Committee on Episcopacy:

*Resolved*, That we are opposed to the election of a German Bishop, unless a man can be elected who would be welcome to preside in any of our American Conferences, who would preside in German Conferences only in rotation with the other Bishops, and who, though a German, would in no sense be a Bishop exclusively for the Germans.

EAST MAINE.

EAST MAINE.

Practical  
withdrawal  
of Church  
members.

George R. Palmer presented the following, which was referred to the Committee on Revisals:

*Resolved*, That when a member of the Methodist Episcopal Church has been absent from the oversight of the Church in which his membership is held for a period of two years or more, without reporting himself to said Church, he may be regarded as practically withdrawn.

*Resolved*, That in such case as the aforesaid, the preacher in charge and the leaders and stewards be authorized, if they judge it proper, to terminate his membership.

Change from  
Quarterly  
Conference  
to Circuit or  
Station Conference.

The same also presented the following, which was referred to the Committee on Revisals:

*Whereas*, Unnecessary work is put upon the Presiding Elders and official members of the Church in making their business conform to quarterly meetings, therefore,

*Resolved*, That the word quarterly, in paragraph 93 of the Discipline, be stricken out and the words *circuit or station* be inserted in its place, so that it shall read circuit or station conference.

*Resolved*, That such changes in the language of the Discipline be made as is necessary to make it conform to this change in the name of said Conference.

Mrs. Hayes  
and temper-  
ance.

The same also presented the following, which was read, and, on motion, adopted unanimously by a rising vote:

*Whereas*, The purity and exalted character of the family and social life in the White House, Washington, is not surpassed in the history of our country; therefore,

*Resolved*, That we, the General Conference of the Methodist Episcopal Church, assembled in Ohio, the State of the nativity of the President, Rutherford B. Hayes and Mrs. Hayes, hereby express our high appreciation of the personal worth and noble example of the President and his wife, and commend to all the women of America the heroic conduct of Mrs. Hayes in regard to Temperance, and specially the beautiful simplicity of her Christian life.

May 10.

EIGHTH  
DAY.

## EAST OHIO.

EAST OHIO.

Premiums.

J. M. Carr presented the following, which he desired read and put on its passage. On motion of A. S. Graves, it was referred to the Committee on the Book Concern:

*Whereas*, At times it has been considered expedient to offer premiums to subscribers of our periodicals; therefore,

*Resolved*, That if it be deemed expedient by the publishers of our periodicals at New York and Cincinnati to furnish premiums to subscribers, said premiums shall be furnished upon equal terms to all the periodicals published by authority of the General Conference, so far as the same is desired.

Moses Hill presented a resolution ordering the Book Agents to pay the traveling expenses of the Commission ordered by the last General Conference to consider the subject of Lay Representation in the Annual Conferences.

Expenses of  
Commission  
on Lay Rep-  
resentation.

J. S. Smart moved that the resolution lie on the table, but it did not prevail.

J. M. Walden moved that it be referred to the Committee on General Conference Expenses.

J. S. Smart moved to lay the motion on the table, which was lost.

L. D. White moved the previous question, which was carried, and the motion of J. M. Walden prevailed.

The Secretary, by general consent, presented the Address of the Wesleyan Society for Suppressing the Regulation of Vice, and, on motion, it was received and ordered printed in the Daily Christian Advocate, and was referred to a special committee of five.

Address of  
Wesleyan  
Society for  
Suppress-  
ing the Reg-  
ulation of  
Vice.

The call for resolutions was resumed.

## EAST OHIO.

EAST OHIO.

J. D. Taylor presented the following, which was read and referred to the Committee on Episcopacy:

Election of  
Bishops.

May 10.  
EIGHTH  
DAY.

*Resolved*, That in the election of Bishops one shall be chosen at a time, and the vote shall be taken orally on a call of Conferences.

FOOCHOW.

FOOCHOW.

United  
States and  
China.

S. L. Baldwin presented the following, which was read, and he moved that it be referred to a committee of five:

*Whereas*, The treaties between the Governments of the United States and China provide for the right of the citizens or subjects of either country to freely emigrate to the other, and for their protection when they have so emigrated; and,

*Whereas*, The Chinese Government acknowledges its obligations in this respect, and affords protection to our missionaries and merchants in the exercise of their respective callings; and,

*Whereas*, The Chinese immigrants on the Pacific shores are often the subjects of persecution, and of maltreatment, resulting in some cases in death; and,

*Whereas*, Statutes of the State of California provide for keeping them out of most of the employments for which they are fitted, and for taxing them for the support of schools from which their children are rigorously excluded, and for harrassing and oppressing them in various other ways; therefore,

*Resolved*, 1. That in the sense of this General Conference, a Christian government ought not to be less mindful of its Mongolians, the subjects of a heathen government, than that heathen government is of its duties to the citizens of a Christian government.

*Resolved*, 2. That it is the duty of all Christian people to use their utmost efforts to secure the just rights of the Chinese immigrants upon our shores, and the abolition of all statutes intended to annoy and oppress them.

*Resolved*, 3. That it is the duty of our official press to "cry aloud, and spare not," on this subject until these wrongs are righted; and that the editors of papers under the control of the General Conference on the Pacific coast are instructed to press this matter upon the hearts and consciences of the people until a reform is affected.

S. A. W. Jewett moved, as a substitute, that it be referred to the Committee on the State of the Church.

On motion of Samuel Mower, the substitute was laid on the table.

J. S. Smart moved to refer the paper to the Committee on Missions, which, on motion of S. Mower, was also laid upon the table.

The original motion then prevailed.

GENESEE.

GENESEE.

Sunday-  
school  
Board.

J. B. Wentworth presented the following, which was referred to the Committee on Revisals:

*Resolved*, That the Committee on Revisals be and are hereby instructed to consider and report on the advisability of so amending the Discipline, part iv, paragraph 248, section 2, as to insert therein after the phrase, "preacher in charge," the words, "who shall be *ex-officio* chairman," so that it shall read, "The Sunday-school Board

shall consist of the preacher in charge, who shall be *ex-officio* chairman, the Sunday-school committee appointed by the Quarterly Conference," etc.

**May 10.**  
EIGHTH  
DAY.

J. B. Wentworth presented the following, which was referred to the Committee on Revisals: Catechism.

*Resolved*, That the Committee on Revisals be and are hereby instructed to consider and report on the propriety of so amending the order of business at the Quarterly Conference as to insert after the question, "Have the General Rules been read this quarter?" the question, "Is the Catechism used in your Sabbath-schools?"

D. W. C. Huntington presented the following, which was read, and referred to the Committee on Revisals:

Order of  
business in  
Quarterly  
Conf's.

*Resolved*, That paragraph 97 of the Discipline, which prescribes the order of business in Quarterly Conferences, be and hereby is so amended that the question, "Are the Sunday-schools organized into missionary societies?" shall occur only in the business of the *first* Quarterly Conference.

That the question, "Are the Church Records properly kept?" be placed in the business of the *fourth* Quarterly Conference only.

Also that the question, "Have the General Rules been read this quarter?" be changed so as to read, "Have the General Rules been read and explained this year?" and that the question so amended be placed in the business of the *fourth* Quarterly Conference only.

And that paragraph 176, item 7, which requires each preacher in charge to read the General Rules once a year in every congregation, and once each quarter in every society, be so changed as to read, "It shall be the duty of the preacher in charge to read and explain the General Rules at least once a year in every congregation."

He also presented the following, which was referred to the Committee on Revisals:

Certificate of  
member-  
ship void.

*Resolved*, That paragraph 176, item 5, of the Discipline, relative to Church letters, be amended by adding to the item as it now stands, the following words, namely:

And in all cases when a certificate of membership is not presented within one year from the time it was given, or, in case it shall come to the knowledge of the preacher to whom it may be presented, that the person thus represented has, subsequent to the date of such certificate, lived in an unchristian manner, he shall have the right by and with the advice of the Quarterly Conference, or leaders and stewards' meeting, to refuse to receive such person into the Church upon such certificate.

E. J. Hermans presented the following, which was read and adopted by a rising vote:

Thanks to  
Committee  
on Hymnal.

*Whereas*, Pursuant to a request of the General Conference of 1876, the Board of Bishops appointed a committee to revise the Methodist Hymn Book; and,

*Whereas*, That committee has so accomplished its arduous task as to give us a Hymnal that has no superior; therefore,

*Resolved*, That we highly appreciate the valuable service that the committee has rendered the Church, and that we hereby tender to

**May 10.** the members thereof our hearty thanks for the fidelity and ability  
**EIGHTH** with which they accomplished the work assigned to them.  
**DAY.**

## HOLSTON.

## HOLSTON.

Recommen-  
 dation of  
 Secretary  
 of Freed-  
 men's Aid  
 Society.

John F. Spence presented the following, which was referred to the Committee on Freedmen's Aid and our Work in the South:

*Resolved*, By delegates of the Methodist Episcopal Church in our Southern work, that we heartily approve and indorse the recommendation of the Secretary of the Freedmen's Aid Society in his Annual Report for 1879; found on pages 61, 62.

Term of  
 Presiding  
 Elder.

He also presented the following, which was referred to the Committee on Itinerancy:

*Resolved*, That no Presiding Elder shall be appointed in the same Annual Conference for more than four years consecutively.

Boundaries.

John W. Mann presented the following, which was referred to the Committee on Boundaries:

*Resolved*, That the boundaries of the Holston Conference remain unchanged.

Bishops'  
 Address.

He also presented the following, which was read and adopted:

*Resolved*, That each pastor throughout the Church be requested to read the Bishops' Address to his congregation Sunday morning, June 13, 1880, if practicable.

## ILLINOIS.

## ILLINOIS.

Ministers  
 coming  
 from other  
 Churches.

W. S. Prentice presented the following, which was referred to the Committee on Itinerancy:

*Resolved*, That the Committee on Itinerancy be instructed to consider the propriety of requiring ministers coming to us from other Churches to remain on trial two years before they are received into full connection, said probation not to affect the recognition of their orders.

Restrictive  
 ordination.

He also presented the following, which was referred to the Committee on Itinerancy:

*Resolved*, That the Committee on Itinerancy be instructed to consider the propriety of restricting the ordination of deacons and elders to members of Annual Conferences.

Gold and  
 costly ap-  
 parel.

W. H. Webster presented the following, which was referred to the Committee on Revisals:

*Whereas*, Many of the ministers and members of our Church wear gold, if not costly apparel, thereby plainly violating our General Rule on that subject; and,

*Whereas*, There may be question whether the word of God con-



demns the wearing of gold, except for purposes of ostentation; therefore, **May 10.**  
**EIGHTH**  
**DAY.**

*Resolved*, That paragraph 32, page 31, of our Discipline, twelfth line from the top of the page, be so changed as to read, "Making the adorning that of gold and costly apparel."

J. G. Little presented the following, which was read and put on its passage, and the Committee was ordered as asked for: **Chartered Fund.**

*Resolved*, That a committee of three be appointed by the Bishops to review the condition of the Chartered Fund.

## INDIANA.

## INDIANA.

J. F. Lindley presented the following, which was read and referred to the Committee on the Book Concern: **Assistant editors.**

*Resolved*, That the assistant editors of *all* the General Conference papers shall be members of the Methodist Episcopal Church.

W. M'K. Hester presented the following, which was read and referred to the Committee on Revisals: **Stewards of the Bishops' Fund.**

*Resolved*, That the Committee on Revisals be requested to designate in the proper places in the Discipline one of the stewards in each pastoral charge as the Steward of the Bishops' Fund.

He also presented the following, which was referred to the Committee on the Book Concern: **Books denying literal resurrection.**

*Resolved*, That the Committee on the Book Concern be requested to inquire into the propriety of our Book Agents publishing books denying the literal resurrection of the dead.

He also presented the following, which was referred to the Committee on Itinerancy: **Pastoral term.**

*Resolved*, That an extension of the term of pastoral service in our Church is inexpedient and unwise.

He also presented the following, which was referred to the Committee on Itinerancy: **Women preaching.**

*Resolved*, That the good of the Church demands that women called of God, and possessing gifts and graces, should receive license to preach.

Israel Taylor presented the following, which was read and referred to the Committee on Revisals: **Forfeiture of membership.**

*Whereas*, We believe the Church suffers greatly in her influence and usefulness, particularly so in the larger cities, on account of

**May 10.** nominal members who are more or less immoral in their conduct, and wholly neglectful of the means of grace; and,  
**EIGHTH DAY.**

*Whereas*, There is no way provided by which the Church may rid herself of these cases save by a Church trial, which is more or less vexatious, as well as attended with more or less disadvantage both to the pastor and the members of the Church; therefore,

*Resolved*, That the Committee on Revisals consider the propriety of inserting the following paragraph in the Book of Discipline, to wit:

"That whenever the conduct of members is notoriously bad, or is habitually at variance with our rules, and whenever members are known to willfully and persistently neglect the means of grace, they may, by the action of the board of stewards and class-leaders, be declared as having forfeited their membership, notice of such proposed action having been given said board one regular meeting previously. And, when such action has been had, it shall be the duty of the preacher to notify the person or persons whenever they can be found, who shall, upon such notification, have the right to claim a trial, provided it is ordered at once, otherwise such action shall be final."

Reports of  
missionary  
collections.

W. M'K. Hester presented the following, which was read and referred to the Committee on Statistics:

*Resolved*, That the Committee on Statistics be requested, in arranging for reports of missionary collections, to prepare one column for collections for the General Missionary Society, one column for collections for the Woman's Foreign Missionary Society, and one column for the total contributions for both societies.

Committee  
on Temporal  
Economy.

Bishop Harris announced J. P. Newman as committeeman at large on the Committee on Temporal Economy.

IOWA.

IOWA.

Supernu-  
merary  
preachers.

J. B. Blakeney presented the following, which was referred to the Committee on Itinerancy:

*Resolved*, That paragraph 179, on pages 119 and 120 of the Discipline, relating to supernumerary preachers, be expunged.

District Con-  
ferences.

He also presented the following, which was referred to the Committee on Revisals:

*Resolved*, That the Discipline be so changed as to leave out entirely the chapter on District Conferences.

Basis of rep-  
resentation  
in General  
Conf.

He also offered the following, which was referred to the Committee on Revisals:

*Resolved*, That the Discipline be so changed that the General Conference shall be composed of *one* ministerial and *one* lay delegate from every Annual Conference numbering eighty-five members or less, and *two* ministerial and *two* lay delegates from all Conferences numbering over eighty-five members.

W. I. Fee presented the following, and the invitation was accepted with thanks:

May 10.

EIGHTH  
DAY.

Invitation  
from Cin-  
cinnati  
Gazette.

*To the Delegates of the Methodist Episcopal General Conference:*

We cordially invite you to witness the operations of the greatest printing-press in the world, now in use at this office. It is fed automatically, and has a capacity for printing, cutting, pasting, and folding, ready for mailing, twenty-eight thousand copies of the Gazette per hour. As it can be seen running in daylight only on Tuesday mornings, you are requested to come and see this wonderful piece of mechanism from eight to nine A.M., to-morrow. This invitation will hold good for any subsequent Tuesday morning to those who cannot conveniently call to-morrow.

Respectfully,

CINCINNATI GAZETTE Co.

May 10, 1880.

KANSAS.

KANSAS.

J. Denison presented the following, which was read, and, on motion of J. M. Walden, referred to the Committee on Itinerancy:

Printed  
Journal of  
Annual  
Conferences

*Whereas*, The authoritative record of the doings of the General Conference is a bound volume, duly certified; and,

*Whereas*, Many of the Annual Conferences present at this General Conference their records for the quadrennium, duly certified in print, and bound in one volume; therefore, be it

*Resolved*, By this General Conference, that the Annual Conferences hereafter be directed to print for the quadrenniums yet to come, duly certified copies of their records, and bring them bound in one volume to the General Conference for examination, instead of the cumbersome folios in manuscript that many of us now bring.

Werter R. Davis presented the following, which was referred to the Committee on Temporal Economy:

Claims of  
Superan-  
nuates, *pro*  
*rata* with  
preachers  
and P. E.

*Whereas*, Many of our superannuated preachers, their widows, and orphans, are not properly provided for; and

*Whereas*, They have been too much neglected, greatly to our dishonor in not meeting the just claims of these worthy beneficiaries of the Church; and

*Whereas*, The provisions of the Discipline are exceedingly defective; therefore,

*Resolved*, That we recommend the following be added to paragraph 352 of the Discipline, namely: "and the Annual Conference shall direct the Presiding Elders to apportion the same to the several districts. The amount apportioned to each pastoral charge for the support of these claimants shall be a *pro rata* claim with that of the stationed preachers and Presiding Elders, and no such preacher and Presiding Elder shall be entitled to his allowance except to the extent to which these claims are met by the station or district with which he is connected."

He also presented the following preamble and resolution, which was referred to the Committee on the Book Concern:

Book De-  
pository at  
Topeka.

**May 10.**  
EIGHTH  
DAY.

*Whereas*, We are in some parts of the West subject to many disadvantages by reason of our remoteness from the nearest book depository; and

*Whereas*, The last General Conference authorized the Book Agents to establish a book depository at some convenient point west of St. Louis; therefore,

*Resolved*, That we recommend that said depository be located at the city of Topeka, the capital of the State of Kansas, as the most convenient place to supply Kansas, Nebraska, Western Iowa, and Western Missouri.

Raising allowances of preachers, Presiding Elders, and Bishops.

R. A. Caruthers presented the following, which was referred to the Committee on Temporal Economy:

Substitute for paragraphs 355, 356, 357, the following:

355. "The more effectually to raise the sum necessary to meet the above-mentioned allowances for effective ministers and preachers, let the first Quarterly Conference fix the amount of the salary allowed for the pastor or pastors, to which shall be added the claim of the Bishop and Presiding Elder apportioned to the circuit or station; and in all cases where the charge has no specific method of its own, let said amount be distributed by the Quarterly Conference among the several societies constituting the circuit, and afterward by a committee of themselves among the members of the Church, and of the congregation, either by voluntary subscription or by assessment, according to their several ability or willingness to pay.

356. "Let the above sums be entered by the recording steward in a book which he shall keep, as treasurer of the Board of Stewards. Let also a copy of the same be put in the hands of each of the circuit stewards, who shall collect such sum, either quarterly, monthly, or weekly, as may be agreed upon; the moneys so collected to be paid regularly to the treasurer of the Board of Stewards, and by him be brought to the Leaders and Stewards' Meeting or to the quarterly meeting, as the case may be.

357. "To prevent confusion, let each circuit or station be divided into as many sections as there are stewards, such sections to be called stewards' districts, which shall be allotted to the stewards severally, and each steward shall be held responsible for the collection of the quarterage, or moneys due within his district.

"Should the steward at any time pay money or produce directly to the preacher or preachers, it shall be his duty to take a receipt for the same, and present it in settlement with the treasurer of the board at the quarterly meeting.

"When it may be more convenient for the persons owing to make payment in produce or otherwise directly to the preacher, receipts shall be given for the same, and also notice of the payment be given to the steward of the district concerned.

"In all cases where the sums to be paid are equitably adjusted, a refusal upon the part of a member of the Church to pay the sum agreed upon shall be considered a violation of the pledge given upon reception into the Church, and the person so refusing shall be proceeded against as in the case of neglect of the means of grace."

Support of Bishops, Presiding Elders and preachers.

He also presented the following, which was referred to the Committee on Temporal Economy:

*Resolved*, That the Committee on Revisals be instructed to consider the propriety of changing the Discipline, part ii, chap. iii, para-

graph 193; by striking out the words, "Take an exact amount of all the money and other provisions collected for the support of the preachers in the circuit and station," and insert in their stead: "To provide by such methods as the Discipline may direct for the support of the Bishop, Presiding Elder, preacher or preachers stationed among them, to collect and take charge of all moneys and provisions subscribed or otherwise set apart for such purposes."

May 10.  
EIGHTH  
DAY.

Ira I. Tabor presented the following, which was referred to the Committee on Sunday-Schools: S. S. Board.

*Whereas*, It is the spirit and intention of the Discipline, and for the best interest of Sunday-schools in the formation of Sunday-school Boards, to constitute as members of such board all the officers of the Sunday-school; and

*Whereas*, There are in many Sunday-schools the following officers, chorister, organist, and artist, not named in section 2 of paragraph 248 of the Discipline; therefore,

*Resolved*, That after the word "librarians," in section 2 of paragraph 248 of the Discipline, the following named officers be inserted, namely: "chorister, organist, and artist;" so that said section when so amended shall read:

"The Sunday-school Board shall consist of the preacher in charge, the Sunday-school Committee appointed by the Quarterly Conference, the superintendent, the assistant superintendents, the secretary, the treasurer, the librarians, the chorister, the organist, the artist, and the teachers of the school."

The following changes have been made in the Standing Committees: Changes in Committees

#### ERIE.

#### ERIE.

Education: P. A. Laffer substituted for Alfred Wheeler. Freedmen: Alfred Wheeler substituted for P. A. Laffer.

#### HOLSTON.

#### HOLSTON.

Church Extension: William Rule substituted for John F. Spence.

#### LOUISIANA.

#### LOUISIANA.

Missions: Emperor Williams substituted for Joseph C. Hartzell. Boundaries: Joseph C. Hartzell substituted for Emperor Williams.

#### MINNESOTA.

#### MINNESOTA.

Boundaries: Thomas M. Harrison substituted for D. C. John. Missions: D. C. John substituted for Thomas M. Harrison. Temperance: Thomas M. Gossard substituted for Thomas M. Harrison.

**May 10.**EIGHTH  
DAY.  
OREGON.

## OREGON.

Revisals: Edward J. Northrup substituted for Philip M. Starr. Boundaries: Philip M. Starr substituted for Edward J. Northrup.

Adjourn-  
ment.

On motion, Conference adjourned with the benediction by Rev. A. S. Hunt, D.D.

**May 11.**

NINTH DAY.

*Morning.*

Opening.

Religious  
exercises.Journal ap-  
proved.Bishop Kav-  
anaugh in-  
troduced.Committees  
announced.Memorial  
from the  
British Con-  
ference.**TUESDAY MORNING, MAY 11.**

Conference met at nine o'clock A. M., Bishop Harris in the chair.

Religious services were conducted by James S. Payne, of Liberia.

The Journal of yesterday's session was read and approved.

Bishop Simpson introduced to the Conference Bishop H. H. Kavanaugh, of the Methodist Episcopal Church, South.

Bishop Harris then announced the following Committees:

ON MEMORIAL FROM THE BRITISH CONFERENCE  
RELATING TO THE SUPPRESSION OF THE REGU-  
LATION OF VICE BY THE STATE.

Francis S. Hoyt,	North Ohio.
Lafayette D. White,	Northern New York.
Arthur Edwards,	Detroit.
James A. Miller,	Pittsburgh.
Henry M. Seely,	Troy.

Christian  
treatment  
of the Chi-  
nese.

ON CHRISTIAN TREATMENT OF THE CHINESE.

David W. Bartine,	Newark.
Samuel McKean,	Troy.
D. C. John,	Minnesota.
Allen W. Norcross,	East Ohio.
Edward Sargent,	Cincinnati.

Condition of  
the Char-  
tered Fund.

ON CONDITION OF THE CHARTERED FUND.

Jacob G. Little,	Illinois.
William J. Paxson,	Philadelphia.
James W. Greene,	North-west Indiana.

J. M. Walden  
excused.

J. M. Walden was excused from attendance on this

morning session, in order to attend to the publication of the Conference Manual.

John Whiteman, a lay delegate of the Philadelphia Conference, not heretofore present, was announced as in his seat.

T. N. Boyle, rising to a question of privilege, presented a resolution regarding an article in one of the daily papers, which was, after reading, indefinitely postponed.

The Report No. I of the Committee on Episcopacy was presented and read, as follows:

The Committee on Episcopacy recommend to the General Conference the election of four additional Bishops.

Alfred Wheeler and others presented a Minority Report, as a substitute, as follows:

We, a minority of the Committee on Episcopacy, feel ourselves compelled to report adversely as to the number recommended to be elected by the majority. While not desiring to overburden in the least our faithful and willing Bishops, and anxious that the Church should receive in all her departments their valuable oversight, yet, after as full and competent consideration as we are able to give to the subject, we are of the opinion that by strengthening the Episcopacy by the addition of three vigorous, active men, this want, as it now finds expression in the practice of the Church, can be fully met. We therefore recommend that three, and no more, be elected to the high office of Bishop at the present General Conference.

Clinton B. Fisk moved an amendment to the substitute by striking out "three" and inserting "six."

G. L. Curtiss moved to lay the amendment on the table, and the motion prevailed.

W. J. Paxson moved to lay the substitute on the table, which was done. Yeas, 199; nays, 171.

On motion of W. H. Ferris, the vote on the main question was ordered, and the Report was adopted.

It was ordered that when Conference adjourn it adjourn to meet in Saint Paul's Methodist Episcopal Church, at half past seven P. M., to receive Fraternal Delegates.

Conference adjourned with the benediction by Bishop Kavanaugh of the Methodist Episcopal Church, South.

**May 11.**  
NINTH DAY.  
*Morning.*

John Whiteman seated.

Question of privilege.

Report No. I of Committee on Episcopacy.

Minority Report.

Evening Session.

Adjournment.

May 11.  
NINTH DAY.  
Evening.

## TUESDAY EVENING, MAY 11.

Opening.

Conference met, pursuant to adjournment, in St. Paul's Methodist Episcopal Church, at half past seven P.M., in order to receive Fraternal Delegates. Bishop Bowman in the chair.

Religious services.

Religious services were conducted by Rev. Dr. Jas. Morrow, of Philadelphia.

Credentials and address of Fraternal Delegates.

The Secretary read the credentials of Rev. Edward B. Ryckman, D.D., Fraternal Delegate from the Methodist Church of Canada; he also read the address of that Church to this General Conference. [See *Appendix*, 20, 21, pages 486, 487.]

Dr. Ryckman presented.

Joseph Cummings then presented Dr. Ryckman, who proceeded to address the Conference. [See *Appendix*, 22, page 489.]

Address of M.E. Church in Canada.  
Rev. B. Lane introduced.

The Secretary read the address of the Methodist Episcopal Church in Canada; and Clinton B. Fisk introduced its Fraternal Delegate, Rev. Bidwell Lane, M.A., who presented the greetings of his Church. [See *Appendix*, 25, 26, page 500.]

Credentials Fraternal Delegates.

The Secretary next read the credentials of Rev. B. F. Lee, D.D., Rev. R. A. Johnson, and Rev. J. G. Mitchell, Fraternal Delegates from the African Methodist Episcopal Church.

Address of Rev. B. F. Lee, D.D.

Joseph C. Hartzell having introduced these brethren to the Conference, it listened to an address by Rev. B. F. Lee, D.D. [See *Appendix*, 26, page 500.]

Expression of appreciation.

Joseph Cummings presented the following, which was read, and, on motion, adopted:

*Resolved*, That we have listened with great pleasure to the very able address of the Rev. Edward B. Ryckman, D.D., Fraternal Delegate of the Methodist Church of Canada; that we reciprocate the kind sentiments uttered, and assure him of the deep interest we cherish in the welfare of the Church of which he is so worthy a representative.

Expression of gratification.

He also presented the following, which was adopted:

*Resolved*, That with great pleasure we have received the visit and listened to the eloquent address of Rev. Bidwell Lane, the Fraternal Delegate of the Methodist Episcopal Church of Canada; that we rejoice in the prosperity of the Church he so ably represents, and that we pray that the blessing of God may ever attend the labors of her ministry, and crown them with success.

Expression of appreciation.

Joseph C. Hartzell presented the following, which was read, and, on motion, adopted:



*Resolved*, That we have listened with great pleasure to the address of Rev. B. F. Lee, D.D., President of the Wilberforce University, the Chairman of the Fraternal Delegates from the African Methodist Episcopal Church; we have enjoyed the visit of himself and his associates, Rev. R. A. Johnson and Rev. J. G. Mitchell, D.D., and ask them to be assured of our great interest in the work of their Church, and our joy in its prosperity.

**May 11.**  
NINTH DAY.  
*Evening.*

On motion, Conference adjourned with the benediction by Rev. R. A. Johnson.

Adjournment.

### WEDNESDAY MORNING, MAY 12.

**May 12.**  
TENTH DAY.  
*Morning.*  
Opening.

Conference met at the usual hour, Bishop Foster in the chair.

Religious services were conducted by Alexander Harmount.

Religious services.

On motion of D. S. Monroe, the rules were suspended to receive a paper concerning the Ecumenical Conference, which was read, and, on motion, appropriately referred.

Ecumenical Conference.

The following members, heretofore absent, were announced as present, and answered to their names:

Gideon M. Shoop, Central Pennsylvania Conference; Osman B. Way, lay delegate, New Hampshire Conference; Henry C. M'Whorter, West Virginia Conference, in place of Charles F. Scott, a lay delegate previously seated; Hezekiah S. Bundy in place of Mills Gardner, Ohio Conference.

Additional members present.

An invitation to attend the anniversary meeting of the American Bible Society, at Louisville, Ky., was received and referred to the Committee on the Bible Society.

Anniversary of American Bible Society.

J. M. Trimble presented an order for taking the ballots for the General Conference officers, which, after amendment, was adopted, as follows:

Order for balloting for General Conference officers.

*Resolved*, 1. That the Chair shall appoint twelve tellers, to receive and count the votes cast in the election of officers to be elected by the General Conference.

*Resolved*, 2. The tellers shall take the votes of each delegation in the order of Conferences, and shall announce the name of the voter, and the name so announced shall be checked by the Secretary on the list of delegates.

*Resolved*, 3. That when the votes have been cast in any ballot the said tellers, with three secretaries of the General Conference, shall retire to count the votes.

*Resolved*, 4. That they be directed to separate the ballots into three

**May 12.**  
**TENTH DAY.**  
*Morning.*

lots, and four tellers and one secretary shall count each lot; they shall then ascertain the vote cast for each person, and the total vote cast, and report the same through the President of the Conference.

*Resolved*, 5. That it shall require a majority of all the votes cast to elect.

*Resolved*, 6. That if more names than the number to be elected should receive a majority of all the votes cast, then the number to be elected shall be selected and declared from those receiving the highest number of votes.

*Resolved*, 7. That if more names than the number to be elected be found on any ballot, then the first names on the ballot making the number to be elected shall be counted.

*Resolved*, 8. That, in case there should be a tie between the fourth and fifth candidates, another ballot shall be ordered.

*Resolved*, 9. That, in case of blank votes cast they shall not be counted under the head of aggregate votes.

*Resolved*, 10. That if in the four names any name be repeated twice that ballot be rejected.

Another ballot in case of a tie.

On motion of Daniel Curry, it was ordered that in case there should be a tie between the fourth and fifth candidates another ballot shall be taken.

Ballots having more than four names.

A. S. Graves moved, that in case any ballot in the election of Bishops contains more than four names the first four names shall be counted.

L. C. Queal moved as a substitute, that such ballots shall not be counted, which motion was laid on the table, and the original motion prevailed.

Names duplicated.

Thomas L. Taylor moved, that if in any ballot any name appears more than once, the ballot shall be rejected.

An amendment was offered, that in such case the name shall be counted but once, which amendment was laid on the table, and the original motion carried.

The paper, having been acted on item by item, was, on motion, adopted as a whole.

No nominations for Bishops to be made.

On motion of Isaac S. Bingham, the following item was added to the foregoing paper, namely: that in the election of Bishops no nominations shall be made.

Order of election of General Conference Officers.

John Lanahan moved that John M. Trimble be appointed a committee to present order of election of General Conference officers, after the election of Bishops.

Homer Eaton moved to amend by taking the order as announced by the Secretary.

A motion was made to lay the amendment on the table, which was lost.

George W. Woodruff moved as a substitute for the whole, that J. M. Trimble, Homer Eaton, and John Lanahan, be a committee to present an order of election, which was adopted.

May 12.  
TENTH DAY.  
Morning.

On motion, the rules were suspended to allow E. W. S. Hammond to present the following paper: Colored Bishop.

*Whereas*, It is clearly evident, from the memorials and petitions on the subject, and which were duly referred to the Committee on Episcopacy, that the colored people of the Methodist Episcopal Church desire a Bishop of their own race; and,

*Whereas*, The election of a colored Bishop would be a practical recognition of our full manhood by the Church, and a grand influence in the extension of our work in the United States and in other lands; and,

*Whereas*, The General Conference of 1872 did declare, and the General Conference of 1876 did re-affirm, with emphatic significance, that race, nationality, color, or previous condition, is no bar to the election of any man to the episcopal office in our Church; and,

*Whereas*, The General Conference of 1876 did recommend that the memorials, petitions, etc., on the above-named subject, should be entitled to a careful consideration whenever the election of additional Bishops shall become necessary; and,

*Whereas*, The necessity for the election of additional Bishops is apparent, and the way is now open for the practical operation of the above resolution; be it, therefore,

*Resolved*, That this General Conference recommend the election of a colored man to the episcopacy.

E. W. S. Hammond proceeded to address the Conference, and, having spoken fifteen minutes, on motion, his time was extended to finish his remarks on the foregoing paper.

Address of E.  
W. S. Hammond.

L. C. Queal moved to lay the foregoing paper on the table for the present, and that the order of the day be taken up, which motion prevailed.

Order of day  
taken up.

Bishop Harris announced the names of the twelve tellers to gather and count the ballots in the election of Bishops, as follows :

Tellers announced.

#### FIRST SET OF TELLERS.

Charles J. Clark,	Maine.
William H. Hughes,	Troy.
George I. Seney,	New York East.
Alexander Harmount,	Central Ohio.
Samuel M. Bright,	Ohio.
R. D. Cone,	Minnesota.
James C. Clarke,	Central Pennsylvania.
Bernard Kelley,	South Kansas.
Robert M'Millen,	Wisconsin.

May 12.  
TENTH DAY.  
Morning.

Joseph M. Carr,	East Ohio.
Thomas C. Iliff,	Utah.
Wilson Cooke,	South Carolina.

The secretary appointed D. S. Monroe, I. S. Bingham, and James P. Magee, to accompany the tellers.

Disposition  
of ballots  
with initials  
omitted.

Will Cumback moved that no ballot be rejected if the initials of the name be omitted, provided the tellers are able sufficiently to identify the person meant.

I. A. Bradrick moved to amend, that if there be two persons of the same name in the Church, and the initials be omitted, the ballot shall be thrown out.

On motion of J. D. Hammond, the amendment was laid on the table.

P. S. Donelson moved that the whole subject lie on the table, which was lost.

Ballots not  
approved  
by tellers to  
be returned  
to the Con-  
ference for  
instruction.

Daniel Curry moved as a substitute for the whole, that any ballot not approved by all the tellers shall be returned to the Conference for instructions, which motion prevailed.

Evening  
session.

On motion, it was ordered that when the Conference adjourns it be to meet in St. Paul's Methodist Episcopal Church, at half past two to-day.

Ballot for  
Bishops.

The Conference proceeded to vote for four bishops, pending which ballot it was announced that the vote of E. W. S. Hammond in his absence had been cast by his colleague, and, on motion of J. M. Buckley, it was allowed, but it was ordered that there shall be no repetition of the same.

Secrecy en-  
joined on  
tellers and  
Secretaries.

John Lanahan offered the following, which was read, and, on motion, adopted:

*Resolved*, That the tellers and secretaries shall not in any way indicate to any person the result of the present, or any other ballot, until the report of the same shall have been made to this body by the chair, and that a departure from this rule be deemed a violation of confidence.

Ballots to  
be sealed  
after hav-  
ing been  
counted.  
Order of the  
day sus-  
pended.

It was also moved that after the ballots are counted they shall be sealed up, and returned to the Conference, and the motion prevailed.

On motion, the order of the day was suspended.

Report No. II  
of Commit-  
tee on Ecu-  
menical  
Conference.

Report No. II, of the Committee on Ecumenical Conference was read, and, on motion adopted. [See *Appendix*, 2, page 419.]

Amos Shinkle gave notice that the street cars will be in front of the Conference building to-morrow, Thursday, at three P.M., to convey delegates to the Zoological Gardens, and he distributed tickets among the delegates.

On motion the rules were suspended, and Wm. Lawrence, of Ohio, presented the memorial of Kenton District Ministerial Association, relating to a change in pastoral term, which was referred to the Committee on Itinerancy.

He also presented a memorial in regard to a Daily Christian Advocate, which was referred to the Committee on the Book Concern.

He also presented a memorial in reference to the mode of presenting papers, which was referred to the Committee on Rules of Order.

On motion of J. M. Buckley, it was ordered that at the afternoon session, at St. Paul's Church, the several delegations be seated relatively as near as possible as they are seated in the General Conference room.

On motion of the Secretary, the Conference adjourned, the benediction being pronounced by Rev. James M. Fuller, D.D., of Detroit.

**May 12.**  
**TENTH DAY.**  
*Morning.*  
Visit to Zoological Gardens.

Pastoral term.

Daily Christian Advocate.

Mode of presenting papers.

Seats of Delegates in St. Paul's Church.

Adjournment.

## WEDNESDAY AFTERNOON, MAY 12.

*Afternoon.*

Conference met, pursuant to adjournment, in St. Paul's Methodist Episcopal Church, at half past two P. M., Bishop Wiley in the chair.

W. L. Hypes conducted the religious services.

The Journal of the morning's session was read and approved.

The secretary of the tellers handed the chair the result of the first ballot for Bishops, as follows:

Whole number of votes cast, 390. Necessary to a choice, 196.

Of these votes Henry W. Warren, of the Philadelphia Conference, had received 260; Cyrus D. Foss, of the New York Conference, had received 254; John F. Hurst, of the Newark Conference, had received 253; and they were severally declared elected to the office of Bishop in the Methodist Episcopal Church.

Opening.

Religious services.

Journal approved.

H. W. Warren, C. D. Foss, and J. F. Hurst elected Bishops on first ballot.

**May 12.**

TENTH DAY.

Afternoon.

Ballots returned and destroyed.

On motion of Daniel Curry, the ballots, the result of which had just been announced, were ordered to be returned to the secretary to be destroyed.

John Lanahan moved that the further election of Bishops be indefinitely postponed.

Motion to indefinitely postpone further election.

A question of order was raised as to the power of the Conference to entertain such motion, after having ordered the election of four Bishops.

Question of order decided by the chair.

Appeal taken and chair sustained.

Yeas and nays ordered.

Motion lost.

Bishop Wiley decided the motion of John Lanahan in order, thereupon an appeal was taken from the decision of the chair, but the appeal was not sustained.

G. S. Hare moved a call of the ayes and nays on the motion to indefinitely postpone, and they were ordered.

The motion of John Lanahan did not prevail, 160 voting in the affirmative, and 230 voting in the negative, as follows:

Yeas.

YEAS. — Adams, Adkinson, Afflerbach, Alderman, Alexander, Arnold, Axtell, Baker, Bartlett, Beach, Benton, Berggren, Bingham, Binkley, Blakeney, Bose, Boyle of Missouri, Bradrick, Bright, Samuel M., Bright, S. H., Bundy, Butler of Delaware, Call, Campbell, Carlson, Carroll, Caruthers, Chrisman, Chaffee of Central Illinois, Chaffee of Minnesota, Chapman, Cissell, Clark of West Virginia, Clay, Cone, Cooper, Coursey, Cowles, Cramer, Crippen, Crogman, Cummings of New England, Cummins of Philadelphia, Curry of West Wisconsin, Davis of Nebraska, De Wolf, Donelson, Dreher, Dukes, Eaton, Eddy, Edwards of Baltimore, Edwards of Detroit, Evans of Colorado, Fisher, Goodrich, Goodwin of Illinois, Gross, Hamilton, Hammond of Nevada, Harrison, Hartmann, Hatfield, Haw, Heacock, Heath, Herdman, Hermans, Hester, Hill of Wilmington, Hughes of Troy, Hughes of West Virginia, Hunt of Northern New York, Hunter, Huntington, Jervis, John, Joyce, Judkins, Kelley, King, Klaus, Knowles, Laffer, Lamdin, Lanahan, Latshaw, Lawson, Lemon of Nebraska, Lich, Lindley, Locke, James H., Lott, Madison, Marshall, Mather, M'Donald, M'Kean, M'Millen, M'Williams, Milby, Miller of Pittsburgh, Mitchell, Murray, Nippert, Paddock, Palmer of Central Illinois, Pace,

Peck, Phelps, Phillips, Pierce, Prentice, Price, Queal, Quimby, Reid, Robinson, Root, Ross, Russell, Schreiner, Seely, Shoemaker, Smart, Shier, Starr, Stubbs, Studebaker, Swindells, Stratton, Talbot, Talcott, Taylor of East Ohio, Taylor of Kansas, Taylor of Ohio, Thompson of Troy, Thompson of West Virginia, Todd of Philadelphia, Trimble, Turner, Tuthill, Urbantke, Walker, Walters, Way, Webster of Illinois, Webster of Troy, Weeks, Wentworth, Whedon, Wheeler of Erie, Wheeler of Wisconsin, White of Nebraska, Wickline, Wideman, Willett, Williams, Winton—160.

**May 12.****TENTH DAY.**  
*Afternoon.*

**NAYS.**—Allen, Allston, Anderson, Andres, Appel, Arey, Baldwin, Barker, Barnes, Bartine, Beeman, Bell, Belt, Bennett, Bixby, Blumberg, Boreing, Boreman, Boyle of Pittsburgh, Bradley, Brasher, Brown, Brush, Buck, Buckley, Butler of New England, Butts, Carr, Clark of Illinois, Clark of Maine, Clarke of Central Pennsylvania, Call, Collins, Connolly, Cook of Rock River, Cooke of South Carolina, Copeland, Craft, Crary, Crawford, Cumback, Cunningham, Curry of New York East, Curtiss, Darnell, Darrow, Davis of Kansas, Day, Denison, De Puy, Deshazo, Dickhaut, Diverty, Donnell, Duncan, Dunn, Dunathan, Eckman, Elliott, Evans of Central Pennsylvania, Fee, Ferril, Ferris, Fisk, FitzGerald, Flood, Ford, Fowler, Freeman of Alabama, Freeman of Texas, French, Fry, Fuller, Gardner, Gatch, Gates, Gemecker, Gillett, Goodsell, Gossard, Granger, Graves, Graw, Greene, Greenman, Griffey, Hall of Erie, Hall of Vermont, Hammond of Lexington, Hanson, Hare, Harmount, Hartsough, Hartzell, Hasty, Haven, Hawkins, Hemenway, Hight, Hill of East Ohio, Hill of New Jersey, Hillman, Hitchcock, Holloway, Horton, Hough, Hoyt of North Ohio, Hoyt of New England, Hunt of Genesee, Hurst, Hypes, Iliff, Jewitt, Johnston, Johnson of Wisconsin, Jones, Key, Kinne, Knight, Kopp, Kynett, Ladd, Lawrence, Lemon of North-west Iowa, Lillie, Little, Locke, J. W., of Southern Illinois, Loeber, Louis, Mack, Magee, Malalieu, Mann of Austin, Mann of Holston, Marine, Marquardt, Marsh, Martin, Matlack, Matthews, Matton, M'Elheney, M'Whorter, Mendenhall, Miller of

**May 12.** East Ohio, Miller of Michigan, Miller of Upper Iowa, Minor, Moffett, Monroe, Moon; Moore of Mississippi, Morgan, Mower, Nast, Naumann, Niedringhaus, Newman, Nickerson, Norcross, Northrup, Oldham, Olin, Patty, Palmer of East Maine, Parlett, Parsons, Paxson, Payne of Cincinnati, Payne of Liberia, Pendleton, Perine, Pitcairn, Pullam, Purrington, Reitz, Reynolds, Richmond, Riddle, Rogers, Rule, Sanford, Sargent, Schlagenhauf, Scott, Seney, Sheets, Shinkle, Shoop, Shove, Shumpert, Smith of Southern Central, Smith of Wyoming, Spaulding, Spence, Spencer, Stannard, Stephens, Stubbins, Strong, Swearingen, Stowe, Swallow, Tabor, Taylor of Indiana, Taylor of Michigan, Terry, Thoburn, Todd of Texas, Upham, Urner, Van Orsdel, Walden, Wallon, Walsh, Warren of Central New York, Warren of Philadelphia, Webster of South Carolina, Weed, Weseman, White of Northern New York, Wight, Willey, Wilson of Iowa, Wilson of South Carolina, Woodruff, Woods, Wolfe, Worts—230.

Absent, or not voting: Burdick, Carney, Carter, Foss, Howard, Huston, Laney, Murphy, Sims—9.

C. D. Foss  
excused  
from  
voting.

Changes in  
Commit-  
tees.

On motion, Cyrus D. Foss was excused from voting.

The following changes have been made in committees: The name of Henry C. M'Whorter has been substituted for Charles F. Scott on Sunday-Schools and Tracts, Lay Representation, and Temporal Economy.

Second bal-  
lot for  
Bishops.

Report from  
Committee  
on Order of  
Election of  
Gen. Conf.  
officers.

Conference proceeded to a second ballot for Bishop.

The tellers, having collected the ballots, retired.

J. M. Trimble presented the following Report from the Committee appointed to present an Order of Election of General Conference Officers:

#### I. EDITORS.

1. Methodist Quarterly Review.
2. Sunday-School Advocate and Tracts.
3. New York Christian Advocate.
4. Western Christian Advocate.
5. North-western Christian Advocate.
6. Central Christian Advocate.
7. Northern Christian Advocate.
8. Pittsburgh Christian Advocate.
9. Methodist Advocate, Atlanta.
10. South-western Christian Advocate.
11. California Christian Advocate.



12. Pacific Christian Advocate.
13. German Apologist, [Christliche Apologete.]
14. Haus und Herd.
15. National Repository.

**May 12.**  
**TENTH DAY.**  
*Afternoon.*

## II. SECRETARIES.

1. Missionary Secretaries.
2. Church Extension Secretaries.
3. Freedmen's Aid Secretaries.

## III. BOOK AGENTS.

1. At New York.
2. At Cincinnati.

A. S. Graves moved, as an amendment, that the election of two Missionary Secretaries be put first in order, which motion prevailed.

Job A. Price moved to adopt the Report as amended.

John Lanahan moved, as a substitute, that the paper lie on the table, and it prevailed.

Report No. I of the Committee on Missions was presented and read.

Report No. I  
of Committee  
on Mis-  
sions.  
First item.

John Lanahan moved to take up the first item, which was done.

W. M'K. Hester moved to amend by inserting three Corresponding Secretaries in place of two, and, on motion, the amendment was laid on the table.

On motion the first item of the Report was adopted.

The second item was then taken up and read.

Second item.

The tellers coming in, the result of the second ballot for Bishop was announced.

Result of  
second bal-  
lot for Bish-  
op.

There being no election, the Conference proceeded to a third ballot.

No election  
on second  
ballot.

The tellers having collected the ballots retired to count the same.

Third ballot  
cast.

On motion it was ordered that when the Conference adjourn it adjourn to meet in this church at half past seven P.M., in order to receive Fraternal Delegates.

Evening ses-  
sion.

The consideration of the second item of the Report of the Committee on Missions was resumed.

Second item  
in Report of  
Committee  
on Missions

George W. Woodruff moved to amend so as to read "with the concurrence of the Bishops."

W. J. Paxson moved to lay the amendment on the table, which motion prevailed.

L. C. Queal moved to amend by inserting "that if the Board can find a suitable person of African descent to serve in the office, he shall be employed."

**May 12.****TENTH DAY.***Afternoon.*Report  
adopted.

This amendment was also laid on the table.

The second item was then, on motion, adopted, and the report, as a whole, was also adopted, as follows:

The Committee on Missions would respectfully report to the General Conference that they recommend the election of two Corresponding Secretaries.

They also recommend that the Board of Managers have authority to employ, with the concurrence, or by the appointment of one or more Bishops, such assistants as they may deem necessary.

The Report of the Committee on General Conference Expenses was read.

The tellers having returned, the result of the third ballot was announced, as follows:

E. O. Haven  
elected  
Bishop on  
third ballot.

Whole number of votes cast, 375, necessary to a choice, 188 ; of which number Erastus O. Haven, of the Central New York Conference, had received 250, and he was thereupon declared elected to the office of a Bishop in the Methodist Episcopal Church.

Adjourn-  
ment.

The notices were given, and, on motion, the Conference adjourned, the benediction being pronounced by R. S. Rust, D.D.

*Evening.***WEDNESDAY EVENING, MAY 12.**

Opening.

Conference met, pursuant to adjournment, in St. Paul's Methodist Episcopal Church, at half past seven o'clock P.M., Bishop Harris presiding.

Religious  
services.

Religious services were conducted by Frederick Merriek, D.D.

Credentials  
of Fraternal  
Delegates.

The credentials of Right Rev. Samuel Fallows, D.D., the Fraternal Delegate appointed by the Council of the Reformed Episcopal Church, were read, after which he was presented to the presiding Bishop by Robert M. Hatfield, and by him introduced to the Conference.

Bishop Fal-  
lows' ad-  
dress.

Bishop Fallows then addressed the Conference, after which the following resolution, offered by D. S. Monroe, was adopted:

*Resolved*, That we have listened with great pleasure to the fraternal greetings of the Right Rev. Samuel Fallows, D.D., Bishop of the Reformed Episcopal Church, and heartily reciprocate the very kindly sentiments expressed in his eloquent address.

On motion of John M. Reid, a copy of the address was requested for publication in the Daily Christian Advocate, and it was also ordered to be placed in the Appendix to the Journal. [See *Appendix*, 42, p. 524.]

On motion Conference adjourned, the benediction being pronounced by Rev. Bishop Fallows.

**May 12.**  
TENTH DAY.  
Evening.

Copy of  
Bishop Fal-  
lows' ad-  
dress re-  
quested for  
publication.  
Adjourn-  
ment.

## THURSDAY MORNING, MAY 13.

**May 13.**  
ELEVENTH  
DAY.  
Opening.

Conference met at nine o'clock A. M., Bishop Merrill presiding.

The religious services were conducted by C. C. Stratton.

Religious  
services.

The Journal of the afternoon and evening sessions of yesterday was read and approved.

Journal ap-  
proved.

On motion of H. W. Warren, the rules were suspended to present a Report of the Ladies and Pastors' Christian Union, and it was referred to the Committee on Sunday-Schools and Tracts.

Report of  
Ladies and  
Pastors'  
Christian  
Union.

He also presented the following, which was read and referred to the Committee on Place of Entertainment of the General Conference:

Entertain-  
ment of next  
General  
Conference.

At a meeting of the preachers and laymen of Philadelphia, held April 26, 1880, the following resolution was adopted:

*Resolved*, That we cordially invite the General Conference to hold the session of 1884 in this city.

It was announced that Tilman Valentine, lay delegate from the Florida Conference, was present, and his name was entered on the roll.

T. Valentine  
present.

The rules were further suspended, on motion of W. R. Goodwin, in order to take up the Report of the Committee on General Conference Expenses, which was read, and, on motion, adopted, as follows:

Report of  
Committee  
on General  
Conference  
Expenses.

The Committee on General Conference Expenses would recommend to the General Conference the allowance of the following items of expense:

*First*, Fare paid to Cincinnati and return by the shortest and most direct route, including incidental expenses on the route.

*Second*, Car fare while here, in passing to and from the seat of the Conference, and to committee meetings.

*Third*, For meals by those whose homes are at too great a distance to be reached between the sessions of the Conference and the time of committee meetings.

Blanks will be provided and distributed to the delegates for a detailed statement of the items above named several days prior to the adjournment of the Conference.

**May 13.**  
**ELEVENTH**  
**DAY.**

Your committee would also urge the necessity of the funds in the hands of delegates being paid over to the Book Concern or the Committee immediately, so that we may hasten forward our work.

On motion of Job A. Price, the rules were suspended, and certain papers were referred to appropriate committees, as follows:

**Boundaries.**

A memorial signed by E. H. Chambers and two others on the subject of boundaries, was referred to the Committee on Boundaries.

**Report of**  
**Centenary**  
**Biblical In-**  
**stitute.**

Job A. Price also presented the Report of Centenary Biblical Institute, and it was referred to the Committee on Education.

**Executive**  
**Committee**  
**of Methodist**  
**Ecumenical**  
**Conference.**

Bishop Harris announced the appointment of the following persons as members of the Executive Committee of the Methodist Ecumenical Conference: Rev. Augustus C. George, D.D., Clinton B. Fisk.

**Paper con-**  
**cerning**  
**election**  
**yesterday.**

D. P. Mitchell moved to suspend the order of the day to present a paper concerning the election yesterday, which motion did not prevail.

**Alleged ir-**  
**regularity**  
**in election**  
**of T. Valen-**  
**tine.**

Bishop Simpson, as a privileged question, called the attention of the Conference to an alleged irregularity in the election of Tilman Valentine of the Florida Conference.

On motion of Daniel Curry the subject was referred to a committee of five, the delegate being in his seat.

**Mode of**  
**nominating**  
**General**  
**Conference**  
**officers.**

W. R. Goodwin offered the following resolution, which was read, and a motion to lay on the table did not prevail:

*Resolved*, That nominations without remarks shall be in order for the officers of the General Conference yet to be elected.

**Open nom-**  
**inations.**

L. C. Queal offered, as a substitute, that open nominations in Conference be made for such officers only whose office affects the whole Church, which, on motion of Job A. Price, was laid on the table, and the resolution of W. R. Goodwin was adopted.

**Report of**  
**Committee**  
**on Order of**  
**Election**  
**taken from**  
**table.**

On motion of W. J. Paxson, the Report of the Committee on Order of Elections, laid on the table yesterday, was taken up.

J. Todd moved the adoption of the report as amended.

A. S. Graves moved to amend by the adoption of only so much of the report as related to the Corresponding Secretaries of the Missionary, Church Extension, and Freedmen's Aid Societies.

L. S. Weed moved, as a substitute, that we proceed at once to the election of Missionary Secretaries.

Daniel Curry moved, as a substitute for the whole, to lay all on the table, except so much as refers to the Missionary Secretaries, which motion prevailed.

On nomination of the Secretary, J. N. FitzGerald was elected an Assistant Secretary.

On motion, Conference ordered the appointment of twelve additional tellers.

Young C. Smith moved to proceed with the calling of the roll for the election of Missionary Secretaries.

A motion not to call the roll was laid on the table.

R. M. Hatfield nominated Charles H. Fowler. S. F. Upham nominated William Butler. I. S. Bingham nominated William H. Olin. J. S. Smart nominated John M. Reid. I. N. Joyce nominated George L. Curtis. J. B. Wentworth nominated J. T. Gracey. E. O. Stannard nominated A. C. George. H. B. Heacock nominated Otis Gibson. Alexander Harmount nominated Charles H. Payne. W. H. Ferris nominated J. P. Newman. C. B. Fisk nominated J. B. Graw.

Charles H. Payne withdrew his name.

J. B. Wentworth presented the following paper as a question of privilege:

*Resolved*, That this General Conference recognizes it as a well-settled principle of the doctrine of the Methodist Episcopal Church concerning our Episcopacy, that *election* to the Episcopal office, not the ceremony of ordination, is that which makes one *de facto* a Bishop. And, therefore, we declare that no one who may be elected Bishop from among the delegates to the General Conference, can, after such election, exercise the functions of a delegate; but that thereby and therefrom he ceases to be a member of the General Conference.

A motion to lay on the table, and also a motion calling for the Yeas and Nays were made, but did not prevail.

On motion of W. Swindells, the previous question was ordered, and the resolution was not adopted.

Bishop Harris announced the following as tellers:

#### SECOND SET OF TELLERS.

George S. Hare,	New York.
Thomas J. Ferril,	Missouri.
F. G. Weeks,	Central New York.

**May 13.**  
ELEVENTH  
DAY.

Ordered to  
elect Mis-  
sionary Sec-  
retaries.

J. N. Fitz-  
Gerald elect-  
ed Assistant  
Secretary.  
Additional  
tellers or-  
dered.

Nominations  
for Mission-  
ary Secre-  
tary.

What makes  
a Bishop  
*de facto*.

Additional  
tellers an-  
nounced.

May 13.

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DAY.

Thomas H. Herdman,	Southern Illinois.
Abijah Marine,	North Indiana.
Joseph F. Lamdin,	California.
John A. Reitz,	Western German.
Charles O. Fisher,	Savannah.
George R. Palmer,	East Maine.
William Wilson, Jun.,	Iowa.
Werter R. Davis,	Kansas.
E. P. Cook,	Rock River.

The Secretary appointed the following Assistant Secretaries to accompany the tellers: I. S. Bingham, H. B. Heacock, J. P. Magee.

Ballot cast  
for Mission-  
ary Sec-  
retary.

Call for reso-  
lutions.

Conference proceeded to ballot, after which, on motion, the tellers retired.

The regular order was taken up, and resolutions were called for.

## KENTUCKY.

## KENTUCKY.

Review by  
Bishops of  
General  
Conference  
action.

J. D. Walsh presented the following resolution, which was referred to the Committee on Episcopacy:

*Resolved*, That paragraph 68 of the Discipline, which reads: "The ministerial and lay delegates shall sit and deliberate together as one body, but shall vote separately whenever such vote shall be demanded by one third of either order; and in such cases the concurrent vote of both orders shall be necessary to complete an action," shall be amended by adding the words: "But in all cases the Bishops shall review, and if, in their judgment, any action shall seem hasty or injurious, they shall return it to the General Conference with their objection, when it shall require a majority of two thirds of each order to complete the action."

Retention by  
Bishops of  
same Con-  
ference for  
four years.

He also presented the following, which was referred to the same Committee:

*Whereas*, We believe it would strengthen our Episcopacy if our Bishops could obtain a better acquaintance with the pastors and the people; and,

*Whereas*, It would in no respect impair the general superintendency; therefore,

*Resolved*, That we request the Bishops to so arrange their work that they shall severally retain the supervision of the same Conferences for the term of four years, instead of one year, as by the present plan.

Local  
Church  
membership  
of Bishops,  
Presiding  
Elders, and  
preachers  
in charge.

Benjamin A. Stebbins presented the following, which was referred to the Committee on Itinerancy:

*Whereas*, The Discipline does not clearly state the local Church membership of the Bishops, Presiding Elders, and preachers in charge; therefore,

*Resolved*, That the Committee on Itinerancy be instructed to consider this matter and report what provision, if any, is needed to remedy this defect in our Discipline.

**May 13.**  
ELEVENTH  
DAY.

Benjamin A. Stubbins also presented the following, which was referred to the same Committee:

Composition  
of Annual  
Confs.

*Whereas*, The composition of the Annual Conferences is not definitely expressed in the Discipline; therefore,

*Resolved*, That paragraph 73 of the Discipline be amended so as to read:

"The Annual Conferences shall be composed of all the traveling preachers who are in full connection; and both those who are in full connection and those who are on trial shall attend the Annual Conference sessions."

He also presented the following, which was referred to the Committee on Revisals:

Duties of  
Committee  
on Church  
Records.

*Whereas*, The duties of the Quarterly Conference Committee on Church Records are not well understood; therefore,

*Resolved*, That paragraph 98 of the Discipline be amended by adding, as follows:

"§ 2. The duties of the Committee on Church Records shall be to provide a register to be kept by the pastor, a Quarterly Conference Record Book for the recording steward, a financial account book for the treasurer, a journal for the secretary of the leaders and stewards' meeting, and class books for the leaders, and to inspect these books of record annually, and report at the fourth Quarterly Conference meeting what has been done by the committee to secure these supplies, and the condition in which the books are kept by those having charge of them."

A. Shinkle presented the following, which was referred to the Committee on the Book Concern:

Weekly S. S.  
newspaper.

*Resolved*, That the subject of establishing a weekly Sunday-school newspaper be referred to the Committee on the Book Concern, with instructions to report at an early day.

Benjamin A. Stubbins presented the following, which was referred to the Committee on Freedmen's Aid and Southern Work:

Methodist  
schools for  
whites in  
the South.

*Resolved*, That it is the sense of this Conference that something ought to be done by the General Conference toward establishing Methodist schools for the education of the whites in the South.

He also presented the following, which was referred to the Committee on Revisals:

The Official  
Board.

*Whereas*, The multiplicity of official meetings in any charge may at times give rise to conflicting action; therefore,

*Resolved*, That paragraph 175, section 8, of the Discipline be so amended as to read:

"To hold a meeting of the leaders, stewards, and trustees of the charge, to be denominated 'The Official Board,' as often as practicable," etc.

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DAY.

Also, same paragraph and section, after the eighth question, add:  
"9. Is there any business concerning the Church property?"  
Then make the present ninth question the tenth.

Method of  
appointing  
Presiding  
Elders.

Vincent Boreing presented the following, which was referred to the Committee on Itinerancy:

*Whereas*, The Lay Electoral Conference of the Kentucky Annual Conference, at its late session, passed a resolution instructing its delegates to General Conference to vote against all measures favoring a change in the manner of appointing Presiding Elders; therefore,

*Resolved*, That we deem it unwise and inexpedient to make any change in the manner of appointing Presiding Elders.

Lay repre-  
sentation in  
Annual  
Confs.

He also presented the following, which was referred to the Committee on Lay Representation:

*Whereas*, The Lay Electoral Conference of the Kentucky Annual Conference at its late session passed a resolution favoring lay representation in our Annual Conferences; therefore,

*Resolved*, That paragraph 73 of the Discipline be so amended as to provide that the Annual Conferences shall be composed of traveling preachers and laymen in such proportion as shall, in the judgment of the General Conference, seem best.

#### MAINE.

MAINE.

Sunday-  
School Mis-  
sionary So-  
cieties.

W. S. Jones presented the following, which was referred to the Committee on Sunday-Schools:

*Resolved*, That the following paragraph, 258, page 261, of the Discipline, shall also be inserted in the Discipline, under the heading, "Sunday-schools and the Instruction of Children," and follow what is now paragraph 250, namely: "It shall be the duty of the preacher in charge to see that each Sunday-school in our Church and congregations be organized into a missionary society, under such rules and regulations as the pastor, superintendent, and the teachers may prescribe. And the missionary contributions of the Sunday-schools shall be reported in a separate column in the benevolent contributions of the Annual and General Minutes.

Sunday  
camp-meet-  
ings.

Ammi S. Ladd presented the following, which was referred to the Committee on the State of the Church:

*Whereas*, The holding of camp-meetings on the Sabbath is regarded by many of our people as a great and growing evil, tending to Sabbath desecration; therefore,

*Resolved*, That the Committee on the State of the Church be requested to give special attention to the subject, and voice the sentiment of this body in relation thereto.

Temperance.

He also presented the following, which was referred to the Committee on Temperance:

The following is a resolution embodied in the report on temperance at the last session of the Maine Conference:



*Resolved*, That the delegates from this to the General Conference be hereby instructed to seek the obliteration from our General Rules of the phrase "unless in case of extreme necessity" in the rules which forbid "drunkenness, buying or selling spirituous liquors, or drinking them."

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A. S. Ladd also presented the following, which was referred to the Committee on Revisals:

The Lord's  
Prayer.

*Resolved*, That we recommend to the Committee on Revisals that wherever the Lord's Prayer is inserted in our Book of Discipline, the recently revised version of the New Testament be strictly followed.

He also presented the following, which was read in order to its passage, but the motion to adopt did not prevail:

Daily Christian  
Advocate for  
Book Committee.

*Resolved*, That the Book Agents be ordered to send the Daily Christian Advocate to such members of the Book Committee as do not receive the paper here.

C. J. Clark presented the following, which was referred to the Committee on Temperance:

Church temperance  
societies.

*Whereas*, Greater efficiency in the efforts of our people to promote the cause of temperance is greatly desired; therefore,

*Resolved*, That the Committee on Temperance be requested to consider the expediency and practicability of forming Church temperance societies in all our charges.

He also presented the following, which was read, and put on its passage, and, on motion, the resolution was adopted:

Assistant  
Editors of  
Church  
Papers.

*Resolved*, That the Book Agents be requested to report to the General Conference, as soon as practicable, the necessity and expense of assistant editors of such Church papers as have them, and how these editors are appointed.

#### MICHIGAN.

MICHIGAN.

W. H. Perrine presented the following, which was referred to the Committee on the Legislative Department of the Church:

Two Houses.

*Whereas*, "One of the first acts in the organization of the early Christian Church," says Rev. George R. Crooks, D.D., the most vigorous writer of the age on lay representation, "was the separation of the temporal concerns from the spiritual work." (See Acts vi, and Methodist, May 1, 1875.) And,

*Whereas*, Dr. Coke, "the first Protestant Bishop of the new world," the man who, under God, was appointed to lay the structural foundation of American Episcopal Methodism, according to the Journal of the General Conference of 1804, "moved," under date of May 11, "to divide the spiritual and temporal concerns of the Discipline," (page 54.) And again, under date of May 22, "moved

**May 13.**  
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DAY.

that the first division of the Discipline shall be entitled only The Doctrines and Discipline of the Methodist Episcopal Church," subjects which he most religiously believed were *especially* committed by the authority of the great Head of the Church to the supervision of those who are called of God and freely elected to the divinely appointed office of pastoral elders—"and the second division be entitled only the Temporal Economy of the Methodist Episcopal Church," (page 64.) thus consistently opening a door through which the laity might some day enter the legislative councils of the Church in perfect harmony with the word of God, and in the light of the best accredited maxims of legislative science; and,

*Whereas*, According to letters received since the last General Conference, bearing date of August 9, 24, and 30, 1876, from the now lamented Dr. Lovick Pierce, of Georgia, in which he speaks of Bishop Asbury's two-house views as "the wonderful communication made to me sixty-five years ago," and of the equally wonderful fact "that I should have been spared so many years to declare this wonderful conception of the pioneer Bishop of Episcopal Methodism at the only time when it has been called for by pending issues," it appears that "Bishop Asbury," so far from even outlining any thing that could bear the slightest resemblance to the crudities of the present "plan," as some have affirmed, according to Dr. Pierce's recollection, "never said a word in reference to a mixed up General Conference of lay and clerical delegates all voting together as one simple mass;" that "Bishop Asbury's ideal was two houses," (Aug. 9): "a House of Representatives made up of laymen and local preachers;" "in which branch of the General Conference every department in the Church (i. e., the laity and local preachership) requiring *special* legislation should be represented;" "next a Senatorial House, made up exclusively of itinerant ministers;" "his grand idea" being "that an itinerant ministry must, of course, demand and have special legislation;" that "being in itself a grand specialty;" "it could be a real itinerant ministry only where its legislation is for itself and by itself, or safely under its control;" that "his safeguard for American Episcopal Methodism was the common sense of State legislation, that nothing could be law until both houses passed upon it," (August 24, 1876;) and,

*Whereas*, This "common sense of State legislation," which gives to the immediate representatives of the people the initiative in all money bills, and to the Senate certain special executive functions, if applied to Methodism, giving to the House of Lay Representatives the initiative in all measures relating to finance and other temporalities, and to the Clerical Senate the initiative in all measures relating to changes in the Ritual, and other spiritual concerns, would achieve not only the effective application of the division of labor principle, the most authoritative in civilization, and thus the highest degree of efficiency in ecclesiastical legislation yet attained by the Church; but by giving to each of the determinate orders of the clergy and laity in the Church the distinctive functions and responsibilities enjoined of God and the fathers, we should accomplish that most devoutly to be desired end, the absolute reconciliation of the now hostile and beligerent theories of the old and new Methodisms; and,

*Whereas*, Ninety-five of the leaders of the last General Conference, lacking only thirty-two of a majority, stood up not only in repudiation of the crudities of the present plan, but in favor of the original principles of Methodism and of genuine progress along these conservative lines toward the goal of God's ideal in legislation; therefore,

*Resolved*, That it be referred to the Committee on the Legislative Department of the Church, to consider and report upon the propriety of changing part ii, chapter i, section 1, paragraphs 62, 63, and 64 of the Discipline as to read as follows:

## PART II.—GOVERNMENT OF THE CHURCH.

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## CHAPTER I.—THE CONFERENCES.

Section 1. *The General Conference.*

¶ 62. The General Conference shall consist of a Clerical Senate and House of Lay Representatives.

## I. CLERICAL SENATE.

¶ 63. The Clerical Senate shall be composed of one delegate in Elders' orders for every ——— members of each Annual Conference, to be appointed either by seniority or choice at the discretion of such Annual Conference.

¶ 64. At all times when the Clerical Senate is met, it shall take two thirds of the clerical delegates elect to constitute a quorum for the transaction of business.

¶ 65. One of the general superintendents shall preside in the Clerical Senate, but in case no General Superintendent be present the Clerical Senate shall proceed without debate to the election of a president *pro tem*.

¶ 66. The Clerical Senate shall have the initiative in all measures relating to the Ritual and other spiritual concerns of the Church; and in case of amendment arising thereto in the House of Lay Representatives the final determination thereof shall be with the Clerical Senate.

## II. HOUSE OF LAY REPRESENTATIVES.

¶ 67. The House of Lay Representatives shall be composed of one layman for every ——— members of the Church within the bounds of his Annual Conference, and also for every additional ——— thousand members: said Lay Representatives to be chosen by the Lay Stewards of the Annual Conferences on the day fixed for the election of Delegates to the Clerical Senate, but by a separate vote, provided that the number of lay delegates to the House of Representatives shall at least be equal to the numbers elected to the Clerical Senate, and that no laymen shall be eligible for an election to the General Conference who shall be under twenty-five years of age, and who shall not have been a member of the Church for five consecutive years immediately preceding his election.

¶ 68. At all times when the House of Lay Representatives is met it shall require two thirds of all the lay representatives elect to constitute a quorum for the transaction of business.

¶ 69. The House of Lay Representatives shall choose its own president and other officers.

¶ 70. The House of Lay Representatives shall have the initiative in all measures of finance, and other temporalities of the Church, and in case of amendments arising thereto in the Clerical Senate, the final determination thereof shall be with the House of Lay Representatives.

## III. CONCURRENT POWERS, ETC.

¶ 71. These two distinct and separate houses shall have concurrent power, as above provided, to make all rules and regulations for our Church under the following limitations and restrictions: (See 1, 2, 3, 4, 5, and 6 Restrictive Rules.)

¶ 72. Joint sessions of the two houses shall be held for the hearing of the quadrennial addresses of the Bishops—for the reception of fraternal delegations, and for the election of all the officers of the

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Church elected by the General Conference; but no legislation shall be valid except it shall be the concurrent action of two distinct and separate houses.

¶ 73. All elections of Bishops, Book Agents, Secretaries, and Editors of the Church shall be invariably by ballot.

¶ 74. Neither house, during the session of the General Conference, shall adjourn for more than three days without consent of the other, nor to any other locality than that in which the General Conference shall be sitting.

¶ 75. The General Conference shall meet in the city of Philadelphia, on the first Wednesday in May, 1884, and thence forward in such place or places as shall be fixed upon from time to time by the General Conference; but the general superintendents, or a majority of them, with the advice of two thirds of all the Annual Conferences, or, if there be no general superintendents, two thirds of all the Annual Conferences, shall have power to call an extra session of the General Conference at any time, all vacancies to be filled in the usual way.

Calendar of  
business.

W. H. Perrine also presented the following, which was referred to the Committee on the Legislative Department of the Church:

*Resolved*, 1. That the Secretary shall keep and publish in the first column or columns of the Daily Christian Advocate a calendar of business, on which all reports from committees and all resolutions that lie over, together with all matters undisposed of, shall be entered in the order in which they are presented to the Conference.

*Resolved*, 2. That at ten o'clock A.M., unless there is a special order of the day, or as soon thereafter as the order of the day shall be disposed of, the business on the calendar shall be taken up and disposed of in the order in which it stands thereon, and a vote of two thirds of all the members present shall be required to take up any matter out of its order on the calendar.

*Resolved*, 3. That the house shall proceed to the order of the day precisely at ten o'clock, unless that order be dispensed with by a two-thirds vote of all the members present.

*Resolved*, 4. That no new business shall be entered on the calendar or introduced into the house after the 20th day of the session, except by a two thirds vote of all the members present.

Editors of  
Michigan  
Christian  
Advocate.

He also presented the following, which was referred to the Committee on the Book Concern:

*Resolved*, That the Bishops of the Methodist Episcopal Church be and are hereby authorized to appoint the editors of the Michigan Christian Advocate direct to their editorial work, when so requested by the Methodist Publishing Company.

The rules were suspended to receive the following reports:

Report of  
Fraternal  
Delegates  
to Evangelical Association.

Bishop Harris presented the report of Rev. J. W. Freund, Fraternal Delegate to the Evangelical Association, which was read, and, on motion, received, and ordered to be printed in the Daily Christian Advocate. [See *Appendix*, 37, page 519.]

J. C. Hartzell presented the report of Emperor Williams, Fraternal Delegate to the African Methodist Episcopal Church of America, which was read, and, on motion, received and ordered printed in the Daily Christian Advocate. [See *Appendix*, 28, page 505.]

Bishop Simpson presented the following paper from the Fraternal Delegates of the Methodist Episcopal Church, South, which was read, and, on motion, it was received and ordered to be printed in the Daily Christian Advocate:

CINCINNATI, OHIO, May 13, 1880.

*To the Bishops and members of the General Conference of the Methodist Episcopal Church:*

DEAR FATHERS AND BRETHREN: We beg leave to invite your attention to the following resolution, adopted by the General Conference of the Methodist Episcopal Church, South, at Atlanta, in May, 1878:

*Resolved*, That the second Wednesday of the session of the General Conference, to be held in the city of Nashville, in May, 1882, is suggested as the day for the reception of Fraternal Delegations, and that the evening of that day, and such other evenings as the Conference may order, shall be set apart for listening to addresses from delegations; and that all bodies in correspondence with us be fully advertised, in our letters and by our visiting delegates, of the day ordered by this body for the reception of Fraternal Delegates, their letters, and their words of greeting.

Allow us to add, dear brethren, that your Fraternal Delegates to the General Conference of the Methodist Episcopal Church, South, will receive a brotherly welcome. Praying God's blessing upon our Methodist brotherhood, we are very truly and fraternally yours,

ATTICUS G. HAYGOOD,  
JAMES H. CARLISLE.

#### MINNESOTA.

J. F. Chaffee presented the following, which was referred to the Committee on Itinerancy:

*Resolved*, That the Committee on Itinerancy be instructed to inquire into the expediency of so amending the Discipline in respect to District Conferences, page 58, paragraph 86, that it shall read: "The District Conferences shall meet twice each year in Presiding Elder's District; each Conference to appoint the place of its own sitting, the time to be fixed by the Presiding Elder;" and that paragraph 92, page 64, be either stricken out, or made to harmonize with such change.

T. M. Gossard presented the following, which was referred to the Committee on Itinerancy:

*Resolved*, That the pastoral term be changed from three to five years.

#### MISSISSIPPI.

J. A. W. Moore presented the following resolution, which was referred to the Committee on the Book Concern:

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Report of  
Fraternal  
Delegates  
to African  
M. E.  
Church.

Paper from  
Fraternal  
Delegates  
of M. E.  
Church,  
South.

#### MINNESOTA.

District  
Confer-  
ences.

Pastoral  
term.

#### MISSISSIPPI.

Book depos-  
itory in  
Jackson.

**May 13.** Inasmuch as Jackson is the capital of the State of Mississippi, and the Methodist Episcopal Church has a large membership therein; therefore, be it

**ELEVENTH DAY.**

*Resolved*, That this General Conference establish a book depository in the said city.

Division of  
Mississippi  
Conference.

L. C. Deshazo presented the following, which was referred to the Committee on Boundaries:

*Resolved*, That the General Conference do hereby authorize that the Mississippi Conference may be divided into one or more conferences at any time between this Conference and the next General Conference, provided, that a majority of the members of the Annual Conference are in favor of such division, and the Bishop concurs.

MONTANA.

MONTANA.

Nomination  
of Indian  
agents.

W. W. Van Orsdel presented the following, which was referred to the Committee on the State of the Church:

*Whereas*, The plan now pursued by our Church in nominating Indian Agents by the Missionary Board has proved in many instances a great evil to the Church, and a serious hinderance to our work on the frontier; and,

*Whereas*, The experience of nearly twelve years has proved to us that, with a few exceptions, it has been of no real benefit to the Indians; and,

*Whereas*, The course now pursued by the present administration of Indian affairs toward our Board of Missions does seriously embarrass them in making suitable appointments to the various agencies under our care; therefore,

*Resolved*, That as a Church we will henceforth abstain from all connection or responsibility in this matter.

NEBRASKA.

NEBRASKA.

Division of  
Nebraska  
Conference.

T. B. Lemon presented the following, which was referred to the Committee on Boundaries:

*Resolved*, That the Nebraska Conference may, during the next four years, by a vote of a majority of its members present and voting, with the approval of the Bishop presiding, divide on such lines as may be agreed upon.

President of  
Quarterly  
Conference.

He also presented the following, which was referred to the Committee on Revisals:

*Whereas*, Presiding Elders are compelled in many parts of the country, from the number of their charges and the great distance they are at times from each other, to employ the elders of the district to go in their place to such charges when the preacher is but a deacon, and at times a mere supply; and

*Whereas*, The Discipline requires that in the absence of the Presiding Elder the preacher in charge shall preside at Quarterly Conferences; therefore,

*Resolved*, That the Committee on Revisals be instructed to insert at the end of the second line of paragraph 94, page 65, of Discipline, the following: "And in his absence an elder of the district,

appointed by the Presiding Elder, shall preside; but if no appointment be made, or the person appointed do not attend, the preacher in charge shall preside."

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DAY.

H. T. Davis presented the following, which was referred to the Committee on Itinerancy:

Conference  
evangelist.

*Resolved*, That the Committee on Itinerancy be requested to inquire into the expediency of adding the following words to section 3, paragraph 157, page 103, of the Discipline: "A member of the Conference Conference evangelist," so that the amended paragraph shall read: "He shall have authority, when requested by an Annual Conference to appoint a member of the Conference Conference evangelist."

#### NEWARK.

NEWARK.

S. Parsons presented the following, which was read and referred to the Committee on Itinerancy:

Order of  
business for  
Ann. Confs.

*Resolved*, That the following order of business for Annual Conferences be prescribed and authorized by this General Conference, namely:

#### THE ORDER OF ANNUAL CONFERENCE BUSINESS.

1. Religious exercises.
2. Calling the roll by the Secretary of the last Conference.
  - (1.) Have any Died?
  - (2.) Have any been Transferred, and to what Conferences?
  - (3.) Have any been received by Transfer, and from what Conferences?
3. Election of Conference Secretaries.
4. Appointment of Committees:
  - (1.) Standing Committees.
  - (2.) Special Committees.
5. Conference Relations:
  - (1.) Who Remain on Trial?
  - (2.) Who are Admitted into Full Connection?
  - (3.) Who are the Deacons of the First Class?
  - (4.) Who are the Deacons of the Second Class?
  - (5.) Who have been elected Elders?
  - (6.) Who have been ordained Elders?
  - (7.) Who are the Supernumerary Preachers?
  - (8.) Who are the Superannuated Preachers?
  - (9.) Who are Received on Credentials from other Churches?
6. Was the Character of each Preacher Examined?
7. The Local Ministry:
  - (1.) What Local Preachers have been elected Deacons?
  - (2.) What Local Preachers have been ordained Deacons?
  - (3.) What Local Deacons have been elected Elders?
  - (4.) What Local Deacons have been ordained Elders?
8. Conference Membership forfeited:
  - (1.) Have any Withdrawn?
  - (2.) Have any been permitted to Withdraw under Charges?
  - (3.) Have any Located at their own request?
  - (4.) Have any been Located?
  - (5.) Have any been Expelled?
9. Who are Admitted on Trial?
10. Report of Conference Stewards.
  - (1.) What are the claims on the Conference Fund?
  - (2.) What has been Received on these Claims, and how has it been applied?

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11. General Conference relations :
  - (1.) Execution of General Conference orders.
  - (2.) Election of Triers of Appeals.
  - (3.) Election of General Conference Delegates.
  - (4.) Addresses of General Conference officers.
12. Reports of the officers of Literary Institutions and of Committees appointed by last Conference.
13. Reports of Standing Committees.
14. Reports of Special Committees.
15. Statistical Report.
16. Election of officers of Conference Societies, trustees of Literary Institutions, and such other officers as may be elected by the Conference.
17. Miscellaneous business.
18. Where shall the next Conference be held ?
19. Where are the Preachers Stationed ?
20. This order of Conference business may be suspended by the vote of the Conference.

Change from  
National  
to Ladies'  
Repository.

Jacob C. Allen presented the following, which was read and referred to the Committee on the Book Concern:

*Whereas*, There is an ever-increasing demand among us for pure, sprightly, Christian literature, especially adapted to the wants of Christian women; and

*Whereas*, The Woman's Christian Temperance Union and the Woman's Foreign Missionary Society, under God, are doing most efficient work in the evangelization and salvation of the world; and

*Whereas*, We believe a monthly magazine published by our Church in the interest of the above-named societies would meet with general favor, not only among our own, but among ladies of all Christian denominations; and

*Whereas*, The Ladies' Repository, as such, was a success, and as a National Repository is not a success; and

*Whereas*, There is an imperative call for the resurrection and restoration of this magazine to its former name and usefulness; therefore

*Resolved*, That it is the sense of this General Conference that the name of the National Repository shall, on the first day of January, 1881, when its present subscription-list expires, be changed to its former name, to wit, Ladies' Repository, and that the same be thereafter edited by a male editor with a female assistant editor, and conducted *especially* in the interest of the Woman's Christian Temperance Union, the Woman's Foreign Missionary Society, and the Christian Homes.

**NEW EN-  
GLAND.**

**NEW ENGLAND.**

Plan for fu-  
ture recep-  
tion of Fra-  
ternal Dele-  
gates.

Joseph Cummings presented the following, which was referred to the Committee on Fraternal Correspondence:

*Resolved*, That the Committee on Fraternal Correspondence be instructed to prepare a more definite plan relative to the future reception of Fraternal Delegates, naming a specific time, so far as may be practicable, for the reception of such delegation, and also naming the amount of time to be allowed to each delegation.

Excluded  
person.

He also presented the following, which was referred to the Committee on Revisals:



*Resolved*, That paragraph 244 of the Discipline be amended by the substitution, in the second line, for the words "any excluded person," the words "any member condemned to suffer any penalty."

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**DAY.**

### NEW HAMPSHIRE.

**NEW HAMP-**  
**SHIRE.**

G. J. Judkins presented the following, which was referred to the Committee on Revisals:

Change in  
S. S. Supts.

*Whereas*, The efficiency of women as superintendents of many of our Sunday-schools is undoubted; and

*Whereas*, Our Sunday-schools should be properly represented in our Quarterly Conferences; therefore,

*Resolved*. That paragraph 93, lines 5 and 6, of our Discipline, which reads, "and the first male superintendents of our Sunday-schools," be, and hereby is, amended by striking out the word *male*, so that it shall read, "and the first superintendent of our Sunday-schools."

On motion of Lewis Miller the rules were suspended, and he presented a form of Constitution for Sunday-schools, which was referred to the Committee on Sunday-Schools and Tracts.

Form of con-  
stitution for  
Sunday-  
schools.

On motion, William F. Johnston, of the Upper Iowa Conference, was excused from attendance during the remainder of this week.

W. F. John-  
ston ex-  
cused.

The tellers returned and reported the ballots for Missionary Secretaries as follows:

Whole number of votes cast, 386; necessary to a choice, 194.

Of these John M. Reid received 261, and Charles H. Fowler 220, and they were declared elected Corresponding Secretaries of the Missionary Society of the Methodist Episcopal Church.

John M.  
Reid and C.  
H. Fowler  
elected  
Miss. Secs.

The order of the day was resumed.

George W. Woodruff moved to take up so much of the Report as refers to the election of Corresponding Secretary of the Board of Church Extension, which motion was adopted.

Election of  
Secretary of  
Board of  
Church Ex-  
tension.

J. S. Smart moved to reconsider so much of the order in relation to the elections as required the calling of the roll, which motion prevailed.

John Lanahan moved a substitute, as follows: That the Secretary call the roll of Conferences and not of members, and as the Conferences are called the members shall rise and cast their ballots.

George S. Hare moved to lay the amendment on the

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Nomina-  
tions.

table, but the motion did not prevail, and the substitute was adopted.

Emory Miller nominated A. J. Kynett. A. Har-  
mount nominated P. S. Donelson. J. W. Thompson  
nominated Homer Eaton.

On motion, it was ordered that after the votes are  
counted, if Conference be not in session, the ballots  
shall be sealed up, and the result announced by the  
President to-morrow morning.

Ballots cast.

The Conference proceeded to vote, after which the  
tellers retired.

A motion to adjourn was lost, and the call for resolu-  
tions resumed.

J. B. Graw  
appointed  
on Commit-  
tee on Judi-  
ciary.

NEW JER-  
SEY.  
Temperance.

Bishop Harris named Jacob B. Graw on the Com-  
mittee on Judiciary in place of H. W. Warren.

#### NEW JERSEY.

J. B. Graw presented the following, which was re-  
ferred to the Committee on Temperance:

*Whereas*, The Methodist Episcopal Church is clearly and emphatic-  
ally pronounced in favor of entire abstinence from the use of intoxicat-  
ing liquors as beverages, and of the prohibition of their manufac-  
ture, importation, and sale for such use, but has no specific methods  
for carrying on temperance work; and,

*Whereas*, Some generally-accepted plan of action that will give  
wise direction to such means and appliances as may be available, and  
will educate and unify public sentiment is highly important; and,

*Whereas*, The National Temperance Society and Publication House  
is doing such work as we desire to encourage, and is under the man-  
agement of good men of our own and other Churches, and is the rec-  
ognized head of nearly all forms of temperance effort; therefore,

*Resolved*, That we highly approve the work of the National Tem-  
perance Society and Publication House, and commend their books,  
tracts, and papers to our Churches and Sunday-schools and to the  
general public.

*Resolved*, That, in our judgment, it would greatly advance the gen-  
eral cause of temperance if pastors would present the claims of this  
society to their people in an annual sermon, and invite contributions  
to its work.

Mode of bap-  
tism.

He also presented the following, which was referred  
to the Committee on Revisals:

*Resolved*, That paragraph 37, page 34, of the Discipline be changed  
so as to read, "Let every adult person, and the parents of every child  
to be baptized, have the choice either of sprinkling or pouring."

Course of  
Study for  
Local  
Preachers.

W. W. Moffett presented the following, which was  
referred to the Committee on Revisals:

*Whereas*, There are many intelligent local preachers who regard  
the requirements of the Discipline in regard to their course of study as  
*ex post facto* law; and,

*Whereas*, A large number of our aged and honored local preachers are disqualified through infirmities to undertake such a work; therefore,

*Resolved*, That the following be adopted and entered in the Appendix of our Discipline, namely: "When, in the judgment of a Quarterly Conference, a local preacher ought to be excused from the prescribed course of study, he may be so excused by a two-thirds vote of the members present; *provided*, such local preacher shall have been licensed for not less than five consecutive years immediately preceding such action."

NEW YORK.

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NEW YORK.

C. D. Foss presented the following, which was referred to the Committee on the State of the Church:

Divorce.

*Resolved*, That the Committee on the State of the Church be requested to consider the subject of divorce, and to report such action as may tend to conform the practice of the Church on this subject to the precepts of the New Testament.

H. C. Connolly presented the following, which was referred to the Committee on Itinerancy:

Presiding  
Elders.

*Whereas*, In the opinion of many members of our Church, the office of Presiding Elder is a burden; and,

*Whereas*, The duties devolving upon the Presiding Elder may be performed in a satisfactory manner if the districts are made smaller and the Presiding Elder given a pastorate; therefore,

*Resolved*, That the General Conference empower the Annual Conferences, when, in their judgment, they think it wise, to so arrange their several Presiding Elders' Districts that the Presiding Elders may have pastoral charges which shall support them, and only traveling expenses necessarily incurred be paid by the several Churches under their charge, thus relieving many feeble Churches from a burden hard to be borne.

William H. Ferris presented the following, which was referred to the Committee on Itinerancy:

Presiding  
Elders' Dis-  
tricts.

*Resolved*, That the Committee on Itinerancy be and hereby are requested to inquire into the propriety of giving to the Annual Conferences, severally, authority to fix the number and boundaries of the Presiding Elders' Districts within their respective limits.

He also presented the following, which was referred to the same Committee:

Semi-annual  
for Quar-  
terly Con-  
ferences.

*Whereas*, There is little, if any, demand for four Quarterly Conferences per annum in each pastoral charge; therefore,

*Resolved*, That the Committee on Itinerancy be and hereby are requested to inquire into the expediency of so altering the Discipline as to substitute Semi-annual for "Quarterly Conferences."

NEW YORK EAST.

NEW YORK  
EAST.

Daniel Curry presented the following, which was referred to the Committee on the Itinerancy:

Supernu-  
merary  
preacher.

*Resolved*, That the Committee on Revisals inquire into the expediency of changing the Discipline, paragraph 179, so as to read, "A

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supernumerary preacher is one who, because of impaired health, or for any other cause, may be, by vote of his Conference, excused from taking an appointment during the year next ensuing. He shall be a member of such Quarterly Conference as he may select within the Conference.

Journal of  
New York  
East Con-  
ference and  
National  
Repository.

D. A. Goodsell presented the following, which was referred to the Committee on the Book Concern:

*Resolved*, That so much of the Journal of the New York East Conference as relates to the National Repository be referred to the Committee on the Book Concern: "Our literary magazine, the National Repository, still remains the unsettled problem of our Church literature. With higher literary and editorial merit than ever before, and changed into an illustrated magazine of no mean rank, its subscription list has decreased, owing to the increased cost of illustration, not of the highest character at that; and the sum of \$25,000 has been sunk in its publication the last four years. It certainly cannot be published at the present sacrifice unless we are ready to put it ahead of the best at whatever cost, and trust the Church to come promptly to its support. Our only course is to abandon illustration, except for explanatory purposes, and so reduce the cost and perhaps the size of the magazine. But we enter our earnest protest against its discontinuance as a publication, or its being reduced to the level of a mere organ of benevolent societies—a monthly bulletin of Church items. We believe more space might profitably be given to Church matters, especially to missionary interests, but we still urge that her educated youth and adults imperatively need a higher religious and artistic literature, and one also which shall not continually weaken their devotion to the Church in which they have been connected and educated. We urge the General Conference to do nothing to lower, but rather much to elevate, the literary standing of all our publications."

Quarterly  
Committee  
on Educa-  
tion.

A. S. Graves presented the following, which was referred to the Committee on Revisals:

*Resolved*, That the Discipline, paragraph 247, section 6, be so changed that the Committee on Education appointed by the Quarterly Conferences shall be appointed as other disciplinary committees, by the fourth Quarterly Conference.

John-street  
Church.

L. S. Weed presented the following, which was referred to the Committee on John-street Church:

*Resolved*, That the following-named persons be and are hereby recommended by this Quarterly Conference for election as trustees of the First Methodist Episcopal Centennial Church, of the city of New York, (John-street,) for the term of four years, by the General Conference of the Methodist Episcopal Church, to be held in the city of Cincinnati, in the month of May, 1880, namely: Edward Allen, John Bentley, Benjamin M. Tilton, F. E. Trowbridge, Benjamin F. Weymouth, William Collins, James Wright, Reece B. G. Williams, Walter B. Bailey.

The above resolution was unanimously adopted by the fourth Quarterly Conference of the First Methodist Episcopal Centennial Church, (John-street,) of the city of New York, March 22, 1880.

JAMES WRIGHT, *Secretary*.

He also presented the following, and it was referred to the same committee:

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DAY.**

**John-street  
Church.**

The trustees of the John-street Church respectfully report that during the four years last past the preaching of the word has been maintained, and all the ordinances of the Christian religion, according to the Discipline and usages of the Methodist Episcopal Church, have been administered with satisfactory results in the conversion of souls.

The direct object of investing the General Conference with authority to elect the trustees of this Church, as expressed in the action of the General Conference of 1868, was "to make sure the preservation of the Church edifice, with its appurtenances, in perpetuity, as a place for religious services, according to the Discipline and usage of the Methodist Episcopal Church."

Whether the motive was the preservation of the property for its historical associations, or for the purpose of aiding the work of spreading "scriptural holiness," thus far both results have been reached, and the old John-street Church, with a past history of more than a century, is surrounded with present opportunities for usefulness never before exceeded, and only limited by the means which shall be placed at its disposal to set in motion evangelizing and restraining influences that, with the blessing of God, will result in the saving of many souls. Excepting Trinity and St. Paul's Protestant Episcopal Churches, the Methodists are the only denomination of Protestant Christians that sustain religious services in a church edifice in the large district lying south of Chambers-street, in a direct line from the North to the East rivers, containing a population of over 30,000 souls, including more than 6,000 children between the ages of five and fifteen years.

The question of support, for years past a difficult one, now threatens the existence of the society as never before. While the recollection of the struggle to keep the Church in its present location (1856, '57) remained fresh in the minds of the denomination, the observance of the anniversary of its dedication, October 30, 1768, was sufficiently influential to secure the presence of its friends, and whatever deficiency existed was generously contributed by them. During these twenty-five years, however, most of those friends have passed away, and while the needs of the Church have not diminished in any respect, its income from this source is becoming every year more uncertain, and the necessity for a broader and more general appeal to the generosity of the denomination admits of no further delay.

To provide for this emergency measures were adopted a few years ago to secure an endowment fund, which has been attended with a limited degree of success, but with no practical benefit toward the support of the Church.

Four years ago the General Conference adopted a resolution approving "of any proper measures that may be adopted by the trustees of the John-street Church to raise an endowment fund for this 'Mother Church' of Methodism in the United States, and commending such measures to the liberality of all Methodists in the country."

The depressed condition of all industrial and business interests up to within a short time, however, has rendered a systematic movement in that direction impracticable. With the return of a more prosperous condition of affairs throughout the country, in the judgment of the trustees the time has arrived when the denomination at large, through the adoption of some practical measure, should respond to the necessities of the case, and not only provide for the safe keeping of this memorial of the founding of Methodism in this

**May 13.**  
ELEVENTH  
DAY.

country, but also place the society on such a financial basis as will enable the Church to vindicate its claim to a prolonged existence and more extended career of usefulness.

The pastor of this Church, Rev. L. S. Weed, also a member of the General Conference now in session, having within a short period served three years in the same capacity, is thoroughly familiar with its opportunities and necessities, is keenly alive to the importance of its endowment, and will heartily co-operate in executing any plan that the wisdom of the General Conference may devise for the accomplishment of that object.

Herewith please find official notification of the action of the Quarterly Conference on the nomination of the trustees for the ensuing four years, as provided for by the Deed of Trust, on which your favorable action is respectfully requested.

By order of the Board of Trustees,

B. F. WAYMOUTH, *President.*  
JAMES WRIGHT, *Secretary.*  
JOHN BENTLEY, *Treasurer.*

NORTHERN  
N. YORK.

Mortgaging  
church  
property  
for current  
expenses.

NORTHERN NEW YORK.

I. S. Bingham presented the following, which was referred to the Committee on Temporal Economy:

*Resolved*, That the paragraph in the Bishops' Address, alluding to the impropriety of mortgaging churches and Church property to pay current Church expenses, be referred to the Committee on the State of the Church, with instruction to report a paragraph for the Discipline on that subject.

A. J. Kynett  
elected Sec-  
retary of  
Church Ex-  
tension So-  
ciety.

The tellers returned and announced the following vote for Corresponding Secretary of the Board of Church Extension:

Whole number of votes cast, 376; necessary to a choice, 189.

Of these votes Alpha J. Kynett received 310, and was declared elected Corresponding Secretary of the Board of Church Extension.

Adjourn-  
ment.

On motion, Conference adjourned, the benediction being pronounced by J. M. Walden.

**May 14.**  
TWELFTH  
DAY.  
Opening.

Religious  
exercises.

Journal  
approved.

Committee  
in case of  
T. Valen-  
tine.

FRIDAY MORNING, MAY 14.

Conference met at nine o'clock A.M., Bishop Andrews in the chair.

W. S. Edwards conducted the religious exercises.

The Journal of yesterday's session was read and approved.

Bishop Harris announced the following committee ordered on the eligibility of Tilman Valentine to a

seat in the General Conference, as a lay delegate of the Florida Conference:

May 14.  
TWELFTH  
DAY.

George G. Reynolds,  
Lucius C. Matlack,  
Waitman T. Willey,  
John P. Newman,  
William H. Hunter,

New York East.  
Wilmington.  
West Virginia.  
New York.  
Central Illinois.

On motion, Lewis Miller, of the East Ohio Conference, was excused from further attendance during the week.

L. Miller  
excused.

It was announced that B. W. Huston, of the Detroit Conference, was present and in his seat; and his name was entered on the roll.

B. W. Huston  
present.

On motion of George W. Woodruff, the order of the day was taken up, to wit, the election of Corresponding Secretary of the Freedmen's Aid Society.

Ballot for  
Sec'y of  
Freedmen's  
Aid Soc.

Luke Hitchcock nominated R. S. Rust.

The Conference proceeded to ballot, and the tellers, having collected the votes, retired.

The call for resolutions was made as follows:

#### NORTH INDIA.

Ram Chandra Bose presented the following, which was referred to the Committee on Education:

NORTH  
INDIA.  
Centennial  
school at  
Lucknow.

*Whereas*, Experience has shown the pernicious results of the early associations of Christian with heathen boys in mission schools specially set apart for the latter; and,

*Whereas*, The only way of obviating these deplorable results is the institution of schools specially designed for the classes thus injured; and,

*Whereas*, The Centennial School at Lucknow forms the nucleus of a good institution for the aforementioned classes; therefore,

*Resolved*, That the said school be placed on a footing of efficiency by such liberal grants as the Missionary Society can sanction without prejudice to any other branch of its important work.

#### NORTHERN NEW YORK.

L. D. White presented the following, which was referred to the Committee on the Book Concern:

N. NEW  
YORK.  
Prices of  
books to  
preachers.

*Whereas*, The profits of the Book Concern were originally intended for the aid of the traveling ministry; and,

*Whereas*, The expense of such a library as is needed by a minister in our times to qualify him for acceptability and usefulness is a great tax on the average salary of our preachers; therefore,

*Resolved*, That the Book Agents are instructed to sell books to the traveling preachers at the largest discounts allowed to any parties

May 14.  
TWELFTH  
DAY.

Districts to  
be formed  
with con-  
sent of  
Presiding  
Elders.

L. D. White presented the following, which was referred to the Committee on the Episcopacy:

*Resolved*, 1. That the following change be made in the Discipline relating to the duties of a Bishop: In paragraph 157, section 2, instead of "To form the districts according to his judgment," insert, "To form the districts of a Conference over which he presides with the advice of the Presiding Elders of said Conference, and with the approval of at least one half of them."

*Resolved*, 2. That an additional section be inserted in the same paragraph to read as follows, namely: "To fix the boundaries of the circuits and stations of a Conference over which he presides, with the approval of at least one half of the Presiding Elders of said Conference."

Leaders to  
be appoint-  
ed the same  
as stewards.

Jacob Hunt presented the following, which was referred to the Committee on Revisals:

*Resolved*, That the Committee on Revisals be requested to investigate the expediency of so changing the rule as to allow the leaders and stewards to vote on the appointment of leaders, the same as on the appointment of stewards.

The following was adopted at a class-leaders' convention of Utica and Herkimer Districts, Northern New York Conference:

"*Resolved*, That it is the sense of this convention that in old-established charges the pastor should not appoint a leader contrary to the wish of the class, or without consulting the leaders and stewards' meeting."

NORTH-  
WEST  
INDIANA.

Publication  
of General  
Rules in  
Hymnal.

#### NORTH-WEST INDIANA.

James W. Greene presented the following, which was referred to the Committee on the Book Concern:

*Resolved*, That the Book Agents be instructed to publish the General Rules in future editions of the Hymnal.

Presiding  
Elders to  
represent  
pastors and  
charges in  
open Conf.  
as the  
names are  
called.

John H. Cissel presented the following, which was referred to the Committee on Revisals:

*Whereas*, It is desirable for each Annual Conference to be fully informed as to the work and usefulness of all their members; and,

*Whereas*, Such information depends largely upon the reports made at each annual session; therefore,

*Resolved*, That a paragraph be inserted in the Discipline requiring the Presiding Elders to represent the pastor and their charges in open Conference, as their names are called.

Decisions of  
law ques-  
tions by  
Bishops,  
to be pub-  
lished in  
Appendix  
to the Dis-  
cipline.

M. H. Mendenhall presented the following:

*Resolved*, That the Committee on Episcopacy be instructed to inquire into the expediency of requesting the Bishops to furnish their decisions of law questions made in the course of their presidencies over the Annual Conferences and in the meetings of the Episcopal Board as relating to the administration of the Discipline by Presiding Elders and pastors, to the Committee on Episcopacy for review, and the said decisions with the review of the Committee



on Episcopacy be submitted to the General Conference for confirmation, and when so confirmed that they be printed in the Appendix to the Discipline.

**May 14.**  
TWELFTH  
DAY.

William J. Paxson moved to amend by striking out the words, "and in the meetings of the Episcopal Board."

Pending this motion the tellers returned and reported the ballot for Corresponding Secretary of the Freedmen's Aid Society, as follows:

Whole number of votes cast, 366; necessary to a choice, 184.

R. S. Rust, having received 252 votes, was declared elected.

R. S. Rust  
elected Sec-  
retary of  
Freedmen's  
Aid Society

The order of the day was resumed.

W. H. Hunter moved to proceed to the election of Book Agents.

G. S. Hare moved, as a substitute, that we proceed to the election of an editor of the Christian Advocate at New York.

Editor of  
Christian  
Advocate.

On motion of J. W. Thompson, the previous question was ordered, and the substitute was adopted.

G. S. Hare nominated Daniel Curry. J. B. Graw nominated James M. Buckley.

Nomina-  
tions.

The Conference then proceeded to vote, after which the tellers retired.

On motion of J. M. Buckley, Conference proceeded to the election of an Editor for the Quarterly Review.

Editor of  
Quarterly  
Review.

G. G. Reynolds nominated Daniel D. Whedon. W. S. Edwards nominated George R. Crooks. W. F. Mal-  
laliu nominated George Prentice.

Nomina-  
tions.

The Conference proceeded to vote, after which the tellers retired. The vote for Editor of the Christian Advocate was announced as follows:

Whole number of votes cast, 377; necessary to a choice, 189.

J. M. Buck-  
ley elected  
Editor of  
Christian  
Advocate.

Of which number James M. Buckley, having received 228 votes, was declared elected.

On motion of Samuel Mower, the Conference proceeded to the election of Editor of the Western Christian Advocate; whereupon Samuel Mower nominated Francis S. Hoyt, and the ballot was cast.

Western  
Christian  
Advocate.

**May 14.**  
TWELFTH  
DAY.

D. D. Whedon elected  
Editor of  
Quarterly  
Review.

Bishop Andrews announced the vote for Editor of the Quarterly Review, as follows:

Whole number of votes cast, 373; necessary to a choice, 187.

Of which number Daniel D. Whedon received 307, and was declared elected.

Report No.  
I of Com-  
mittee on  
American  
Bible Soci-  
ety.

On motion of J. M. Trimble, the order was suspended to receive report No. I of the Committee on American Bible Society, which was read, and, on motion, adopted as follows:

*Whereas*, The members of this General Conference have been invited, through the Corresponding Secretary, Rev. A. S. Hunt, D.D., to attend the Anniversary of the American Bible Society to be held in Louisville, Ky., on Sunday May 16, 1880; therefore,

*Resolved*, That the Bishops be and are hereby requested to appoint two members of this body to represent the Conference on that occasion.

Editor of  
S. S. Books  
and Publi-  
cations.

J. M. Trimble moved that the Conference now elect the Editor of the Sunday-school Books, Papers, and Tracts, which, on motion, prevailed.

E. O. Stannard nominated John H. Vincent. W. W. Evans nominated W. M. Frysinger.

F. S. Hoyt  
elected  
Editor of  
Western  
Christian  
Advocate.

Bishop Andrews now announced the vote for Editor of the Western Christian Advocate, as follows:

Whole number of votes cast, 335; necessary to a choice, 168.

Of which number Francis S. Hoyt having received 304 votes was declared elected.

Conference proceeded to vote for Editor of Sunday-school Books, etc.; after which the tellers retired.

Editor of  
Pittsburgh  
Christian  
Advocate.

Conference, on motion, proceeded to the election of Editor of the Pittsburgh Christian Advocate.

L. W. Day nominated Alfred Wheeler.

F. T. Campbell moved to reconsider so much of the order adopted yesterday as required the vote to be taken by Conferences, which motion prevailed.

On motion of L. C. Queal it was ordered that in the case of the Editor of the Pittsburgh Christian Advocate, the vote shall be cast by the Secretary as he may be directed by the Conference.

A. Wheeler  
elected  
Editor of  
Pittsburgh  
Christian  
Advocate.

The Secretary was then directed to cast the ballot of the Conference for Alfred Wheeler, which was done, and he was announced as elected Editor of the Pittsburgh Christian Advocate.

P. S. Donelson moved to take from the table the Report of the Committee on Order of Elections. The motion did not prevail.

On motion of J. S. Smart, a ballot was ordered for election of the Editor of the North-western Christian Advocate.

At this point Bishop Simpson called the attention of the Conference to the necessity of fixing a time and place for the consecration of the newly-elected Bishops.

On motion of J. M. Walden, the rules were suspended for the purpose, and, upon his motion, Wednesday next was fixed upon as the day; and a committee of three was ordered to determine the place and hour, and report to-morrow morning.

The Bishop announced the following as the Committee: J. M. Walden, E. Sargent, and Amos Shinkle.

Nominations were made for Editor of the North-western Christian Advocate: J. S. Smart nominated Arthur Edwards. O. J. Cowles nominated N. H. Axtell.

After receiving the ballots the tellers retired.

E. O. Stannard moved to proceed with the election of the Editor of the Central Christian Advocate.

George S. Hare moved, as a substitute, that all further elections of Editors be deferred until after the Report of the Committee on the Book Concern has been made. The substitute was laid on the table.

Bishop Harris announced the following appointments: John P. Newman, Daniel A. Goodsell, Committee to attend the Anniversary of the American Bible Society.

The tellers returned, and the vote on Editor of Sunday-school Books, etc., was announced, as follows:

Whole number of votes cast, 353; necessary to a choice, 177.

Of which J. H. Vincent received 239, and was declared elected.

The tellers having returned, the Bishop announced the result of the election of Editor of the North-western Christian Advocate, as follows:

Whole number of votes cast, 351; necessary to a choice, 176.

Of which Arthur Edwards received 277 votes, and was declared elected.

**May 14.**  
TWELFTH  
DAY.

Ballot ordered for election of Editor of N.W. Christian Advocate.

Time fixed for Consecrating new Bishops.

Nominations for Editor of N. W. Christian Advocate.

Committee to attend Anniversary of American Bible Society.

J. H. Vincent elected Editor of S. S. Books, etc.

A. Edwards elected Editor of N.W. Christian Advocate.

**May 14.**  
TWELFTH  
DAY.

The following changes were announced in Standing Committees:

NEW YORK.

NEW YORK.

Changes in  
Commit-  
tees.

Episcopacy: J. P. Newman substituted for C. D. Foss.

Itinerancy: A. K. Sanford substituted for J. P. Newman.

Adjourn-  
ment.

On motion, Conference adjourned, the benediction being pronounced by B. F. Crary.

### SATURDAY MORNING, MAY 15.

**May 15.**  
THIRTEENTH  
DAY.  
Opening.

Conference met at nine o'clock A. M. Bishop Peck in the chair.

Religious  
services.

Ludwig Nippert conducted the religious services.

Journal ap-  
proved.

The Journal of yesterday's session was read and approved.

Communica-  
tion from  
W. M'Mul-  
len of the  
Methodist  
Church in  
Ireland.

The Secretary read a farewell communication from Rev. Wallace M'Mullen, Fraternal Delegate from the Methodist Church in Ireland; and, on motion of George W. Woodruff, it was received and referred to the Committee on Fraternal Correspondence.

Telegram  
from Wom-  
an's Chris-  
temperance  
Union.

A telegram was received from the Woman's Christian Temperance Union in convention at Evansville, Indiana; and, on motion of J. J. Hight, the Secretary was instructed to send an appropriate answer.

D. A. Good-  
sell excused  
from at-  
tending An-  
niversary of  
Am. Bible  
Society.

On motion, D. A. Goodsell was excused from attending the Anniversary of the American Bible Society, at Louisville, Kentucky.

Report No.  
1 of Com.  
on Bounda-  
ries.

On motion of I. S. Bingham, the rules were suspended to allow him to present Report No. I of the Committee on Boundaries, and it was laid on the table under the rule.

B. M. Peck  
excused, J.  
W. Benton  
substituted.

On motion, Benjamin M. Peck, of the Genesee Conference, was excused from further attendance, and John W. Benton was seated in his place, and appointed to the Committees upon which Benjamin M. Peck had acted.

Report of  
Com. on  
Location  
and Ex-  
pense of  
General  
Conference.

The rules were suspended, and J. W. Hoyt presented the Report of the Committee on Location and Expense of the General Conference; and, on motion, the Report was

received and ordered to be printed and made the order of the day for Monday next, at ten o'clock A.M.

The rules being suspended, J. M. Walden presented various memorials, from Local Preachers' National Convention, and others, and they were referred to the Committee on Itinerancy; and W. S. Edwards presented similar papers from the Local Preachers' Association of Baltimore, which were referred to the same Committee.

A. Harmount moved to suspend the rules in order to take up the call for memorials and petitions, but the motion did not prevail.

The consideration of the paper of M. H. Mendenhall, presented yesterday, was resumed, and, on motion, the amendment offered by W. J. Paxson was adopted.

On motion of J. Lanahan, the vote was ordered, and the resolution, as amended, was adopted, as follows:

*Resolved,* That the Committee on Episcopacy be instructed to inquire into the expediency of requesting the Bishops to furnish their decisions of law questions made in the course of their presidencies over the Annual Conferences, as relating to the administration of the Discipline by Presiding Elders and pastors, to the Committee on Episcopacy for review; the said decisions, with the review of the Committee on Episcopacy, to be submitted to the General Conference for confirmation, and when so confirmed, that they be printed in the Appendix to the Discipline.

T. J. Ferril moved to proceed to the election of Editor of the Central Christian Advocate.

L. Hartsough moved to lay on the table, which motion was lost, and the election was ordered.

The following nominations were made:

H. Buck nominated Benjamin St. James Fry; J. H. Clark nominated W. R. Goodwin; J. W. M'Donald nominated J. C. W. Coxe.

The Conference having cast its ballots, the tellers retired.

George W. Woodruff, as a privileged question, stated that as Rev. Wm. Arthur and Rev. F. W. Maedonald, Fraternal Delegates, would not be able to attend any further the sessions of the Conference, they be invited to make such remarks before the Conference as they may desire.

Whereupon they addressed the Conference in parting words.

**May 15.**  
THIRTEENTH  
DAY.

Memorials  
from Local  
Preachers'  
Associa-  
tion.

Paper on  
decisions of  
Bishops  
adopted.

Editor of  
Central  
Christian  
Advocate.

Nomina-  
tions.

Parting Ad-  
dress of  
Rev. Wm.  
Arthur, and  
Rev. F. W.  
M'Donald.

May 15.  
THIRTEENTH  
DAY.

O. H. War-  
ren elected  
Editor of  
Northern  
Christian  
Advocate.

On motion of F. M. Chaffee, it was ordered to go in to the election of Editor of the Northern Christian Advocate.

D. W. C. Huntington nominated O. H. Warren.

On motion, the Conference reconsidered the action by which the votes were to be cast on call of Conferences, and the Secretary was instructed to cast the ballot of the Conference for O. H. Warren, which was done, and he was declared duly elected Editor of the Northern Christian Advocate.

Report No.  
I of Com.  
on Book  
Concern.

Under suspension of the rules, A. Shinkle presented Report No. I of the Committee on the Book Concern, and it was read. It was ordered to consider it *seriatim*.

Item 1 was read, and John Evans moved to amend by inserting the following, "and the Book Agents be instructed to distribute the amount of the deficit to the different Conferences, according to their strength; so that it may be paid back to the Book Concern during the next quadrennium."

John Lanahan moved to lay the amendment on the table, and Daniel Curry called for a division. The motion prevailed—yeas, 250; nays, 55.

The motion of A. S. Graves to lay the item on the table, was lost.

Job A. Price called the previous question, but it was not ordered.

Sandford Hunt moved to amend by inserting after "deficiency" the words "up to January, 1880."

J. S. Smart moved to amend the amendment by inserting the amount of the deficit.

S. C. Swallow moved, as a substitute, to recommit the item, so that the exact amount of the deficit might be given.

Under the previous question the motion to recommit was lost; and the amendments offered by S. Hunt and J. S. Smart were adopted, and the item, as thus amended, was adopted.

Item 2 was then read.

A. J. Kynett moved to lay the item on the table, but the motion did not prevail.

After some discussion, the motion to lay on the table was renewed, and prevailed.

Item 3 was read, and, on motion of J. M. Walden, was laid on the table. May 15.  
THIRTEENTH  
DAY

Item 4 was read, and John Evans moved to amend by ordering that the election of all the Editors, except of the Christian Apologist, be deferred until after the Report of the Committee on the Book Concern be considered.

On motion of G. S. Hare, the previous question was ordered, and the amendment, and the item as amended, were adopted.

The Report, as amended, was also adopted, as follows, namely: Report as  
amended  
adopted.

#### BOOK CONCERN—REPORT No. 1.

Item 1. We recommend that the deficiency in the Episcopal Fund up to January 1, 1880, to wit, \$120,311 24, be charged to profit and loss.

Item 2. We recommend that the publication of the National Repository be suspended at the close of the current year.

Item 3. We recommend that the publication of the Golden Hours be suspended at the close of the current year.

Item 4. We recommend that the election of all the Editors for our papers, except the Editor of the Christian Apologist, be deferred until after a future report of the Committee on the Book Concern be considered.

The president announced the result of the vote for Editor of the Central Christian Advocate, as follows: B. St. James  
Fry elected  
Editor of  
Central  
Christian  
Advocate.

Whole number of votes cast, 353; necessary to a choice, 177.

Of which number Benjamin St. James Fry having received 251 votes, was declared elected.

It was announced that H. M. Laney, of the Central Illinois Conference, was absent, and C. Springer, a reserved delegate, was admitted to his seat. H. M. Laney  
absent—C.  
Springer  
substituted.

On motion, L. M. Murphy, of the Saint Louis Conference, being sick, was granted leave of absence, and John H. Cameron, a reserve delegate, admitted in his place. L.M.Murphy  
excused—J.  
H. Cameron  
substituted.

P. A. Laffer, of Erie Conference, was excused until Monday. F. C. Wolfe, of Upper Iowa, was also excused until next Monday. P. A. Laffer  
and F. C.  
Wolfe ex-  
cused.

J. M. Walden presented the Report of the Committee to Fix Place and Hour for the Consecration of the Bishops elect, and moved to reconsider the vote by which the day was fixed for next Wednesday, but the motion did not prevail. Report of  
Committee  
on Conse-  
cration of  
Bishops.

John Lanahan moved to substitute Saint Paul's Meth-

**May 15.**  
**THIRTEENTH**  
**DAY.**

C. H. Afflerbach appointed to attend Anniversary of Am. Bible Society.

Adjournment.

odist Episcopal Church, and, the previous question being ordered, on motion, the substitute was adopted.

Bishop Harris announced C. H. Afflerbach as a substitute for D. A. Goodsell, excused, to attend the anniversary of the American Bible Society, at Louisville, Kentucky.

On motion, Conference adjourned, the benediction being pronounced by R. S. Rust, D.D.

**May 17.**  
**FOURTEENTH**  
**DAY.**

Opening.

Religious exercises.

Journal approved.

V. Boreing excused—D. E. Roberts substituted.

P. T. Gross excused.

T. W. Smith and R. M'Millen excused.

L. M. Vernon invited to a seat on the platform.

Memorials to be deposited in boxes.

**MONDAY MORNING, MAY 17.**

Conference met at nine o'clock A. M., Bishop Wiley in the chair.

The religious exercises were conducted by George Cummins.

The Journal of Saturday's session was read and approved.

The following persons were granted leave of absence:

Vincent Boreing, lay delegate of the Kentucky Conference, for the rest of the session, and David E. Roberts admitted to his seat.

Philip T. Gross, of the Washington Conference, for the rest of the session.

Also Thomas W. Smith, of the Southern Central, and R. M'Millen, of the Wisconsin Conference, for the rest of the session.

On motion, Rev. L. M. Vernon, D.D., Superintendent of Missions in Italy, was invited to a seat on the platform.

The rules being suspended, John Lanahan moved that the rule concerning the call for memorials be also suspended, and that the Secretary be instructed to place two boxes—one at each end—on the platform, in which members might place all memorials; and the Secretaries shall arrange in order of Conferences, and that they be announced in the Journal of the following day.

L. Hartsough moved the following substitute:

That all other business be suspended till the call of Conferences be completed for resolutions, etc.

On motion of S. Mower, the substitute was laid on the table.

The following amendment, that the order be not carried into effect until the close of the morning session,



was, on motion, laid on the table, and the original motion prevailed.

The call for resolutions was then made.

May 17.  
FOURTEENTH  
DAY.

Call for resolutions.

#### MISSISSIPPI.

MISSISSIPPI.

J. W. Dunn presented the following, which was referred to the Committee on Itinerancy.

*Whereas*, It has been contemplated in this General Conference to change the mode of appointing Presiding Elders, and make that office elective; and,

Appointment of  
Presiding  
Elders.

*Whereas*, Such a change would not only depreciate the power of our Bishops, but it also would open a way for the access of ambitious and unacceptable men to fill these offices, which will be greatly to the detriment of the Church; therefore,

*Resolved*, That the power of appointing remain in the hands of the Bishop, with the cabinet to assist him as in the past.

J. M. Shumpert presented the following, which was referred to the Committee on Boundaries.

*Whereas*, There has not been any action taken on the part of the members of the Mississippi Annual Conference in regard to a division; and,

Division of  
Mississippi  
Conference.

*Whereas*, A majority of the white, as well as a very large majority of the colored, members of the Mississippi Conference are utterly opposed to any separation on the color line or any other line; and

*Whereas*, There has been received two or three memorials from the laity, asking for a division; therefore,

*Resolved*, That it is the sense of this General Conference that no action should be taken here until the Mississippi Conference have acted.

#### NORTHERN NEW YORK.

NORTHERN  
NEW YORK.

I. S. Bingham presented the following, which was referred to the Committee on Boundaries:

Boundaries.

*Resolved*, That the decision of a joint commission, appointed by the Northern New York Conference and the Troy Conference, as recorded on the Journals of the aforesaid Conference, be referred to the Committee on Boundaries.

#### NORTH-WEST IOWA.

NORTH-WEST  
IOWA.

L. Hartsough presented the following, which was referred to the Committee on Missions:

Black Hills  
mission.

*Resolved*, That the General Conference be requested to set the Black Hills off into an independent mission.

He also presented the following, which was referred to the Committee on Revisals:

Pronouns  
"he," "his,"  
"him."

*Whereas*, The usage and genius of our language require that the pronoun "he," "his," "him" take the same gender as the nouns that they represent; and,

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*Whereas*, An opinion of late has been formulated affecting the administration of our Discipline, as against the long-tried usage of the Church, by regarding these pronouns as being masculine, though representing the words "persons" and "members of the Church;" therefore

*Resolved*, 1. To so declare or affirm that the words "he" and "his," in section 4, paragraph 89, page 60, shall not conflict, as to gender, with the words "person" and "member of the Church" which they represent.

*Resolved*, 2. To declare the same in section 2, paragraph 96, p. 66.

*Resolved*, 3. Also the same in paragraph 181, page 121.

*Resolved*, 4. Also the same in paragraph 189, page 125.

Insurance  
on Church  
property.

John R. Lemon presented the following, which was referred to the Committee on Revisals:

*Whereas*, Much of the property of our Church is not insured against loss by fire, and in consequence large losses are incurred; and,

*Whereas*, The trustees of our Churches are members of the Quarterly Conferences,

*Resolved*, That the Discipline be so changed as to make it read, after the twelfth question, in paragraph 97, as follows: "Is the Church property insured?"

District Con-  
ferences.

L. Hartsough presented the following, which was referred to the Committee on Itinerancy:

*Whereas*, We believe that the present plan of making District Conferences optional with each district works against the usefulness of such conferences; therefore,

*Resolved*, That we ask our General Conference to either abolish the District Conference, or to make it one of the permanent bodies of our Church.

✓ Substitution  
of "person"  
for "men."

John R. Lemon presented the following, which was referred to the Committee on Revisals:

*Whereas*, The great majority of our membership, from no choice of their own, were not born into this world men; and,

*Whereas*, They are in every way the equals of their brethren in piety, intelligence, in earnest devotion to the Church, and as efficient laborers in all departments of work, when they have been tested; and,

*Whereas*, In many of our societies, were they not employed, the office of steward and also of leader would go unhonored, to the great detriment of our Church work; therefore,

*Resolved*, That the word "person" or "persons" be made to displace the word "man," or *any other word* in our Discipline that would seem to exclude them from being appointed to these offices.

Low-priced  
Christian  
papers.

L. Hartsough presented the following, which was read and referred to the Committee on the Book Concern:

*Whereas*, There are so many papers professing to be purely religious and non-sectarizing, and issued in such cheap form as to interfere with the circulation of our own Church papers; and,

*Whereas*, Such papers often lower or displace our standards in doctrine and experience; therefore,

*Resolved*, That the time is fully come when we should furnish our people with a paper at a low price; said paper to deal mainly with practical and experimental religion—a paper especially adapted to place into the hands of unconverted persons to lead them to Christ, of young converts to lead them on to purely consecrated lives and holy walks—in short, a paper to be edited less as a newspaper and more especially for the heart and the Christian life.

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DAY.

John R. Lemon presented the following, which was referred to the Committee on Itinerancy:

Licensing  
to preach  
without re-  
gard to sex. ✓

*Whereas*, The divine Master has owned and is blessing with his favor the work of our sisters in preaching the Gospel; and,

*Whereas*, Many applications have been made by our sisters for license to preach; and,

*Whereas*, The Quarterly Conference of Fort Dodge Charge, (North-west Iowa Conference,) of which Sister I. M. Hartsough is a member, did recommend Sister Hartsough as a suitable person to receive a local preacher's license, and applied for the same to the District Conference, which was issued to said Sister Hartsough, subject to the action of the General Conference, thus indicating that the Church in its sentiments upon the subject is in advance of its legislation, and demands action upon this question by this body now; therefore,

*Resolved*, That the Discipline of our Church be so changed as to authorize license to preach to be given to such persons as possess the necessary grace and usefulness, without regard to sex.

L. Hartsough presented the following, which was referred to the Committee on Revisals:

"Persons"  
for "men." ✓

*Whereas*, The usage and administration of the Church are somewhat in conflict as to the meaning of the word "men" in paragraph 191; therefore,

*Resolved*, To so amend paragraph 29 and paragraph 191 that the word "men" shall be declared to mean "persons," or that the word "persons" displace the word "men."

He also presented the following, which was read and referred to the Committee on Revisals:

Representa-  
tion in Gen.  
Conf.

*Whereas*, The mode of representation in our General Conference leaves so large a portion of our Churches unrepresented in this, the only legislative body of our Church; therefore,

*Resolved*, 1. That we hereby instruct the Committee on Revisals to inquire into the expediency of so amending, or to provide a plan for the amending of, paragraph 62 so that it shall read as follows: "The ministerial delegates shall consist of one member for every forty-five charges in each Annual Conference, and an additional delegate for a portion of twenty-three or more charges."

*Resolved*, 2. Where an Annual Conference has four or more ministerial delegates, there shall be allowed an additional lay delegate, that is, increasing the number to three lay delegates.

He also presented the following, which was read and referred to the Committee on Revisals:

Removal of  
distinction  
of sex. ✓

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*Whereas*, The usage of the Church has fairly tested the advantage and safety of employing Christian women as stewards, leaders, Sabbath-school superintendents, exhorters, and local preachers; and,

*Whereas*, For years now our women have been so extensively engaged in all these departments of Church work as to fully show their fitness and usefulness therein as equals at least of their brethren; therefore,

*Resolved*, That all distinction of sex henceforth be ignored in the appointment of members of Quarterly and District Conferences, and that our book of Discipline be made to conform to this resolution.

OHIO.

OHIO.

S. H. Bright presented a memorial, which was read and referred to the Committee on Itinerancy.

OREGON.

Episcopal  
residence  
on Pacific  
coast.

Philip M. Starr presented the following, which was referred to the Committee on Episcopacy:

*Whereas*, The presence of a Bishop adds materially to the success of our Church enterprises: and,

*Whereas*, The Pacific coast is two thousand miles away from an episcopal residence; therefore,

*Resolved*, That one of the Bishops be required to reside on the Pacific coast.

Official rela-  
tion of local  
preachers.

E. J. Northrup presented the following, which was referred to the Committee on Revisals:

*Whereas*, The Discipline does not seem clearly to determine the official relation of local preachers who have Church letters or certificates; therefore,

*Resolved*, That paragraph 183, which reads as follows: "Whenever a local elder, deacon, or preacher shall remove from one circuit or station to another, he shall procure from the Presiding Elder of the district, or from the preacher having charge, a certificate of his official standing in the Church at the time of his removal, without which he shall not be received as a local preacher in other places," be amended by the addition of these lines: "nor shall such certificate of official standing be valid for a period longer than one year from the date of the last renewal of said official relation."

PITTSBURGH.

PITTSBURGH.

Quarterly  
Conference  
Committee  
on Church  
relation.

J. A. Miller presented the following, which was referred to the Committee on Revisals:

It shall be the duty of the fourth Quarterly Conference of each circuit or station to appoint a committee of not less than three or more than nine, to be called the Committee on Church Relation, said committee to be nominated by the preacher in charge, and elected by the Quarterly Conference, to which the preacher in charge may refer all cases of delinquency or neglect of duty that in his judgment ought to go before it for examination and disposal. Nevertheless, should any person be deprived of membership in the Methodist Episcopal Church by action of said committee they shall have the right

of an appeal to the next ensuing Quarterly Conference, the same as made and provided in the case of persons expelled by the action of a select committee; and, further, where a charge is composed of two or more appointments or societies, and it is thought best by the pastor, he may nominate a Committee on Church Relation for each appointment or society in the charge, but should any member of the committee be a member of the Quarterly Conference he shall not be entitled to a vote in case of an appeal.

M. A. Ross presented a memorial, which was referred to the Committee on Lay Representation.

#### PHILADELPHIA.

Jacob Todd presented the following, which was read and referred to the Committee on the Judicial Code:

*Resolved*, That any member of the Methodist Episcopal Church who shall be absent from the spiritual oversight of the charge to which he belongs, and who shall fail to report his whereabouts, by letter or otherwise, to his pastor or leader, for three years in succession, shall forfeit all claim to membership, and the preacher in charge shall have authority at any time thereafter, by and with the advice and consent of the leaders' meeting, to enter him upon the Church record as "withdrawn."

George Cummins presented the following, which was referred to the Committee on Itinerancy:

*Whereas*, The right of Churches to petition for the pastors whom they desire to serve them is practically recognized; therefore,

*Resolved*, That the Quarterly Conference is the only proper body to represent the Church in such action.

#### PROVIDENCE.

John W. Willett presented the following, to be read and put on its passage:

*Resolved*, 1. That in rejecting the resolution relating to the *status* of a Bishop elect presented by Dr. Wentworth, of the Genesee Conference, on the 13th inst., this General Conference did not express approval of the doctrine of three orders in the ministry. It simply declared that a Bishop elect is not divested of his rights and responsibilities as a member of an Annual Conference and of this body, nor is he invested with the authority and responsibility of a Bishop until he is formally inducted into that office.

*Resolved*, 2. That the Episcopacy of our Church is not an order but an office.

F. S. Hoyt called the previous question, but the call was not sustained.

J. B. Wentworth presented the following substitute:

*Inasmuch* as there has never been any formal and authoritative declaration by the General Conference of our Church relative to the underlying principles and essential constitution of our Episcopacy; and,

*Inasmuch* as there may, therefore, be a degree of indefiniteness,

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PHILADEL-  
PHIA.

Forfeiture of  
member-  
ship by  
prolonged  
absence.

Petitions for  
pastors.

PROVIDENCE  
Orders in the  
ministry.

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DAY.

and even dissimilarity, of opinion hereupon, both among the ministry and laity of our Church, notwithstanding our theory upon this subject is so clearly set forth in the discussions and writings of our Church fathers; and,

*Inasmuch* as certain acts and utterances that have entered into the proceedings of this General Conference might be construed, in the absence of any plain and explicit statement of our views upon this subject, as indicating a departure from the old-time and hitherto well-established ideas of the denomination respecting the nature and quality of our general superintendency.

We deem it to be fitting and called for that we, the General Conference of the Methodist Episcopal Church, should explicitly and decisively set forth the doctrinal theory which enters into and determines the structure and character of this fundamental, strongly-guarded, and highly-cherished feature of our ecclesiastical system; and, therefore,

*Resolved*, 1. That, though we are, truly and essentially, an episcopal Church, we are by no means a prelatical Church; but that we repudiate the extravagant notions entertained by those sects that have claimed to derive the validity of their churchly existence from the historic fiction of "apostolical succession," as to nature, prerogatives, and powers of the episcopate.

*Resolved*, 2. That while we hold ours to be as true and valid and scriptural an Episcopacy as has ever existed in the Church in any age, we yet declare our Episcopacy to be merely the title and grade of an office for the exercise of a certain kind of supervision and the performance of a certain kind of work, and instituted on the ground of expediency—not the designation of a "third order" in the ministry, divinely created, and endowed with magical and supernatural powers, by virtue of ordination, for lording it over God's heritage.

*Resolved*, 3. That inasmuch as we thus hold the episcopate—as incorporated into our Church system—to be simply and wholly in the nature of an *office*, having its birth in motives of wise policy and efficient government only, though by no means wanting in Scripture warrant and support, we must, and do, and have always, theoretically held that *election* thereto is the prime and essential thing; and we hence affirm that when one shall be duly declared to be *elected* to the office of Bishop, he is from that moment *de facto* a Bishop, although he may for a time be restrained from the actual exercise of the prerogatives and powers thus conferred upon him by his election until a prescribed ceremony of installation shall be performed upon him, which may serve more fully to impress him and all onlookers with a conception of the dignity and responsibility of the office to which he had been appointed by the suffrages of his brethren.

*Resolved*, 4. That it follows herefrom in logical consistency, and also from considerations of propriety and the fitness of things, that when a General Conference delegate is authoritatively declared to be elected to the office of Bishop, he then and there ceases—unless he shall immediately resign his episcopal honors—to be a delegate, and loses his membership in the General Conference.

W. Swindells moved to lay the substitute on the table, but the motion did not prevail.

W. H. Ferris moved that the whole subject be referred to the Committee on Episcopacy, with instructions to report at an early day.

L. C. Queal moved to lay the motion on the table, but it did not prevail.

On motion of J. S. Smart the previous question was ordered, and the motion of W. H. Ferris was adopted—yeas, 155; nays, 152.

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J. M. Walden moved that the rules be suspended in order to present certain papers on temperance.

Motion to  
suspend  
rules lost.

J. M. Reid offered a substitute, that the rules be suspended so that all papers which are to be referred to committees may be presented, but the substitute was not accepted and the motion did not prevail.

Henry D. Robinson presented the following, which was referred to the Committee on the Itinerancy:

Examination  
of candi-  
dates.

*Resolved*, That the Committee on the Itinerancy take into consideration the expediency of changing questions 2 and 4 of paragraph 149 of the Discipline, so that they shall respectively read, "2. Are you growing in grace?" "4. Are you earnestly seeking after it?"

M. J. Talbot presented the following, which was referred to the Committee on Revisals:

Organization  
of Quarter-  
ly Confer-  
ences in  
new places.

*Resolved*, That the Committee on Revisals be directed to inquire into the propriety of providing for the organization of Quarterly Conferences in new places by amending the Discipline, page 126, paragraph 192, line 6, by inserting after the word "nomination," "at the first organization of a Quarterly Conference in any pastoral charge, the right of confirmation or rejection shall be with the members of the Church of legal age in said charge."

He also presented the following, which was referred to the Committee on Freedmen:

Transfer of  
the work of  
Freedmen's  
Aid Society.

*Resolved*, That the Committee on Freedmen's Aid and our Work in the South be, and hereby are, instructed to consider and report on the practicability of putting the work of this society in the charge of the Educational, Church Extension, and Missionary Societies.

He also presented the following, which was referred to the Committee on Revisals:

*Resolved*, That the Committee on Revisals be ordered to consider the propriety of amending the Discipline, page 65, paragraph 93, by striking out the word "male" from the fifth line of the paragraph, so that it shall read "the first superintendents."

"Male." ✓

Also, page 67, paragraph 96, section 4, line 4 of the section, of inserting after the word "approve," the words "both as trustees and as members of the Quarterly Conference, such;" and after the word "trustees" in line 5, the words "as are;" so that it will read, "to approve, both as trustees and as members of the Quarterly Conference, such trustees as are not elected by the Quarterly Conference."

Approval of  
trustees.

He also presented the following, which was referred to the Committee on Temporal Economy:

Duties of  
recording  
stewards.

*Resolved*, That the Committee on Temporal Economy be requested to so define the duties of recording stewards as to direct them to present annual reports to the first Quarterly Conferences.

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An. Reports  
of trustees.  
An. Report  
of preacher  
to 1st Quar.  
Conference.

Also, to so change paragraphs 337 and 97, sections 1 and 3 of the Discipline as to provide that trustees shall present their annual reports to the first instead of the fourth Quarterly Conferences.

John W. Willett presented the following, which was referred to the Committee on the Itinerancy:

*Resolved,* That the Committee on the Itinerancy be instructed to inquire as to the expediency of inserting after section 12 of paragraph 175, the following:

"To prepare an annual report to be presented to the first Quarterly Conference, which shall embrace all the items specified in paragraph 77 and in section 12 of this paragraph, (175,) with such other items of interest as may have transpired between the time of the preceding Quarterly Conference and the sessions of the Annual Conference; said report to be left with the recording steward in case of his, the preacher's, removal to another charge."

Also, insert in paragraph 97, section 1, question 4, "(1.) From the pastor, an annual report, a quarterly report."

Amusements  
of question-  
able moral  
character.

He also presented the following, which was referred to the Committee on the Ecclesiastical Code:

*Resolved,* That the Committee on the Ecclesiastical Code be instructed to consider the propriety of amending paragraph 221 of the Discipline so that it shall read, "But in cases of neglect of duties of any kind," unchristian "conduct," "or taking such amusements as are obviously of misleading or questionable moral tendency," etc.

Lotteries.

Or, if the present list of prohibitions is to be retained, by inserting after the word "dancing-schools" the words "or lotteries, whether in Church fairs or elsewhere."

Duties of  
Committee  
on Church  
Records.

He also presented the following, which was referred to the Committee on Revisals:

*Resolved,* That the Committee on Revisals consider the propriety of defining the duties of the Quarterly Conference Committee on Church Records to be the supervision of all the records of the charge, including those of the Sunday-school, to audit the accounts of the trustees and of the recording stewards, and to report to the first Quarterly Conference annually.

Examination  
of candi-  
dates.

He also presented the following, which was referred to the Committee on the Itinerancy:

*Resolved,* That the Committee on the Itinerancy be instructed to inquire as to the propriety of so changing the Discipline, paragraph 89, section 4, that District Conferences shall not be required to examine candidates for admission on trial in the traveling connection, or for local deacons' or elders' orders, in the course of study prescribed for such candidates, it being manifestly unnecessary to examine a candidate twice in the same studies.

Discontinu-  
ance of peri-  
odicals that  
do not pay.

Smith S. Talcott presented the following, which was referred to the Committee on the Book Concern:

*Resolved,* That the Committee on the Book Concern be and are hereby requested to discontinue the publishing of all periodicals and papers that do not pay their expenses.



## ROCK RIVER.

S. A. W. Jewett presented the following, which was read, and, on motion of A. Harmount, laid on the table:

*Resolved*, That the call of Conferences for resolutions shall be discontinued after the next call.

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ROCK RIVER.

Discontinu-  
ance of call  
for resolu-  
tions.

R. M. Hatfield presented the following, which was referred to the Committee on the Book Concern:

*Resolved*, That the Committee on the Book Concern be instructed to inquire into the propriety of excluding from our Church periodicals the advertisements of quack doctors and patent medicines.

Advertise-  
ments of  
quack doc-  
tors and  
patent med-  
icines.

## SAINT LOUIS.

ST. LOUIS.

B. St. James Fry presented the memorial of J. K. Tuttle and others, which was referred to the Committee on Boundaries.

## SOUTH CAROLINA.

SOUTH  
CAROLINA.

A. Webster presented the following, which was referred to the Committee on Boundaries:

Color line. ✓

*Resolved*, That in the judgment of the General Conference, no new Annual Conferences should be hereafter organized, or Conference lines established, because of any difference in the complexion of any of the traveling ministers of our Church.

Also the following, which was referred to the same Committee:

Reconstruc-  
tion of fifth  
district.

*Resolved*, That the Committee on Boundaries be requested to consider the necessity of so reconstructing the fifth district that the Southern Conferences included therein may be fairly represented on important Church work, in which they are deeply interested.

## SOUTH-EAST INDIANA.

SOUTH-EAST  
INDIANA.

G. L. Curtiss presented the following, which was referred to the Committee on Revisals:

Catechism.

*Whereas*, It is essential that the clearest statements of the doctrines of Methodism be close at hand, both for preachers and people; and,

*Whereas*, The Catechism of the Church is a clear and plain statement of doctrines, and should be issued in connection with the twenty-five Articles of Religion; therefore,

*Resolved*, That the Book Agents, in publishing the Discipline, be instructed to publish as a part of it Part III of the Catechism of the Methodist Episcopal Church, as an Appendix.

He also presented the following, which was referred to the Committee on Missions:

Missions.

*Whereas*, The history of Methodism in the United States and other countries has demonstrated the problem that a Church, to become

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strong, capable of complete self-support, and measure up to the work God has given it to do, must, as soon as it is permanently established by the mother Church, become independent, self-supporting, and self-governing; and,

*Whereas*, There now exist missions and mission conferences of the Methodist Episcopal Church in foreign lands, well established, capable of self-government and self-support; and,

*Whereas*, There are outlying fields near to our own country wholly or measurably destitute of the Gospel, looking to the Church of the United States for their instruction in the way of salvation, which fields are now white to the harvest; therefore,

*Resolved*, That the Committee on Missions be instructed to inquire into the expediency of so organizing the foreign missions of the Methodist Episcopal Church in Europe and Asia as that the Conferences and missions now formed, and that may hereafter be formed there, shall become independent bodies, to wit: All the work in Germany, Switzerland, Denmark, Norway, and Sweden shall be the Methodist Episcopal Church of Europe; the Conferences of India shall be the Methodist Episcopal Church of India; the Conferences and missions of China and Japan shall be the Methodist Episcopal Church of Eastern Asia; and that the Methodist Episcopal Church of the United States pledge itself to continue missionary appropriations to said mission fields as heretofore, so long as in the judgment of this General Conference it may seem best.

*Resolved*, That the Committee on Missions be also instructed to inquire, if it be not expedient to organize these as independent Churches at present, if any thing can be done to accomplish it at the next General Conference.

*Resolved*, That the Committee on Missions be instructed to consider and report on this subject on or before the 15th of May, 1880.

Reception of  
Fraternal  
Delegates.

He also presented the following, which was, on motion, indefinitely postponed:

*Resolved*, That the sixth day of the session of the General Conference of May, 1884, commencing at two o'clock P. M., be the day for the reception of Fraternal Delegations, and that the afternoon of that day, and such succeeding afternoons as the Conference may order, shall be set apart for listening to addresses from visitors. And we furthermore recommend that all bodies in correspondence with us be fully advised in our letters and by our visiting delegates of the day ordered by this body for the reception of Fraternal Delegates, their letters, and words of greeting.

Trial of  
preachers.

He also presented the following, which was referred to the Committee on Revisals:

*Resolved*, That the Committee on Revisals be instructed to so change paragraph 293 of the Discipline relating to the "trial of preachers" as to strike out the word *clearly*, and cause it to read, "If in the judgment of the committee the evidence be such as to require further investigation, he shall be suspended."

Woman's  
Christian  
Temper-  
ance Union.

He also presented the following, which was referred to the Committee on Temperance:

*Resolved*, That we warmly indorse the aims and methods of the Woman's Christian Union, including gospel, educational, and legal work; the employment of the thirteenth Sunday in each quarter for temperance instruction in Sunday-school; the introduction of a

temperance text-book in the public schools, and a day of prayer in the week of prayer for the temperance reform; a union temperance prayer-meeting of the Church once a quarter; the use of non-alcoholic wine for sacramental purposes; the circulation of our temperance literature; the forming of children into cold water armies; organizing young women's temperance societies; the introduction of these methods among the women of the South, and in the States where the public sentiment favors it; the endeavor to secure the ballot for women as a means of home protection from the ravages of the rum power.

*Resolved*, That we are in sympathy with the movement to place a drinking fountain in the public grounds at Washington as a memorial of the womanly heroism of Mrs. President Hayes in banishing intoxicants from the White House, and we will aid the commission appointed for that purpose, with Miss Frances Willard as its leader, by our influence.

G. L. Curtiss also presented the following, which was referred to the Committee on Revisals:

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DAY.

Supply of  
Methodist  
literature.

*Resolved*, That the Committee on Revisals be instructed to change section 7, paragraph 175, page 112, of the Discipline, under the subject, "The duties of those who have the charge of circuits or stations," so as to read,

"Sec. 7. To take care that every society be duly supplied with Methodist literature."

He also presented the following, which was referred to the Committee on Temperance:

Temper-  
ance.

*Resolved*, That the manufacture, sale, or supply of intoxicating liquors, in any form, for use as a beverage, is a high crime against God and man; that, as such, all Christian Churches should entirely separate themselves from it and from all persons who participate in it; and that it is the special and urgent duty of all Christian citizens to combine their efforts, prayers, and ballots for the suppression of this enormous crime by the most stringent and effective laws.

#### SOUTHERN CENTRAL.

SOUTHERN  
CENTRAL.

W. G. Matton presented the following, which was referred to the Committee on Boundaries:

Southern  
Central  
changed to  
Blue Ridge

*Whereas*, The name Southern Central Conference is indefinite and misleading, and does not fix the location; therefore,

*Resolved*, That the name Southern Central Conference be changed to Blue Ridge Conference.

#### SOUTHERN ILLINOIS.

SOUTHERN  
ILLINOIS.

J. W. Locke presented the following, which was referred to the Committee on Revisals:

Form of  
statistics  
for Annual  
Conference.

*Resolved*, That the Committee on Revisals be requested to consider the propriety of so changing the form of statistics for the Annual Conference as to report the number of copies of the different Church periodicals taken within the bounds of each charge.

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DAY.

Effective  
Bishops.

T. H. Herdman presented the following, which was referred to the Committee on the Episcopacy:

*Resolved*, That the Committee on Book Concern shall at each annual meeting inquire, "Are all the Bishops effective?" And if it appears in answer that any Bishop is ineffective, the Book Committee shall retire such Bishop from the active work, and provide for his support as a superannuate.

Report of  
salaries of  
Bishops  
and Gen.  
Conference  
officers.

He also presented the following, which was referred to the Committee on Temporal Economy:

*Resolved*, That the Book Committee be required to make an annual report for publication in our weekly papers of the salaries paid or allowed Bishops, Book Agents, Editors, Secretaries; and all other officers or agents of the General Conference.

S. S. hymn  
book and  
Manual.

J. A. Locke presented the following, which was referred to the Committee on Sunday-Schools and Tracts:

*Whereas*, The Sunday-schools under the control of the Methodist Episcopal Church have no hymn book, but are entirely dependent on various publishing houses for their singing books, with no one, in many instances, being responsible for the theology contained therein; therefore,

*Resolved*, That the Committee on Sunday-Schools and Tracts be and are hereby instructed to devise a plan whereby a uniform hymn book may be published for the use of the Methodist Episcopal Sunday-schools throughout the country, and that they report their action to this General Conference at as early a day as possible.

*Resolved*, That the Committee on Sunday-Schools and Tracts be instructed to inquire into the expediency of publishing a Manual of the Methodist Episcopal Church for the use of the Sunday-schools of our denomination.

Boundaries  
of Southern  
Illinois  
Conference.

He also presented the following, which was referred to the Committee on Boundaries:

*Resolved*, That the Committee on Boundaries be instructed to inquire into the expediency of changing paragraph 401 of the Discipline in relation to Southern Illinois Conference so as to make it read, "To the north-west corner of Jasper County," instead of "the north-east corner."

SOUTH KAN-  
SAS.

SOUTH KANSAS.

Reference of  
papers re-  
lating to  
women.

D. P. Mitchell presented the following, which was adopted:

*Resolved*, That all papers which relate to the appointment of women as class leaders, and electing them as stewards, be referred to the Committee on Revisals, and that all papers which relate to the licensing of women to preach and ordaining them be referred to the Committee on Itinerancy.

Bishops to  
have super-  
vision of  
same terri-  
tory for  
four years.

C. W. De Wolf presented the following, which was referred to the Committee on the Episcopacy:

*Resolved*, That the Bishops of the Methodist Episcopal Church should have episcopal supervision of the same territory for four years in succession.

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DAY.

S. E. Pendleton presented the following, which was referred to the Committee on Ecclesiastical Code:

Holding of  
Church let-  
ter no bar  
to prosecu-  
tion.

*Whereas*, It sometimes occurs that members of the Church holding certificates of membership take advantage of the impression that proceedings cannot be had for immoralities until their certificates are deposited, and indulge in conduct derogatory to the Christian religion and damaging to the Church; therefore,

*Resolved*, 1. That the holding of a Church certificate shall not be a bar to immediate proceedings for immoralities.

*Resolved*, 2. That any member of the Church in full connection where the offense occurs may begin proceedings.

TROY.

TROY.

J. M. Webster presented the following, which was referred to the Committee on Revisals:

Salaries of  
General  
Conference  
officers.

*Resolved*, That the Committee on Revisals be requested to inquire into the propriety of so changing the Discipline as to provide for fixing the salaries of the General Conference officers by the General Conference itself for the quadrennium succeeding its sessions.

L. Marshall presented the following, which was referred to the Committee on Revisals:

Certificates  
of member-  
ship.

*Resolved*, That it be the sense of this General Conference that certificates of Church membership are in no case to be given, except to those giving satisfactory evidence of an honest purpose to use them in uniting with some society of our Church or some other evangelical denomination.

He also presented a tract on "Women in the Church," by Rev. Bostwick Hawley, D.D., which was referred to the Committee on Revisals.

Women in  
the Church. ✓

S. M'Kean presented the following, which was referred to the Committee on Missions:

Missionary  
Tidings.

*Whereas*, A valuable and successful monthly, called Missionary Tidings, is published by Rev. A. C. Rose, of the Troy Conference, and Rev. C. W. Millen, of the New York East Conference; and,

*Whereas*, This monthly has been indorsed by several Annual Conferences, and recommended by them to the favorable consideration of this body; therefore,

*Resolved*, That this General Conference approves the publication of the Missionary Tidings, and recommends it to the patronage of the Methodist Episcopal Church.

UPPER IOWA.

UPPER  
IOWA.

Emory Miller presented the following, which was referred to the Committee on the Book Concern:

Gap in  
Church lit-  
erature.

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**DAY.**

*Whereas*, There seems to be a lack in the literary department of Church work, leaving a gap between the literature of children and youth, and the mature members of the Church; and,

*Whereas*, This gap is widened by the high tone of our Church journals and the high price of said journals; and,

*Whereas*, It is evident that converts demand special literary training; therefore,

*Resolved*, That it is our profound and prayerful conviction that this subject is worthy of the serious attention of the General Conference.

R. Swearingen presented a paper, which was referred to the Committee on Boundaries.

A majority a  
quorum.

A. J. Kynett presented the following, which, on motion, was laid on the table :

*Resolved*, 1. That when no action has been taken in fixing the quorum of a deliberative body no number less than a majority constitute a quorum.

*Resolved*, 2. That when the chairman has decided that a quorum is not present, it is not competent for a non-quorum to overrule his decision.

UTAH.

UTAH.

Boundary of  
Colorado  
Conference.

T. C. Iliff offered the following, which was referred to the Committee on Boundaries :

*Resolved*, That the Committee on Boundaries be, and is hereby, requested to change the boundary line of the Colorado Conference so as to include the State of Colorado and all of the Territory of Wyoming not included in the Montana Conference, provided the territory of Utah is made a mission district.

Declination  
of office in  
the Church.

J. S. Boreman offered the following, which was referred to the Committee on Revisals :

*Resolved*, 1. That no person named in connection with a Church office should be solicited to decline his name for any other office; that the practice of asking and making such pledges is detrimental to the best interests of the Christian work, and calculated to deprive the Church of the services of some of her most eminent men, in positions to which she desires to call them, and to force the General Conference to elect to official positions men who are not the choice of the Conference.

*Resolved*, 2. That it is the Christian duty of every person solicited to make such a pledge, to peremptorily refuse so to do, and thus to maintain himself in a position to accept any office to which the Church may call him.

Term of  
office of  
Bishop.

He also offered the following, which was referred to the Committee on the Episcopacy:

*Resolved*, 1. That the term of office of a Bishop should be fixed at a definite number of years, in order to bring that office into harmony with our general system, and that the whole number of Bishops should be divided into classes, one class going out of office at the end of each quadrennial.

*Resolved*, 2. That the Committee on Episcopacy be requested to re-

port a permanent rule, having in view the object expressed in the preceding resolution.

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DAY.

J. S. Boreman also offered the following, which was referred to the Committee on Episcopacy:

Episcopal  
residences.

*Resolved*, That it shall be the duty of the Bishops to so arrange their settlements so that one Bishop shall reside west of the summit of the Rocky Mountains, and if one of their number be allotted to that section of country and cannot go, it shall be the duty of the Bishops to allot another of their number in that section.

He also presented the following, which was referred to the Committee on the Book Concern:

Uniting of  
eastern and  
western  
Book Con-  
cerns.

*Resolved*, That the eastern and western Book Concerns of the Church should be united, and all the book interests of the Church be under one management, with branch depositories and publishing houses at such places as may be deemed advisable.

He also presented the following, which was referred to the Committee on Episcopacy:

Bishops to  
have veto  
power.

*Resolved*, That upon the adoption of the rule fixing the term of the Bishop's office at a definite number of years, then a majority of the Bishops should have the veto power upon all rules and regulations that shall be passed by any General Conference for the government of the Church, except such as shall affect the episcopacy, and that no rule or regulation thus vetoed shall be effective unless approved by a two-thirds vote of the General Conference.

#### VERMONT.

VERMONT.

H. A. Spencer presented the following, which was referred to the Committee on Revisals:

Tobacco.

*Resolved*, That the Committee on Revisals be instructed to include, at the proper place, among the questions to be asked candidates for reception into the ministry, the following:

"Do you use tobacco in any form?"

"Do you use alcoholic stimulants of any kind?"

He also presented the following, which was referred to the Committee on Revisals:

Distinction  
of sex. ✓

*Resolved*, That the Discipline be so amended as to exclude all distinctions of sex, the same as it now excludes all distinctions of race.

#### VIRGINIA.

VIRGINIA.

E. P. Phelps presented the following, which was referred to the Committee on the Judiciary:

Law ques-  
tions.

*Resolved*, That the Committee on the Judiciary be directed to report answers to the following:

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DAY.

## LAW QUESTIONS.

*Question 1.* Has the General Conference of the Methodist Episcopal Church, either directly, or through a commission appointed by said Conference, the legal right to deed, sell, give, or in any way dispose of, or transfer, a church house, or parsonage, held according to the law of the State, and the Discipline of said Church, by trustees, properly appointed, to or for the use of members and ministers of another Church or denomination, or for any other use or purpose, without the consent of the trustees and other parties interested in it, under the Discipline of the Methodist Episcopal Church?

*Question 2.* Had the Commission appointed by the General Conference of the Methodist Episcopal Church and the Methodist Episcopal Church, South, to adjust all difficulties existing between the two said Churches, and which Commission met at Cape May, in August, 1876, the right to transfer the church house known as Harmony, at or near Hamilton, and the parsonage of Hillsborough Circuit, situated in the town or village of Hillsborough, both being in Loudoun County, Virginia, to the Methodist Episcopal Church, South, while an appeal was pending from the decision of the Circuit Court of Loudoun County, which was in favor of the representatives of the Methodist Episcopal Church, and which decision of the said Circuit Court has since been confirmed by the Supreme Court of Appeals of the State of Virginia?

WEST  
TEXAS.

## WEST TEXAS.

S. Gates presented a paper, which was referred to the Committee on Boundaries.

WEST VIR-  
GINIA.

## WEST VIRGINIA.

Quorum of  
General  
Committees.

J. R. Thompson presented the following, which was read, and, on motion of K. P. Jervis, it was laid on the table:

*Resolved,* That in organizing the general committees twenty-five shall constitute a quorum.

Fairs and  
festivals.

T. B. Hughes presented the following, which was referred to the Committee on the State of the Church:

*Whereas,* The holding of fairs and festivals in our churches is believed by many to be contrary to the true spirit of Christian benevolence and detrimental to the spirituality of the Church; therefore,

*Resolved,* That the Committee on the State of the Church be requested to take into consideration the propriety of recommending all our ministers and members to discountenance the holding of fairs and festivals in our churches.

Committee  
on next  
General  
Conference.

W. T. Willey presented the following, which was referred to the Committee on Temporal Economy:

*Resolved,* That the time has arrived in the history and condition of the Methodist Episcopal Church in the United States when the place of holding its General Conference ought to be fixed at some central and convenient locality, where a suitable building should be erected, containing all arrangements and appliances necessary for convenient deliberation, and for the holding of all the general councils and anniversaries of the Church.

*Resolved,* That a Committee of thirteen be appointed, consisting of



one person selected from each General Conference District, and one of the Bishops, whose duty it shall be to ascertain and report to the next General Conference,

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1. The place or places where such a permanent seat might be judiciously established and such building erected.

2. The probable cost of constructing such a building.

3. How the means shall be provided for the construction of the same, including all propositions of donations and assistance from competing localities.

4. Any thing else relevant to the premises, deemed pertinent by the Committee.

#### WEST WISCONSIN.

WEST WIS-  
CONSIN.

W. Hamilton presented the following, which was adopted:

Petition of  
Rev. A.  
Brunson.

*Resolved*, That the petition of Rev. Alfred Brunson, D.D., now in the hands of the Committee on the Book Concern, be printed in the Daily Christian Advocate.

#### WILMINGTON.

WILMING-  
TON.

L. C. Matlack presented the following, which was referred to the Committee on Revisals:

Preacher to  
keep record  
of baptisms,  
etc.

*Resolved*, That the duties of preachers in charge (see paragraph 175) be amended so as to include this duty: "To keep a careful record of the names of the baptized children of the Church, of probationers, and of the members of the Church."

He also presented the following, which was referred to the Committee on Revisals:

District  
Confs.

*Resolved*, That the provision made for District Conferences should be stricken out of the Discipline.

He also presented the following, which was referred to the Committee on Revisals:

Complaints  
in Quarter-  
ly Confer-  
ences.

*Resolved*, That the order of business in the Quarterly Conference be amended so as to read:

"2. Are there any complaints against local preachers or traveling preachers on trial?"

He also presented the following, which was referred to the Committee on Revisals:

Are the rec-  
ords prop-  
erly kept?

*Resolved*, That the order of business in the Quarterly Conference be amended so that it shall read: "13. Are the records of the leaders and stewards' meetings, the records of the board of trustees, the records of the Quarterly Conference, and the record of the names of baptized children, of probationers, and of the members of the Church, properly kept?"

Contrib-  
utions of  
moneys by  
colored  
Confs.

A. W. Milby presented the following, which was referred to the Committee on the Episcopacy:

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*Whereas*, The question of a colored Bishop is with great persistency urged upon the attention of the General Conference; and,

*Whereas*, It is a question to be determined, not by appeals to sentiment, but by arguments and facts addressed to the reason and the understanding; and,

*Whereas*, We believe that the records of the benevolent societies and the statistical reports of the several Annual Conferences composed of colored preachers, will furnish the best data for a wise and godly judgment; therefore,

*Resolved*, That the Committee on Episcopacy be and are hereby instructed to inquire into and report to this Conference, at an early day, the following items in respect to the Conferences composed, in whole or in part, of colored preachers, to wit:

1. The amount of money contributed by said Conferences to the episcopal fund during the last quadrennium.
2. The amount contributed to the missionary cause.
3. The amount given to the Church Extension Society.
4. The amount given to the Freedmen's Aid Society.
5. The amount received by said Conferences from the Missionary Society during the quadrennium.
6. The amount received from the Church Extension Society.
7. The amount received from the Freedmen's Aid Society.

WISCONSIN.

WISCONSIN.

Pastoral  
term.

O. J. Cowles presented the following, which was referred to the Committee on Itinerancy:

*Resolved*, That the Committee on Itinerancy be instructed to consider the expediency of extending the pastoral term from three to five years successively, and that paragraph 157, section 3, of the Discipline, be so amended as to correspond with the provisions of this resolution.

Salaries of  
Secretaries  
of benevo-  
lent socie-  
ties.

He also presented the following, which was referred to the Committee on the Book Concern:

*Resolved*, That the salaries of the Secretaries of all our connectional benevolent societies be published in the Annual Reports of said societies.

WYOMING.

WYOMING.

Reception of  
Fraternal  
Delegates.

W. H. Olin presented the following, which was adopted:

*Resolved*, That we recommend to the General Conference of 1884 that the time for the reception of Fraternal Delegates begin with the evening of the fifth day of the session.

Daily Chris-  
tian Advo-  
cate

He also presented the following, which was adopted.

*Resolved*, That the business of the Daily Christian Advocate is to report the proceedings of this Conference, and not to advocate or oppose any measures pending before this body.

Invitation to  
Miss Will-  
ard.

He also presented the following, which was read:

*Whereas*, Two thirds of the members of the Methodist Episcopal Church are women, loyal to her doctrines and Discipline, whose

prayers for this General Conference are unceasing, and who abound in every good word and work, but yet have no voice or representative on the floor of this General Conference; and,

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*Whereas*, The women of our Church, in common with their sisters of America, have undertaken organized efforts to combat the stupendous evil of intemperance, that invades almost every household and association, and has, by the infuriated hand of one of its victims, snatched away Hon. John R. Goodwin, one of the members of this General Conference, under circumstances most distressing; and,

*Whereas*, The Woman's National Christian Temperance Union has for its president one of the elect ladies of our Church, whose presence we are glad to observe to-day; therefore,

*Resolved*, That the sympathies and prayers of this General Conference are and ever will be with these noble women, and that we bid them Godspeed in their great and good work; and that the President of this General Conference be requested to invite Miss Frances E. Willard, President of the Woman's National Christian Temperance Union, to the platform, and request her to address this General Conference for ten minutes.

C. H. Payne moved, as a substitute, that Miss Willard be invited to address the Conference, as the representative of the Woman's National Christian Temperance Union, for ten minutes.

Miss Willard  
invited to  
speak.

R. M. Hatfield moved to amend by extending the same courtesy to all other ladies desiring to address the Conference, which amendment, under a call of the previous question, did not prevail.

On motion of J. M. Buckley, the yeas and nays were ordered, and the substitute accepted by—yeas, 214; nays, 118; as follows:

**YEAS**—Adams, Alderman, Alexander, Allen, Andres, Arey, Arnold, Axtell, Baker, Barker, Barnes, Bartine, Belt, Benton of Genesee, Bingham, Binkley, Blakeney, Boreman, Boyle of Missouri, Boyle of Pittsburgh, Bradley, Brashear, S. M. Bright, Brush, Buck, Butler of Delaware, Butts, Call, Carlson, Carr, Carroll, Caruthers, Chrisman, Chaffee of Central Illinois, Chaffee of Minnesota, Chapman, Clark of Illinois, Clarke of Central Pennsylvania, Clark of West Virginia, Clay, Collins, Cooke of South Carolina, Coursey, Cowles, Craft, Cramer, Crary, Crawford, Crogman, Curry of West Wisconsin, Curtiss, Darnell, Davis of Kansas, Davis of Nebraska, Day, Denison, DeWolf, Donelson, Duncan, Dunn, Dukes, Eckman, Evans of Central Pennsylvania, Evans of Colorado, Fee, Ferril, Fisher, Fisk, Flood, Ford, Fowler, Freeman of Texas, Gatch, Gates, Gillett, Goodrich, Gossard, Granger, Graw, Greene, Greenman, Griffey, Hall

**Yeas.**

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of Erie, Hall of Vermont, Hamilton, Hare, Harmount, Hartsough, Hasty, Haven, Haw, Heacock, Herdman, Hermans, Hester, Hight, Hill of East Ohio, Hill of New Jersey, Hill of Wilmington, Hillman, Holloway, Horton, Hoyt of North Ohio, Hughes of West Virginia, Hunt of Northern New York, Hunter of Central Illinois, Huntington, Jewett, John, Joyce, Kelley, Key, King, Kopp, Kynett, Ladd, Landin, Lemon of Nebraska, Lemon of North-west Iowa, Lindley, Little, Locke, John W., of Southern Illinois, Locke, James A., of Southern Illinois, Loeber, Louis, Madison, Magee, Marine, Martin, Matlack, Matthews, M'Donald, M'Elheney, M'Williams, M'Whorter, Mendenhall, Milby, Miller of Michigan, Minor, Mitchell, Moffett, Moore of Michigan, Moore of Mississippi, Mower, Naumann, Nickerson, Northrup, Oldham, Olin, Paddock, Patty, Palmer of Central Illinois, Palmer of East Maine, Parlett, Parsons, Paxson, Pace, Payne of Cincinnati, Payne of Liberia, Pendleton, Phelps, Pierce, Pitcairn, Price, Queal, Richmond, Riddle, Robinson, Ross, Rule, Russell, Schreiner, Scott, Seely, Sheets, Shier, Shoop, Shove, Shumpert, Smart, Smith of Southern Central, Spaulding, Spencer, Springer, Starr, Stephens, Studebaker, Strong, Stowe, Stratton, Swallow, Tabor, Taylor of East Ohio, Taylor of Indiana, Taylor of Michigan, Taylor of Ohio, Tuthill, Urner, Valentine, Van Orsdale, Walden, Walker, Warren of Central New York, Webster of Illinois, Webster of South Carolina, Weeks, Wheeler of Wisconsin, White of Nebraska, White of Northern New York, Wickline, Wight, Williams of Louisiana, Wilson of Iowa, Wilson of South Carolina, Winton, Woodruff—218.

Nays.

NAYS—Anderson, Appel, Baldwin, Bartlett, Bell, Bennett, Benton of North Ohio, Berggren, Blumberg, Bradrick, Buckley, Butler of New England, Cameron, Cissell, Clark of Maine, Cole, Connolly, Cook of Rock River, Crippen, Cummings of New England, Cummins of Philadelphia, Curry of New York East, Darrow, Deshazo, Dickhaut, Donnell, Dreher, Eaton, Eddy, Edwards of Baltimore, Edwards of Detroit, Elliott, Foss, Fry, French, Fuller, Gemecker, Goodsell, Graves, Gross, Hammond of Lexington, Hammond of Nevada, Hansen, Hartmann, Hartzell, Hatfield, Hawkins, Heath, Hem-

enway, Hough, Hoyt of New England, Hughes of Troy, Hunt of Genesee, Hurst, Huston, Hypes, Iliff, Jervis, Johnson of Wisconsin, Jones, Judkins, Knight, Knowles, Lanahan, Latshaw, Lawson, Lich, Mallalieu, Mann of Holston, Marsh, Marshall, Mather, Matton, M'Kean, Miller of Pittsburgh, Monroe, Murray, Nast, Nippert, Norcross, Perrine, Prentice, Pullam, Quimby, Reid, Reynolds, Roberts, Rogers, Root, Sargent, Schlagenhaut, Seney, Shinkle, Smith of Wyoming, Stubbins, Swindells, Talbot, Talcott, Taylor of Kansas, Thompson of Troy, Thompson of West Virginia, Todd of Philadelphia, Todd of Texas, Upham, Urbantke, Wallon, Walsh, Warren of Philadelphia, Way, Webster of Troy, Weed, Wentworth, Weseman, Whedon, Wheeler of Erie, Widerman, Willett, Willey—118.

May 17.  
FOURTEENTH  
DAY.

The following memorials were presented at the table of the Secretary, as ordered by the Conference: Memorials.

## BALTIMORE.

BALTIMORE.

Luther T. Widerman presented the memorial of the Baltimore Lay Electoral Conference on the subject of boundaries, which was referred to the Committee on Boundaries. Boundaries.

John Lanahan presented the memorial of William N. Berkley and thirteen others in reference to boundaries, which was referred to the Committee on Boundaries.

He also presented the memorial of the Preachers' Meeting of Washington, D. C., asking for changes in the Discipline, which was referred to the Committee on Revisals.

## CENTRAL GERMAN.

CENTRAL  
GERMAN.

H. G. Lich presented the memorial of himself and three others on conference division, which was referred to the Committee on Boundaries. Boundaries.

## CENTRAL ILLINOIS.

CENTRAL  
ILLINOIS.

Francis M. Chaffee presented the memorial of C. C. Knowlton on the support of superannuated preachers, which was referred to the Committee on Temporal Economy. Superannuated preachers.

He also presented the memorial of J. G. Walker, asking that probation in the Church be abolished, which was referred to the Committee on Revisals. Abolition of probation.

**May 17.**  
**FOURTEENTH**  
**DAY.**

Boundaries.

Sacramental  
wine.

He also presented the memorial of A. C. Calkins in regard to boundaries, which was referred to the Committee on Boundaries.

He also presented the memorial of Miss Mary Allen West and others on the subject of alcoholic wine in the sacrament of the Lord's Supper, which was referred to the Committee on Temperance.

CENTRAL  
NEW YORK.  
Boundaries.

#### CENTRAL NEW YORK.

L. C. Queal presented the memorial of S. C. Hatmaker on boundaries, which was referred to the Committee on Boundaries.

Records.

He also presented the memorial of O. H. Warren and one other in reference to records, which was referred to the Committee on Revisals.

Additional  
Missionary  
Secretary.

T. J. M'Elheny presented the memorial of himself asking for one additional Missionary Secretary, which was referred to the Committee on Missions.

Premiums  
on period-  
icals.

Benjamin Shove presented the memorial of L. C. Queal and twelve others against premiums on periodicals, which was referred to the Committee on the Book Concern.

CENTRAL  
OHIO.  
Questions of  
law.

#### CENTRAL OHIO.

A. Harmount presented the memorial of S. H. Alderman on questions of law, which was referred to the Committee on the Judiciary.

CINCINNATI.

#### CINCINNATI.

Sacramental  
wine.

William I. Fee presented the memorial of J. F. Loyd, President of Hillsborough Female College, on fermented wine at communion, which was referred to the Committee on Temperance.

Publication  
of salaries of  
Gen. Conf.  
Officers.

He also presented the memorial of Lockland Quarterly Meeting Conference on publication of salaries of General Conference officers, which was referred to the Committee on the Book Concern.

COLORADO.

#### COLORADO.

Spanish lit-  
erature.

John Evans presented the memorial of the New Mexico Mission on the subject of Spanish literature, which was referred to the Committee on the Book Concern.

B. F. Crary presented a plan for supporting Conference Claimants, which was referred to the Committee on Temporal Economy.

He also presented a card on the subject of a Sunday-School Hymnal, which was referred to the Committee on Sunday-Schools.

He also presented a memorial from Matthew Evans in regard to Church letters, and the chairman of Sunday-School Board, which was referred to the Committee on Revisals.

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DAY.

Support of  
Conference  
claimants.  
Sun.-School  
Hymnal.

Church let-  
ters.  
Chairman of  
S. S. Board.

#### DES MOINES.

#### DES MOINES.

Lew E. Darrow presented the memorial of Daniel Steele and one other for an Index volume of Quarterly Review, which was referred to the Committee on the Book Concern.

Index vol. of  
Quarterly  
Review.

He also presented the action of the Des Moines Lay Electoral Conference asking for lay representation in Annual Conferences, which was referred to the Committee on Lay Representation.

Lay Repre-  
sentation in  
An. Confs.

He also presented the memorial of the Woman's Christian Temperance Union of Iowa, asking for the formation of temperance societies in the Church, which was referred to the Committee on Temperance.

Church tem-  
perance so-  
cieties.

#### DETROIT.

#### DETROIT.

Arthur Edwards presented a paper on the National Repository, or Methodist Magazine, which was referred to the Committee on the Book Concern.

National Re-  
pository.

#### EAST OHIO.

#### EAST OHIO.

S. F. Minor presented the petition of G. W. Gray and others on boundaries, which was referred to the Committee on Boundaries.

Boundaries.

J. D. Taylor presented a memorial on Christian temperance work, which was referred to the Committee on Temperance.

Christian  
temper-  
ance work.

A. H. Norcross presented the memorial of Summerfield Church on District Conferences, which was referred to the Committee on Itinerancy.

District  
Conference.

**May 17.****FOURTEENTH  
DAY.****FOOCHOW.**

Ecclesiastical relation  
of missionaries.

S. L. Baldwin presented the memorial of Nathan Sites on ecclesiastical relations of missionaries, which was referred to the Committee on Missions.

**FOOCHOW.****GENESEE.**

Method of  
circulating  
our books.

D. W. C. Huntington presented the action of the Bath District Conference on the method of circulating our books, etc., which was referred to the Committee on the Book Concern.

**GENESEE.**

General  
Minutes.

K. P. Jervis presented the resolution of the Genesee Conference on the General Minutes, which was referred to the Committee on the Book Concern.

**ILLINOIS.**

Action of  
Illinois Lay  
Conference.

W. R. Goodwin presented the action of the Lay Electoral Conference of the Illinois Conference, which was referred to the Committee on Temporal Economy.

Revisal of  
paragraph  
162.

He also presented the petition of W. B. Bruner and others on revisal of paragraph 162 of Discipline, which was referred to the Committee on Revisals.

Ordination  
of Bishops.

He also presented a petition on the ordination of Bishops, which was referred to the Committee on the Episcopacy.

Improper  
marriages.

He also presented a petition on improper marriages, which was referred to the Committee on Revisals.

He also presented a petition on revising the Discipline, which was referred to the Committee on Revisals.

Change of  
General  
Rules.

He also presented a paper on change of General Rules, which was referred to the Committee on Revisals.

He also presented a paper on change in penalty for Church offenses, which was referred to the Committee on Revisals.

Advice on  
marriage.

He also presented a petition for change in advices on marriage, which was referred to the Committee on Revisals.

Women as  
stewards.

W. R. Goodwin presented a petition on allowing women to be stewards in the Church, which was referred to the Committee on Revisals.



He also presented a petition on the rearrangement of the Discipline, which was referred to the Committee on Revisals.

W. H. Webster presented the petition of the Methodist Episcopal Church at Bloomington and others on woman's work in the Church, which was referred to the Committee on Revisals.

**May 17.**  
**FOURTEENTH**  
**DAY.**

Rearrange-  
ment of the  
Discipline.

Woman's  
work in the  
Church.

#### KANSAS.

R. A. Caruthers presented a memorial on the subject of the modification of duties of class leaders, which was referred to the Committee on Revisals.

He also presented a memorial on the support of superannuated preachers, which was referred to the Committee on Temporal Economy.

#### KANSAS.

Modification  
of duties of  
class lead-  
ers.

Support of  
superannu-  
ated preach-  
ers.

#### LITTLE ROCK.

A. L. Richmond presented the petition of the Little Rock Annual Conference asking for the re-election of J. C. Hartzell as editor of the South-western Christian Advocate, which was referred to the Committee on the Book Concern.

#### LITTLE ROCK.

Re-election  
of J. C.  
Hartzell.

#### LOUISIANA.

G. Bell presented a petition from Ames Methodist Episcopal Church, New Orleans, asking change of Conference relations, which was referred to the Committee on Boundaries.

#### LOUISIANA.

Change of  
Conference  
relation of  
Ames M. E.  
Church.

#### MICHIGAN.

W. H. Perrine presented a petition for change in the Discipline, which was referred to the Committee on Revisals.

#### MICHIGAN.

Change in  
Discipline.

#### MINNESOTA.

Thomas M. Gossard presented a paper on amendments in the order of business in the Quarterly Conferences, which was referred to the Committee on Revisals.

#### MINNESOTA.

Order of  
business in  
Quarterly  
Conf's.

#### MISSOURI.

Ira K. Alderman presented the memorial of J. W. Lamdin and others in relation to enlargement of District

#### MISSOURI.

Assessment  
for Presid-  
ing Elders.

**May 17.**  
FOURTEENTH  
DAY.

Conferences and basis of assessment for the support of Presiding Elders, which was referred to the Committee on Temporal Economy.

NEWARK.

NEWARK.

Presiding  
Eldership.

S. Parsons presented the petition of C. Clark on the Presiding Eldership, which was referred to the Committee on Itinerancy.

Temper-  
ance.

He also presented the petition of C. Clark on the subject of temperance, which was referred to the Committee on Temperance.

He also presented the petition of G. K. Doolittle on temperance, which was referred to the Committee on Temperance.

Dancing.

He also presented the petition of C. Clark, Jun., on dancing, which was referred to the Committee on Revisals.

N. ENGLAND

NEW ENGLAND.

Superannu-  
ate fund.

William Butler presented a plan for a superannuate fund for ministers, which was referred to the Committee on Temporal Economy.

He also presented the petition of Alfred A. Wright and thirty-nine others in relation to superannuates' fund, which was referred to the Committee on Temporal Economy.

Revision of  
Discipline.

He also presented the petition of A. B. Kendig on revision of the Discipline, which was referred to the Committee on Revisals.

Ordination  
of Miss  
Oliver.

He also presented the petition of the Willoughby Avenue Methodist Episcopal Church, Brooklyn, New York, asking for the ordination of their pastor, Miss Anna Oliver, which was referred to the Committee on Revisals.

Election of  
Stewards.

Joseph Cummings presented the petition of Franklin Rand and others on the election of stewards, which was referred to the Committee on Revisals.

Change of  
name of  
New En-  
gland Con-  
ference.

Charles S. Rogers presented the action of the New England Conference in regard to change of name, which was referred to the Committee on Boundaries.

## NEW JERSEY.

George B. Wight presented the memorial of his Conference concerning the prearrangement of appointments, which was referred to the Committee on the Itinerancy.

W. W. Moffett presented the petition of R. Thorne and others on temperance, which was referred to the Committee on Temperance.

May 17.

FOURTEENTH  
DAY.

NEW JERSEY.

Prearrange-  
ment of ap-  
pointments.Temper-  
ance.

## NEW YORK.

M. S. Terry presented the memorial of R. G. T. Wilson and one hundred and fifty-nine others on conference relations, which was referred to the Committee on Boundaries.

NEW YORK.

Conference  
relations.

## NEW YORK EAST.

A. S. Graves presented the petition of George Lansing Taylor concerning Pastor's Visiting Book, which was referred to the Committee on Revisals.

NEW YORK  
EAST.Pastor's Vis-  
iting Book.

He also presented the petition of George Lansing Taylor in regard to class leader's quarterly report, which was referred to the Committee on Revisals.

Class leader's  
quarterly  
report.

## NORTHERN NEW YORK.

S. O. Barnes presented the action of his Conference in relation to boundaries, which was referred to the Committee on Boundaries.

NORTHERN  
NEW YORK.  
Boundaries.

He also presented the action of his Conference in reference to statistics, which was referred to the Committee on Statistics.

Statistics.

S. Call presented the action of his Conference on Church polity, which was referred to the Committee on the Itinerancy.

Church pol-  
ity.

## NORTH OHIO.

George Mather presented the memorial of A. Q. Hagaman and others concerning the exclusion of quack medical advertisements from our Church periodicals, which was referred to the Committee on the Book Concern.

NORTH OHIO

Advertise-  
ments of  
quack med-  
icines.

## NORTH-WEST IOWA.

Lewis Hartsough presented four several petitions on the subject of mission districts in Dakota, which were referred to the Committee on Missions.

NORTH-WEST  
IOWA.Mission dis-  
tricts in Da-  
kota.

**May 17.**  
**FOURTEENTH**  
**DAY.**  
Boundaries

He also presented fifteen several petitions on the subject of boundaries, which were referred to the Committee on Boundaries.

Presiding  
Eldership.

He also presented the petition of Sioux City District against elective Presiding Elders, which was referred to the Committee on Itinerancy.

Mission dis-  
tricts.

John R. Lemon presented the petition of Mount Zion Circuit on mission districts, which was referred to the Committee on Missions.

Boundaries.

He also presented eighteen separate petitions on the subject of boundaries, which were referred to the Committee on Boundaries.

OHIO.

OHIO.

Sacramental  
wine.

I. F. King presented the memorial of B. Blake and others, on the use of fermented wine at the Lord's table, which was referred to the Committee on Temperance.

PITTSBURGH.

PITTSBURGH.

Boundaries.

H. L. Chapman presented the memorial of Joseph O. Granby and others on change of boundary, which was referred to the Committee on Boundaries.

Ordination of  
Miss Oliver.

Thomas N. Boyle presented the petition of Gilbert E. Currie and others, asking for the ordination of Miss Anna Oliver, which was referred to the Committee on Itinerancy.

S. KANSAS.

SOUTH KANSAS.

Mission dis-  
trict in In-  
dian Terri-  
tory.

D. P. Mitchell presented a memorial asking for the formation of a mission district in the Indian Territory, which was referred to the Committee on Missions.

TROY.

TROY.

Missionary  
Tidings.

J. M. Webster presented a memorial from C. W. Mil-  
len, in relation to Missionary Tidings, which was referred to the Committee on Missions.

UPPER  
IOWA.

UPPER IOWA.

Boundaries.

A. J. Kynett presented the memorial of the Four-  
teenth-street Church, Davenport, Iowa, against change of boundaries, which was referred to the Committee on Boundaries.

Boundaries.

Emory Miller presented a memorial from Cornell College, signed by W. F. King and others, against a

change of boundaries, which was referred to the Committee on Boundaries.

**May 17.**  
**FOURTEENTH**  
**DAY.**

#### WEST WISCONSIN.

James Lawson presented the memorial of Alfred Brunson, on centennial fund, which was referred to the Committee on the Centennial of the Methodist Episcopal Church.

WEST WIS-  
CONSIN.  
Centennial  
fund.

#### WILMINGTON.

L. C. Matlack presented the memorial of John A. B. Wilson and others, on changes in the Discipline, which was referred to the Committee on Revisals.

WILMING-  
TON.  
Changes in  
Discipline.

#### WISCONSIN.

L. N. Wheeler presented the memorial of H. L. Chamberlin and others, on the subject of temperance, which was referred to the Committee on Temperance.

WISCONSIN.  
Temperance.

On motion the Conference adjourned. The benediction was pronounced by C. H. Payne.

Adjourn-  
ment.

### TUESDAY MORNING, MAY 18.

Conference opened at nine o'clock A.M., Bishop Simpson in the chair.

S. F. Upham conducted the religious services.

The Journal of yesterday's session was read and approved.

The following changes were ordered:

Lewis Miller, of the East Ohio Conference, was excused for the remainder of the session, and John Hunter assigned his seat.

**May 18.**  
**FIFTEENTH**  
**DAY.**  
*Morning.*  
Opening.

Religious  
services.  
Journal ap-  
proved.

Will Cumback, of the South-east Indiana Conference, was excused for the rest of the session, and John W. Ray assigned his seat.

Lewis Miller  
excused,  
and John  
Hunter sub-  
stituted.

Will Cum-  
back ex-  
cused, and  
J. W. Ray  
substituted.

John H. Cameron, of the Saint Louis Conference, was excused for the remainder of the session, and Lewis M. Murphy seated in his place.

J. H. Cam-  
eron ex-  
cused, and  
L. M. Mur-  
phy sub-  
stituted.

August W. Berggren, of the North-west Swedish Conference, was excused for the rest of the session.

A. W. Berg-  
gren ex-  
cused.

E. O. Haven, Bishop elect, announced that George S. Hare had been appointed Chairman of the Committee on Education.

G. S. Hare  
appointed  
Chairman  
of Com. on  
Education.

**May 18.**FIFTEENTH  
DAY.*Morning.*

D. W. Bristol assigned to seat vacated by Bishop Haven.

James Cunningham assigned to seat vacated by Bishop Warren.

Lucius H. King assigned to seat vacated by Bishop Foss.

James B. Faulks assigned to seat vacated by Bishop Hurst.

Bishops elect invited to seats on the platform.

T. L. Flood excused.

Report of Com. on Case of T. Valentine.

E. O. Haven requested to be relieved from further duties as delegate of the Conference, and moved that D. W. Bristol, reserve delegate from the Central New York Conference, be admitted in his stead.

His request was granted and the motion prevailed.

H. W. Warren made a similar request, and James Cunningham, a reserve delegate of the Philadelphia Conference, was assigned to his place.

C. D. Foss made a similar request, and Lucius H. King, a reserve delegate from the New York Conference, was admitted to the seat thus made vacant.

J. F. Hurst made the same request, and James B. Faulks, a reserve delegate of the Newark Conference, was admitted to his seat.

On motion of I. S. Bingham, the Bishops elect, having resigned their seats in the General Conference, were invited to seats on the platform.

Theodore L. Flood, of the Erie Conference, was excused for two days.

As a privileged question, G. G. Reynolds presented the Report of the Committee appointed in the Case of Tilman Valentine, which was read, and, on motion, adopted, as follows:

The Committee, to whom was referred the inquiry, whether Tilman Valentine, a lay delegate to the General Conference from the Florida Conference, had been a member of the Church in full connection for the five consecutive years preceding his election, having had the matter referred to them under consideration, beg leave to report:

That indefinite statements were made before the Committee, of an inconclusive character, tending to raise some doubt whether said delegate had been in full connection with the Church for the five years immediately preceding his election. But it also appeared, from the statement of the Secretary of the Florida Conference, made to the Committee, that the same question had been brought to the notice of the Electoral College who chose said delegate, and that said college did not consider them worthy of consideration, and had chosen said delegate notwithstanding. The said delegate has been seated upon credentials in due form; no one contests his right to his seat in the General Conference; no remonstrance has been filed against his remaining therein.

Under these circumstances, the Committee have not felt warranted in going behind the action of the Florida Electoral Conference, and see no sufficient reason for questioning said delegate's right to his seat. They, therefore, ask leave to be discharged from any further consideration of the matter so referred to them.

Wm. Swindells elected  
Chairman  
of S. S. and  
Tract Com.

It was announced that William Swindells had been elected to the chairmanship of the Committee on Sun-

day-Schools and Tracts, in place of the previous chairman, resigned.

A communication from Miss Frances E. Willard, President of the Women's National Christian Temperance Union, was read, as follows:

**May 18.**  
FIFTEENTH  
DAY.

*Morning.*  
Communica-  
tion from  
Miss Will-  
lard.

TUESDAY MORNING, May 18, 1880.

*To the General Conference :*

HONORED BRETHREN: It is the judgment of many of your members who championed the cause of woman in yesterday's debate, (in which judgment I concur,) that I would better state to you, with my hearty thanks for the final vote, that I decline to use the hard-earned ten minutes allotted me.

Suffer me, however, to explain that, having been sent here as a fraternal visitor by our Women's National Society, and, moreover, having so often spoken before ecclesiastical bodies upon their earnest invitation, and never having attended a *General Conference* before, I had no idea of the strong opposition that would be manifested, or I would not have listened to the generous friends who urged the matter on your attention.

Your sister in Christian work,

FRANCES E. WILLARD.

J. M. Trimble presented Report No. III of the Committee on Episcopacy, which was read, and, on motion, received and made the order of the day for Thursday next, at ten o'clock A.M.

Report No.  
III of Com-  
mittee on  
Episcopacy.

J. W. Hoyt, under suspension of the rules, called up the Report of the Committee on Entertainment and Location of the General Conference, and it was read.

Report of  
Com. on  
Entertain-  
ment and  
Location of  
next Gen-  
eral Confer-  
ence.

W. J. Paxson moved to strike out item 6, but, on motion of Homer Eaton, this was laid on the table.

William Swindells moved, as a substitute for the same item, that the city of Philadelphia be designated as the place for holding the session of the General Conference of 1884.

On motion of Homer Eaton, the substitute was laid on the table.

On motion of W. J. Paxson, the consideration of the Report was postponed to take up the order of the day, the memorial services.

The presiding Bishop introduced to the Conference the Rev. J. J. Smith, D.D., and Rev. David Wilson, D.D., Fraternal Delegates from the Methodist Protestant Church.

Rev. J. J.  
Smith,  
D.D., and  
Rev. D.  
Wilson, Fra-  
ternal Del-  
egates from  
Methodist  
Protestant  
Church.

He also introduced the Rev. Elias Kiplinger, Fraternal Delegate from the General Conference of the German Evangelical Association.

E. Kiplinger,  
Fraternal  
Delegate  
from Gen-  
eral Confer-  
ence of  
German  
Evangelical  
Association.

**May 18.**

FIFTEENTH

DAY.

*Morning.*Evening ses-  
sion.

On motion of J. Cummings, it was ordered that when Conference adjourn it adjourn to meet in St. Paul's Methodist Episcopal Church at half past seven o'clock P.M., in order to receive Fraternal Delegates.

Bishop Simpson called attention to the fact that the Conference had not fixed upon the hour for the consecration of the Bishops, and also to the inconvenience of St. Paul's Church, the place selected; thereupon, on motion, the rules were suspended, and the action fixing the place of consecration was reconsidered, the previous question being ordered.

Pike's Opera  
House fixed  
as the place  
for conse-  
cration of  
Bishops.

It was moved that Pike's Opera House be substituted for St. Paul's Church for the ordination of the Bishops elect.

On motion of K. P. Jervis the previous question was ordered, and the motion prevailed.

A. J. Kynett moved to fix the hour at eleven o'clock A.M., and the motion was carried.

Memorial  
services.

The order of the day—the memorial services—was taken up.

W. H. Hunter announced the 982d hymn, commencing

"How blest the righteous when he dies!"

after the singing of which prayer was offered by D. W. Bartine.

The Ninetieth Psalm was read by F. S. Hoyt, and a part of the fifteenth chapter of First Corinthians by J. M. Thoburn.

Hymn 1002 was announced by I. W. Joyce, commencing

"Jesus, while our hearts are bleeding."

Memoir of  
Bishop  
Janes.

C. D. Foss then read the memoir of Bishop Edmund S. Janes.

Memoir of  
Bishop  
Ames.

C. H. Fowler presented the memoir of Bishop Edward R. Ames, and W. F. Mallalien read the memoir of Bishop Gilbert Haven.

Memoir of  
Bishop  
Haven.

The 991st hymn was then announced by W. F. Butler, commencing

"Servant of God, well done!"

which was sung.

Remarks  
concerning  
Dr. Nelson.

Daniel Curry made some remarks relative to the life and character of Rev. Reuben Nelson, D.D., and sug-



gested that some person more familiar with the life of Dr. Nelson be appointed to prepare a memoir for the Journal.

On motion of J. M. Buckley, David Copeland was requested to prepare a suitable memoir of Rev. Dr. Nelson, to be printed in the Journal.

The memoir of Rev. Robert L. Dashiell was read by J. M. Reid. [For Memorial Addresses see *Appendix*, 46, page 545.]

On motion of J. M. Buckley, the Conference, by a rising vote, expressed its high appreciation of the honored dead and of the excellent memoirs that had been presented.

G. L. Curtiss presented the report of the Committee appointed to prepare a minute with reference to the death of Dr. John R. Goodwin, a member of this General Conference, which was, on motion, adopted, as follows:

*Whereas*, In a most mysterious and unexpected manner our dearly beloved brother and co-laborer, Hon. John R. Goodwin, A.M., M.D., lay delegate from South-east Indiana Conference of the Methodist Episcopal Church to the General Conference of the same Church, now in session in Cincinnati, Ohio, was, on May 3, 1880, brought to an untimely death; and,

*Whereas*, He was in his place on the first day of the session of this General Conference, ready and willing to perform his duty as a lay delegate when the calamity came upon him, and suddenly cut the strong man down, removing him from labor to reward; therefore,

*Resolved*, 1. That in the death of our much-esteemed and honored brother, Dr. John R. Goodwin, the General Conference has lost an active, judicious, and conscientious member, his Lay Electoral Conference has been deprived of an honorable brother and worthy representative, the Church has been robbed of a faithful, devoted, loving Christian man, and Methodism has lost a staunch supporter.

*Resolved*, 2. That we bow with profound reverence and humble submission before this inscrutable providence, which we cannot understand, surrounded as it is by darkness and gloom, in the belief that He who is all light and cannot err doeth all things well.

*Resolved*, 3. That this General Conference unite in hearty sympathy and condolence with the family of our deceased brother, who are thus called to mourn the departure of one to whom they looked for support and comfort, and whom they dearly loved.

*Resolved*, 4. That the Secretary of this General Conference be and is hereby requested to furnish to Mrs. Goodwin and family a certified copy of these resolutions.

On motion of A. S. Ladd the following resolution was adopted by a rising vote:

*Whereas*, Our beloved Bishops Scott and Bowman have been greatly afflicted in the loss of their companions during the last quadrennium; therefore,

May 18.  
FIFTEENTH  
DAY.  
Morning.

Memoir of  
Dr. Dashiell.

Resolutions  
on death of  
J. R. Goodwin, M.D.

Resolution  
of sympathy  
for  
Bishops  
Scott and  
Bowman.

**May 18.** *Resolved,* That we extend to them our profoundest sympathies, and give them an assurance of our earnest prayers that the God of all grace may constantly and abundantly comfort and support them.  
**FIFTEENTH DAY.**  
*Morning.*

Memorials. The following memorials were received:

CHICAGO  
GERMAN.

CHICAGO GERMAN.

Boundaries. C. A. Loeber presented a memorial from the preachers of the Fond du Lac District, Chicago German Conference, on boundaries, which was referred to the Committee on Boundaries.

DES MOINES.

DES MOINES.

Ritual for  
baptism.

M. D. Collins presented the memorial of W. F. Bartholomew for change of ritual for baptism, which was referred to the Committee on Revisals.

EAST  
MAINE.

EAST MAINE.

Pastoral  
term.

Horace J. Nickerson presented the memorial of First Methodist Episcopal Church, Bangor, Maine, on the extension of pastoral term, which was referred to the Committee on Itinerancy.

GENESEE.

GENESEE.

Boundaries.

S. Hunt presented the petition of A. D. Nelson and one hundred and twenty-six others, in reference to boundaries, which was referred to the Committee on Boundaries.

MINNESOTA.

MINNESOTA.

Episcopal  
residences.

J. F. Chaffee presented a memorial asking that places of residence be fixed for the Bishops, which was referred to the Committee on the Episcopacy.

NEW YORK  
EAST.

NEW YORK EAST.

Catechism.

Daniel Curry presented the petition of Cornelius K. Disosway in regard to the use of Catechisms in the Sunday-schools, which was referred to the Committee on Sunday-Schools.

NORTHERN  
NEW YORK.

NORTHERN NEW YORK.

Sabbath  
observance.

I. S. Bingham presented a memorial from the International Sabbath Association, which was referred to the Committee on Sabbath Observance.

## SOUTH CAROLINA.

A. Webster presented a memorial on establishing a Church paper at Charleston, which was referred to the Committee on the Book Concern.

## SOUTH KANSAS.

B. Kelley presented the memorial of D. T. Summer-ville and others on the marriage relation, which was referred to the Committee on Revisals.

D. P. Mitchell presented the memorial of T. B. Lemon and others on the importance of the work of the Church west of the Mississippi, asking that the residences of four Bishops be fixed there, which was referred to the Committee on the Episcopacy.

On motion, Conference adjourned, the benediction being pronounced by C. H. Payne.

May 18.

FIFTEENTH  
DAY.

Morning.

SOUTH  
CAROLINA.Church  
paper at  
Charleston.SOUTH  
KANSAS.Marriage re-  
lation.Four Epis-  
copal resi-  
dences west  
of the Mis-  
sissippi.Adjourn-  
ment.

## TUESDAY EVENING, MAY 18.

Evening.

Conference met, pursuant to adjournment, in St. Paul's Methodist Episcopal Church, at half past seven o'clock P. M., for the purpose of receiving Fraternal Delegates, Bishop Foster presiding.

The religious services were conducted by Rev. J. B. Dobbins, D.D.

The Secretary read the credentials of Rev. J. J. Smith, D.D.; Rev. D. Wilson, D.D.; and Hon. F. H. Pierpoint, Fraternal Delegates from the General Convention of the Methodist Protestant Church. The Hon. F. H. Pierpoint was not present. [See *Appendix*, 32, 33, pages 510, 511.]

John W. Locke having presented the two delegates present, they proceeded to address the Conference.

The Secretary next read the credentials of the Rev. Elias L. Kiplinger, Fraternal Delegate from the General Conference of the Evangelical Association of North America; who, having been presented by Joseph Cummings, addressed the Conference. [See *Appendix*, 39, page 520.]

John W. Locke presented the following resolution, which was read, and, on motion, adopted:

*Resolved*, That we have listened with pleasure to the addresses of the Rev. J. J. Smith, D.D., and the Rev. David Wilson, D.D., Fraternal

Opening.

Religious  
services.Credentials  
of Fraternal  
Delegates.Addresses of  
delegates.Address of  
E. L. Kip-  
linger.Expression  
of gratifica-  
tion.

**May 18.** Delegates from the General Convention of the Methodist Protestant Church to this General Conference, and that we cordially reciprocate the fraternal sentiments to which they have given utterance.  
**FIFTEENTH DAY.**  
*Evening.*

Expression  
of gratifica-  
tion.

Joseph Cummings presented the following, which was read, and, on motion, adopted:

*Resolved,* That it has given us great pleasure to receive the visit and listen to the able address of Rev. Elias Kiplinger, the representative of the General Conference of the Evangelical Association of North America; that we rejoice in the great prosperity of the Church he so worthily represents, and in the Christian fellowship and kindly feeling that has so long existed between it and our own Church.

Adjourn-  
ment.

On motion, Conference adjourned, the benediction being pronounced by Joseph Cummings.

**May 19.**  
**SIXTEENTH DAY.**  
*Opening.*

### WEDNESDAY MORNING, MAY 19.

Conference met at nine o'clock A. M., Bishop Bowman presiding.

Religious  
services.

The religious services were conducted by John P. Newman.

Journal ap-  
proved.

The Journal of yesterday's morning and evening sessions was read and approved.

Invitation to  
visit Mer-  
cantile Li-  
brary.

An invitation to visit the rooms of the Young Men's Mercantile Library Association of Cincinnati was received and accepted with thanks.

Communica-  
tion from  
Temple of  
Honor.

The Secretary read a telegram of generous greeting from the Grand Temple of the Temple of Honor, now in session at Youngstown, Ohio, and he was ordered to send an appropriate response.

The following changes were made in the roll:

L. D. Shoemaker  
excused. W.  
F. Clements  
substituted.

L. D. Shoemaker, of the Wyoming Conference, was granted leave of absence, and Wilbur F. Clements assigned his seat.

S. S. Dreher  
excused.

S. S. Dreher, of the Philadelphia Conference, was granted leave of absence.

R. M. Hatfield  
and E. P.  
Cook ex-  
cused, and  
A. M. Smith  
and O. Lunt  
substituted.

R. M. Hatfield, of the Rock River Conference, was granted leave of absence, and W. A. Smith placed in his seat; and E. P. Cook, of the same Conference, was also granted leave of absence, and Orrington Lunt assigned his seat.

Report of  
Committee  
on Place and  
Entertain-  
ment of  
next Gen-  
eral Con-  
ference.

On motion of John W. Hoyt the order of the day was taken up, namely, the Report of the Committee on the Place and Entertainment of the next General Conference.

The Conference proceeded to consider the Report **May 19.**  
*seriatim.* **SIXTEENTH DAY.**

Item 1 was read and adopted; also item 2 was read **Items 1, 2, 3.**  
 and adopted. Item 3 was read.

Jacob B. Graw moved the following amendment, which, on motion of H. B. Heacock, was laid on the table:

That the assessment being made on the Conferences, the delegates be paid in proportion to the amount that has been raised on the assessment by the Conference they represent.

S. A. W. Jewett moved to strike out so much as relates to board.

On motion of Homer Eaton, the previous question was ordered.

The substitute offered by S. A. W. Jewett was lost, and the item was adopted.

John Lanahan moved the following amendment to the Report:

The basis of apportionment shall be the amount paid for ministerial support, exclusive of missionary appropriations.

A motion to lay on the table did not prevail.

The previous question being ordered, the amendment was adopted.

John W. Ray presented the following amendment to the Report:

That no assessments be made for board as long as invitations shall be received for the entertainment of the General Conference.

A motion by J. W. Thompson, to lay this amendment on the table, did not prevail, and the amendment was adopted.

Item 4 was read.

I. S. Bingham moved to indefinitely postpone the whole subject, and the motion prevailed.

The rules having been suspended, the Report of the Committee on the Legislative Department of the Church was received and ordered to be printed.

The Special Committee on the American Bible Society presented Report No. II, which was read, and, on motion, adopted, as follows:

Report of  
Committee  
on Legisla-  
tive Depart-  
ment of the  
Church.

Report of  
Committee  
on Ameri-  
can Bible  
Society  
No. II.

May 19.  
SIXTEENTH  
DAY.

## REPORT OF THE SPECIAL COMMITTEE ON THE AMERICAN BIBLE SOCIETY.—NO. II.

Your Committee have had submitted to them, by the Corresponding Secretary, Rev. A. S. Hunt, D.D., a brief statement of the work of the American Bible Society during the last four years, and have had before them its latest published reports. We notice that a system of colportage has been added to its methods; that its district superintendents have been reduced to the number of seventeen, and that \$2,000,000 have been expended during the quadrennium in the work of printing and circulating the word of God in this and other lands. Its work has been enlarged meantime by new fields of operation in Persia, in Mexico, in Brazil, and on the western coast of South America, and it has met this increasing demand for Bibles and Testaments by issuing upon the average *five copies per minute* for every working day of ten hours during the entire four years. It has issued the Scriptures in new forms and in translations into other languages, among which we may mention the Bible in the Turkish and Dakota languages, and an English Bible at a cost of but twenty-five cents; the New Testament in Japanese, and an English Testament which is sold at five cents per copy. During the past four years the Society has made grants in Bibles to various Churches and missions of the Methodist Episcopal Church, and also to our Sunday-School Union and Freedmen's Aid Society. In addition to this, grants of money to the amount of nearly \$28,000 have been made during the same period to the Missionary Society of our Church for missions in Norway, Sweden, Germany, Italy, India, and Mexico. We recommend the adoption of the following:

*Whereas*, The written word of God is not only the one and sufficient rule of faith and practice for Christian men, but is the main-spring of a true civilization, the foundation of civil and religious liberty, and the "rock on which our republic was built;" therefore,

*Resolved*, 1. That in the interest of morality, of liberty, and of the country, the Bible should be every-where circulated, and should be allowed its place in the Church, the home, and the public school.

*Resolved*, 2. That in the work of circulating the holy Scriptures in all lands, the American Bible Society should receive the hearty co-operation of Christians without respect to denomination, and we recommend that collections be taken annually in all our congregations for this purpose, and that the amount of such collections be reported to the Quarterly and Annual Conferences each year.

Report of  
Committee  
on John-st.  
Church.

L. S. Weed presented the Report of the Committee on John-street Church, which was read, and, on motion, adopted, and the nomination of the trustees named therein confirmed.

## REPORT OF COMMITTEE ON JOHN-STREET CHURCH.

The Special Committee on John-street Church, in the city of New York, beg leave to report that in examining the papers of conveyance by which this old historic church, the first in American Methodism, was placed in the custody and under the supervision of the General Conference, we find the Legislature of the State of New York, March 24, 1866, passed an act creating a corporation through which this church could be legally placed under the supervision and in the care of the General Conference, providing in such act against the sale or

mortgage of the Church property without the consent of the General Conference and the order of the Supreme Court of the First Judicial District of the State. Your committee also find that the special corporation so created did, at the General Conference held at Chicago, May, 1868, petition said Conference to accept the care of said John-street Church, under the title of "The First Methodist Episcopal Centennial Church of the City of New York;" under the conditions of said special charter, and the further provision that the nomination of trustees should be made by the last Quarterly Meeting Conference of said John-street Church, immediately preceding the session of the General Conference.

Your Committee further find that the General Conferences of 1868, 1872, and 1876 did elect such trustees, and that the trustees so elected have protected the temporal interests of the Church to our satisfaction.

Our investigations have also convinced us that to make this old and honored Church efficient, or even to preserve it from a forced enfeeblement, speedy and vigorous efforts should be made to secure such an endowment as will in part provide for the great work demanded on every side, but which the removal of its more wealthy members from the lower part of the city has destroyed the ability of the Church to do.

"Excepting Trinity and Saint Paul's Episcopal Churches, the Methodists are the only denomination of Protestant Christians that sustain religious services in a church edifice in the large district lying south of Chambers-street, in a direct line from the North to the East rivers, containing a population of over thirty thousand souls, including more than six thousand children, between the ages of five and fifteen years."

In view of the vast opportunities for missionary work in the lower part of the city of New York, the actual removal of other Protestant Churches from this part of the city, and the certainty that the self-support of this Mother Church of Methodism is becoming impossible, by reason of the same facts which have driven Protestant Churches from this field, we recommend the pastor and officary of John-street Church to immediately adopt some method for securing suitable endowment for the efficient working of Church agencies in saving men, and the perpetuity of the church edifice through all of future time.

As the centennial of the organization of the Methodist Episcopal Church will occur in 1884, we suggest, without entering into details, that it may be feasible to interest the entire Methodism of our own country, as well as that of the mother country and the Canadas, in perpetuating this old historic Church, planted more than a hundred years ago, to evidence on this continent the truth of John Wesley's maxim—a maxim we, his children, hold as our own—"The world is our parish." We also recommend the editors of our papers to render such aid as may be necessary to carry out the suggestions of this report.

Nominated by the Quarterly Conference of the First Methodist Episcopal Centennial Church of the City of New York, (John-street,) we approve and offer the following names for this General Conference to elect as trustees of said Church: Benjamin Weymouth, Edward Allen, John Bentley, Benjamin W. Tilton, William Collins, James Wright, Walter B. Bailey, Frank E. Trowbridge, Reece B. Gwillim.

E. O. Stannard presented Report No. I of the Committee on Lay Representation, which was accepted, and ordered to be printed:

**May 19.**  
**SIXTEENTH**  
**DAY.**

**Report No. I**  
**of Committee**  
**on Lay**  
**Representa-**  
**tion.**

May 19.  
SIXTEENTH  
DAY.

# REPORT OF THE COMMITTEE ON LAY REPRESENTATION IN THE ANNUAL CONFERENCES—NO. I.

Your committee beg leave to report that they have had under consideration such papers as have been referred to them, and up to this date have matured a plan of lay representation in the Annual Conferences, which was adopted with almost unanimity by your Committee, and they hereby respectfully recommend the adoption of the same, which, when adopted, to be substituted for paragraph 73 of our form of Discipline, to wit:

"The Annual Conference shall be composed of all the traveling preachers in full connection, the traveling preachers on trial being required to attend, and also one lay delegate for every six pastoral charges in each Presiding Elder's district, and one additional delegate for each fraction of two thirds thereof, who shall be chosen by the district stewards, at their annual meeting;

"*Provided*, that no person under the age of twenty-five years, or who has not been a member of the Methodist Episcopal Church at least five years next preceding the election, shall be chosen a delegate to the Annual Conference;

"*And provided further*, that the laity shall only be deemed to be delegates to the Annual Conference for and during its session next succeeding their election; and they shall not be included in the enumeration forming the basis of ministerial delegates to the General Conference under Restrictive Rule number two.

"The Annual Conference thus formed shall sit and deliberate as one body, the lay delegates being entitled to an equal voice in all matters coming before the Annual Conference, except to vote on the election of ministerial delegates to the General Conference, and upon the admission of ministers into the Annual Conference, and upon questions involving ministerial character."

On motion of John Evans, the Conference proceeded to the election of editor of the Christian Apologist.

Louis Nippert nominated William Nast.

Wm. Nast  
elected editor  
of Christian Apolo-  
gist.

On motion, the Secretary was instructed to cast the ballot of the Conference for William Nast, and, having done so, he was declared elected.

On motion of John W. Willett, it was ordered to proceed with the call of committees until it is completed.

The Committee on Itinerancy presented the following reports:

Report No. I  
of Committee  
on Itinerancy.

Report No. I was read, and, on motion, received and adopted, as follows:

## REPORT OF COMMITTEE ON ITINERANCY—NO. I.

### ON TRANSFERS.

The Committee on Itinerancy, to whom was referred certain papers relating to transfers, respectfully report:

1. That, having considered the proposition asking for the establish-



ment of some regulations whereby the superabundance of young ministers in the East may be transferred to the West, they deem it impracticable to devise any system for such transfers as are contemplated in the paper submitted to them, and think that such transfers must depend upon the exercise of the discretion of the Bishops.

2. They have also considered the paper relating to requiring the consent of an Annual Conference to the transfer of preachers to its body. Such a regulation would be an infringement upon the constitutional authority of the Bishops to make the appointments of all traveling preachers, and the committee deem it inexpedient to take any action upon the subject.

Report No. II was read, and, on motion, received and adopted, as follows:

**May 19.**  
SIXTEENTH  
DAY.

Report of  
Committee  
on Itineran-  
cy No. II.

#### REPORT OF COMMITTEE ON ITINERANCY—NO. II.

##### NUMBER REQUISITE FOR A CONFERENCE.

The Committee on Itinerancy beg leave to present the following report:

They have considered the question submitted to them respecting the number of preachers necessary for the proper organization of an Annual Conference, and they respectfully recommend that no Annual Conference, other than those in foreign mission fields, should be organized with less than fifteen effective members.

Report No. III was read, and, on motion, received and ordered to be printed. It is laid over under the rule.

Report No. IV was read, and laid over under the rule.

C. H. Payne presented Reports Nos. II and III of the Committee on Missions.

Reports of  
Committee  
on Missions.

Report No. II was read, and laid over under the rule.

Report No. III was read, and, on motion, laid on the table, and ordered to be printed.

On motion of A. J. Kynett, it was ordered that when the reports now in the hands of the Secretary have been presented, the call shall be suspended, and the order of the day, the consecration of the Bishops elect, be taken up.

Report No. IV was read, and, on motion, ordered to be printed, and made the order of the day for next Saturday at ten o'clock A. M.

Report No. V was read, and, on motion, laid on the table, and ordered to be printed.

Report No. VI was read, and, on motion, adopted, as follows:

**May 19.**  
SIXTEENTH  
DAY.

# REPORT OF COMMITTEE ON MISSIONS—NO. VI.

Report  
No. VI.

The Committee on Missions, to whom was referred the thanksgiving memorial of our brethren in Norway, beg leave to recommend that the memorial be printed in the Daily Christian Advocate, and that the Secretary of the General Conference be instructed to send a suitable reply to the same.

BALTIMORE.

BALTIMORE.

Boundaries.

J. A. Price presented the memorial of George W. Fossett, recording steward, opposing separation from the Baltimore Conference, which was referred to the Committee on Boundaries.

Report of  
Centenary  
Biblical In-  
stitute.

He also presented the Report of the Centenary Biblical Institute, which was referred to the Committee on Education.

Interests of  
local  
preachers.

W. S. Edwards presented a memorial from the Local Preachers' Association of Baltimore, relative to the interests of local preachers, which was referred to the Committee on Itinerancy.

CINCINNATI.

CINCINNATI.

J. M. Walden presented the memorial of the National Local Preachers' Association, which was referred to the Committee on Itinerancy. [See *Appendix*, 63, page 648.]

On Confer-  
ences.

He also presented a memorial on District, Annual, and National Conferences, which was referred to the Committee on Itinerancy.

He also presented the memorial of the Philadelphia Local Preachers' Association, which was referred to the Committee on Itinerancy.

ILLINOIS.

ILLINOIS.

Presiding  
Elders' dis-  
tricts.

H. Buck presented the memorial of A. H. Rusk and others against the enlargement of Presiding Elders' districts, which was referred to the Committee on Itinerancy.

NORTH-WEST  
IOWA.

NORTH-WEST IOWA.

L. Hartsough presented four petitions relative to boundaries, which were referred to the Committee on Boundaries.

## PHILADELPHIA.

Bishop Simpson presented the memorial of Jefferson Lewis, which was referred to the Committee on the Episcopacy.

Henry W. Warren presented the report of the Ladies and Pastors' Christian Union, which was referred to the Committee on Sunday-schools and Tracts.

William Swindells presented the memorial of the Church Historical Society of the Philadelphia Conference, which was referred to the Committee on Revisals.

May 19.

SIXTEENTH  
DAY.PHILADEL-  
PHIA.Memorial of  
J. Lewis.Report of  
Ladies and  
Pastors'  
Christian  
Union.Church His-  
torical So-  
ciety.

## TROY.

Henry M. Seely presented a memorial on boundaries, which was referred to the Committee on Boundaries.

TROY.

Boundaries.

## VIRGINIA.

J. S. Wickline presented a petition from his Conference in reference to boundaries, which was referred to the Committee on Boundaries.

VIRGINIA.

Boundaries.

## WYOMING.

Y. C. Smith presented memorials and testimony on boundaries, which were referred to the Committee on Boundaries.

WYOMING.

Boundaries.

William Bixby presented the petition of J. Scouton and others for change of boundaries, which was referred to the Committee on Boundaries.

Boundaries.

The order of the day, namely, the consecration of the Bishops elect, was taken up.

Conse-  
cra-  
tion of  
Bishops.

The venerable Senior Bishop, Levi Scott, presided at the consecration.

The Bishops and the Bishops elect, accompanied by their presenters, entered the conference room, and the opening collect was read by Bishop Bowman.

The epistle was read by William H. Olin, of the Wyoming Conference, and the gospel was read by Luke Hitchcock, of the Rock River Conference.

Henry White Warren, pastor of the Spring Garden-street Methodist Episcopal Church, Philadelphia, was

H. W. War-  
ren conso-  
crated.

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presented by William Butler, of the New England Conference, and William J. Paxson, of the Philadelphia Conference.

C. D. Foss  
consecrated.

Cyrus David Foss, President of the Wesleyan University, Middletown, Connecticut, was presented by Aaron K. Sanford, of the New York Conference, and John M. Reid, of the Michigan Conference.

J. F. Hurst  
consecrated.

John Fletcher Hurst, President of the Drew Theological Seminary, Madison, New Jersey, was presented by James N. FitzGerald, of the Newark Conference, and William Nast, of the Central German Conference.

E. O. Haven  
consecrated.

Erastus Otis Haven, Chancellor of the Syracuse University, New York, was presented by George W. Woodruff, of the New York East Conference, and O. H. Warren, of the Central New York Conference.

Bishop Simpson received the candidates, gave the charge, and conducted the examination.

The further services, as provided by the Discipline, were conducted by Bishops Simpson, Bowman, Harris, Foster, Wiley, Merrill, Andrews, and Peck, assisted by the presenters in the laying on of hands.

Adjournment.

After the consecratory services the doxology was sung, and the benediction pronounced by the senior Bishop.

**May 20.**  
SEVENTH  
DAY.

## THURSDAY MORNING, MAY 20.

Opening.

Conference met at nine o'clock A.M., Bishop Harris presiding.

Religious services.

Religious services were conducted by William W. Evans.

Journal approved.

The Journal of yesterday's session was read and approved.

Resolutions to be placed in a box.

The rules being suspended, John Lanahan offered the following:

*Resolved*, That all resolutions, except those which are to be read and put on their passage, shall be placed in a box and arranged in the order of Conferences by the Secretaries, and announced in the Journal of the following day.

It was read, and, on motion, adopted.

The following changes were made:

Charles Hill excused.

On motion, Charles Hill, of the Wilmington Confer-

ence, was excused for the rest of the session on account of sickness, and the Committee ordered to pay his expenses.

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DAY.

On motion, Frank T. Campbell, of the Iowa Conference, was excused after to-day for the rest of the session.

F. T. Campbell excused.

On motion, W. W. Morgan, of the North Carolina Conference, was excused for the rest of the session on account of sickness in his family, and the Committee ordered to pay his expenses.

W. W. Morgan excused.

The rules being suspended, John M. Reid moved that the Bishops be instructed to nominate the boards of managers of the benevolent societies of the Church; and the motion prevailed.

Bishops to nominate managers of benevolent societies.

The rules being further suspended, on motion of Waitman T. Willey it was ordered to take from the table the Report of the Committee on Methods of Legislation; and it was further ordered to make it the order of the day for next Monday, at ten o'clock A. M.

Order of the day for Monday at ten A.M.

On motion, John W. Hoyt, of the New England Conference, was excused for the rest of the session, and Emerson Warner assigned his seat.

J. W. Hoyt excused, Emerson Warren substituted.

The rules being suspended, John P. Newman presented Report No. I of the Committee on Freedmen's Aid Society and our Southern Work, which, having been read, he moved to adopt.

Report No. I of Committee on Freedmen's Aid.

John F. Spence presented the following substitute for the second clause in the Report, which was read, and, on motion, laid on the table.

Report No. III of Committee on Episcopacy.

*Resolved*, That, in accordance with the spirit and letter of Article II of the Constitution of the Freedmen's Aid Society, the *whites* of the Methodist Episcopal Church in the South shall hereafter have recognition before the Church.

*Resolved*, That in presenting to our various charges the educational interests of our Church in the South, the *white* and the colored work shall be placed on a similar basis, and that twenty-five per cent. of all moneys so raised shall be disbursed (under the direction of the Board) among the whites.

Pending the discussion of the Report, on motion of T. N. Boyle, the order of the day was taken up, and the following Report No. III of the Committee on Episcopacy was read, and J. S. Smart moved to adopt:

Colored Bishop.

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DAY.

The Committee on Episcopacy, having considered the memorials and petitions referred to it on the election of a Bishop of African descent, adopted each of the following resolutions by a vote of thirty-nine to eight:

*Resolved*, 1. That the best interests of our Church in general, and of our colored people in particular, require that one or more of our General Superintendents should be of the African descent.

*Resolved*, 2. That we recommend that this General Conference elect one Bishop of African descent.

Minority re-  
port.

Alfred Wheeler presented the following Minority Report, and moved that it be substituted for the Report of the majority:

A portion of your Committee on Episcopacy, differing widely from the majority, both as to the necessity and expediency of electing a colored Bishop at the present time, feel constrained to express our dissent by a minority report. After listening attentively to prolonged discussions upon the subject, and giving due weight to the arguments urged in its favor, and to full representations of the state of our religious work among the colored people of the South, representations made by themselves, as well as by their white co-laborers, we are convinced that sound policy forbids the adoption of the recommendation of the majority.

*Resolved*, Therefore, that we deem it inexpedient to elect any more Bishops at this General Conference.

Indefinitely  
postponed.

John Lanahan moved that the whole subject be indefinitely postponed.

On motion of Emperor Williams, the yeas and nays were called, and the motion to indefinitely postpone was carried by the following vote:

Yeas and  
nays.

YEAS—Adams, Adkinson, Alderman, Allen, Anderson, Andres, Appel, Arey, Arnold, Barker, Barnes, Bartlett, Bartine, Beach, Belt, Bennett, Benton of North Ohio, Benton of Genesee, Bingham, Binkley, Bixby, Blakeney, Blumberg, Bose, Bradley, Brashear, Bristol, Brown, Buck, Butts, Call, Carlson, Caruthers, Chrisman, Chaffee of Central Illinois, Chapman, Cisell, Clark of Illinois, Clark of Maine, Clark of West Virginia, Clements, Cone, Connolly, Cooper, Copeland, Coursey, Crippen, Cummins of Philadelphia, Cunningham of Philadelphia, Curry of West Wisconsin, Curtiss, Darrow, Davis of Kansas, Davis of Nebraska, Day, Denison, De Puy, Deshazo, De Wolf, Diverty, Donnell, Donelson, Dunathan, Eaton, Eckman, Eddy, Edwards of Baltimore, Elliott, Evans of Colorado, Fee, Ferris, Fisk, FitzGerald, Ford, Freeman of Alabama, Gatch, Gemecker, Gillett, Goodrich,

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Goodwin, Granger, Greenman, Griffey, Hamilton, Hammond of Nevada, Harrison, Hunt, Haw, Hawkins, Heacock, Heath, Hemenway, Herdman, Hermans, Hester, Hill of New Jersey, Hillman, Horton, Hoyt of North Ohio, Hughes of Troy, Hughes of West Virginia, Hunt of Northern New York, Hunt of Genesee, Hunter of Central Illinois, Huntington, Huston, Hypes, Jervis, Jewett, John, Johnston of Upper Iowa, Jones, Joyce, Judkins, Kelly, King of Ohio, King of New York, Kinne, Klaus, Knight, Knowles, Kopp, Laffer, Lamdin, Lanahan, Latshaw, Lawson, Lemon of Nebraska, Lemon of North-west Iowa, Little, Locke of Southern Illinois, Locke of Southern Illinois, Lunt, Magee, Mann of Holston, Marsh, Marshall, Mather, Matthews, M'Kean, M'Whorter, M'Williams, Milby, Miller of Michigan, Miller of Pittsburgh, Mitchell, Moon, Mower, Murphy, Nickerson, Nippert, Northrup, Paddock, Palmer of East Maine, Parlett, Paxson, Pace, Payne of Cincinnati, Pendleton, Pierce, Prentice, Purring-ton, Queal, Quimby, Reitz, Reynolds, Riddle, Robinson, Root, Ross, Russell, Sanford, Sargent, Schreiner, Seely, Seney, Sheets, Shinkle, Shove, Smith of Wyoming, Smith of Rock River, Spaulding, Spence, Spencer, Springer, Stannard, Starr, Stephens, Stubbins, Studebaker, Strong, Swindells, Swallow, Tabor, Talbot, Talcott, Taylor of Kansas, Taylor of Ohio, Terry, Thompson of Troy, Todd of Philadelphia, Trimble, Urbantke, Urner, Van Orsdale, Wallon, Walters, Warner, Warren of Central New York, Way, Webster of Illinois, Webster of Troy, Weed, Weeks, Wentworth, Weseman, Wheeler of Erie, Wheeler of Wisconsin, Whiteman, Wickline, Wideman, Wight, Willey, Wilson of Iowa, Winton, Woodruff, Worts—228.

NAYS—Afflerbach, Alexander, Allston, Axtell, Baker, Baldwin, Beeman, Bell, Boreman, Boyle of Missouri, Boyle of Pittsburgh, Bradrick, Brush, Buckley, Butler of Delaware, Butler of New England, Carr, Carroll, Carter, Chaffee of Minnesota, Clarke of Central Pennsylvania, Clay, Collins, Cooke of South Carolina, Cowles, Craft, Cramer, Crary, Crawford,

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Crogman, Cummings of New England, Cunningham, Curry of New York East, Darnell, Duncan, Dunn, Dukes, Edwards of Detroit, Evans of Central Pennsylvania, Faulks, Ferril, Fisher, Fowler, Freeman of Texas, Fry, Fuller, Gates, Goodsell, Gossard, Graves, Graw, Greene, Hall of Erie, Hall of Vermont, Hammond of Lexington, Hanson, Hare, Harmount, Hartsough, Hartzell, Hasty, Hight, Hill of East Ohio, Hitchcock, Holloway, Hough, Hunter of East Ohio, Iliff, Key, Kynett, Ladd, Lawrence, Lich, Lillie, Lindley, Loeber, Lott, Madison, Mallalieu, Marine, Matlack, Matton, M'Donald, M'Elheny, Mendenhall, Miller of Upper Iowa, Minor, Moffett, Moore, Murray, Monroe, Naumann, Newman, Norcross, Oldham, Olin, Patty, Palmer of Central Illinois, Parsons, Payne of Liberia, Perrine, Phelps, Pitcairn, Price, Pullam, Ray, Reid, Richmond, Rogers, Rule, Schlagenhauf, Scott, Shumpert, Smart, Shier, Swearingen, Stowe, Stratton, Taylor of East Ohio, Taylor of Michigan, Thoburn, Thompson of West Virginia, Todd of Texas, Tuthill, Upham, Valentine, Walden, Walker, Walsh, Webster of South Carolina, Whedon, White of Nebraska, Willett, Williams of Louisiana, Wilson of South Carolina, Woods, Wolfe—137.

G. S. Hare  
not excused  
from vot-  
ing.

Pending the call of the yeas and nays, George S. Hare asked to be excused from voting; his request was not granted.

Not permit-  
ted to ex-  
plain his  
vote.

He also asked permission to explain his vote, which the chair decided to be out of order under the motion to indefinitely postpone; whereupon he appealed from the decision of the chair, but the ruling of the chair was sustained.

His appeal  
from the  
decision of  
the chair  
was not  
sustained.

Resolutions.

The following resolutions were presented:

#### ARKANSAS.

#### ARKANSAS.

Mission dis-  
trict in In-  
dian Terri-  
tory.

W. W. Brashear presented the following, which was referred to the Committee on Missions:

*Resolved*, That the Indian Territory west of the State of Arkansas and within the bounds of the Arkansas Conference be organized into a mission district.



## BALTIMORE.

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DAY.

BALTIMORE.

J. Lanahan presented a petition, which was referred to the Committee on Revisals.

## CENTRAL OHIO.

CENTRAL  
OHIO.

William Lawrence presented the following, which was referred to the Committee on the State of the Church:

No distinction on account of sex, color, etc.

*Resolved*, That this General Conference affirms that *capacity* and *merit* are the only tests required by revelation, reason, and the law of the Methodist Episcopal Church by which to determine eligibility to Church membership, and to all privileges, official and ministerial, in the Church, regardless of race, color, sex, or previous condition, subject only to established regulations.

He also presented the following, which was referred to the Committee on Education:

Officers of  
Board of  
Education.

*Resolved*, That the Bishops be and are directed to procure, if practicable, an amendment of the Charter of the Board of Education, which shall authorize the General Conference to elect as president and secretary any suitable persons, and to permit an increase of annual revenues.

He also presented the following, which was referred to the Committee on the Judiciary:

Decisions of  
Bishops on  
questions of  
law.

*Resolved*. That all decisions on important questions of law made by each of the Bishops in the Annual Conference shall be reported to the Board of Bishops, who shall consider the same, and publish their conclusions thereon, and report the same to each General Conference.

## CENTRAL PENNSYLVANIA.

CENTRAL  
PENNSYLVANIA.  
Temperance.

W. W. Evans presented the following, which was referred to the Committee on Temperance:

*Resolved*, That the Committee on Temperance be instructed to report an amendment to paragraph 221 of the Discipline, making it a disciplinary offense to sign petitions in favor of granting licenses for the sale of intoxicating liquors, to become bondsmen for persons engaged in such traffic, or to rent property to be used as the place in or on which to manufacture or sell intoxicating liquors.

Silas C. Swallow presented the following, which was referred to the Committee on the Book Concern:

Book Concern.

*Whereas*. The report of the Agents of the Methodist Book Concern at New York shows among the assets the enormous sum of \$568,657 97 in notes and accounts—largely the latter—while the stock in trade is but \$271,561 93; and,

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*Whereas*, The report of the Agents of the Western Book Concern shows among its assets \$286,100 58 in notes and accounts, while the stock in trade is but \$192,691 38, and the value of its real estate is but \$298,000; therefore,

*Resolved*, That such apparently disproportionate credits given by both Concerns are, in our estimation, dangerous to our publishing interests, and demand at the hands of the Committee on the Book Concern some plan of future amendment.

Assessments  
upon Con-  
ferences for  
support of  
Bishops.

Silas C. Swallow also presented the following, which was referred to the Committee on the Book Concern:

*Whereas*, The Discipline, page 202, paragraph 346, provides that the Book Committee shall divide among the Annual Conferences the aggregate sum required to be raised for the support of the Bishops, and also the amount necessary to assist the widows and children of deceased Bishops; and,

*Whereas*, It is said to be the habit of said committee to so divide a much larger amount than therein specified; therefore,

*Resolved*, 1. That the special attention of the Committee on the Book Concern be, and hereby is, called to this irregularity.

*Resolved*, 2. That the Discipline be revised so as to read: "¶ 346. The Book Committee shall divide the exact aggregate sum required to be raised for these purposes among the Annual Conferences according to their several abilities, the aggregate salaries of presiding elders and pastors in said Conferences being made the basis for such division."

And at the close of said paragraph by adding these words, after Agents of the "Book Concern," viz.: "*Who shall pay by pro rata division only the amounts thus received from the Annual Conferences.*"

Preachers lo-  
cated.

J. C. Clarke presented the following, which was referred to the Committee on Revisals:

*Resolved*. That the Committee on Revisals shall so amend paragraph 182, as to strike out all after the words "ministerial office," and insert "and the same requirements shall be applicable to a preacher located or discontinued by an Annual Conference."

Church rec-  
ords.

He also presented a form for Church records, which was referred to the Committee on the Book Concern.

He also presented the following, which was referred to the Committee on the Judiciary:

*Resolved*, That the Committee on the Judiciary define the duties of the Committee on Church Records. (Discipline, paragraph 98, page 74.)

Also, the powers of the Quarterly Conference over Church records.

Also, what is included in the words "Church records," as used in paragraph 98, page 74.

Form for  
statistics.

D. S. Monroe presented a form for statistics, which was referred to the Committee on Statistics.

Sale of liq-  
uor.

He also presented the following, which was referred to the Committee on Revisals:

*Resolved.* That in paragraph 221, after the word beverage, there be inserted, "or in any manner encouraging the sale thereof."

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D. S. Monroe also presented the following, which was referred to the Committee on Revisals:

*Resolved.* That in paragraph 220, after the word "society," there be inserted, "the leaders' and stewards' meeting."

He also presented the following, which was referred to the Committee on Itinerancy:

Presiding  
Elder's  
term.

*Resolved.* That paragraph 162 be so amended as to read, after the words "six years," as follows: "Nor shall he be reappointed Presiding Elder until he has been out of that office at least four full calendar years."

#### NEW ENGLAND.

NEW EN-  
GLAND.

Joseph Cummings presented the following, which was referred to the Committee on Itinerancy:

Appoint-  
ment of  
Presiding  
Elders.

*Resolved.* 1. That paragraph 157, section 2, of the Discipline, be so amended as to read: "To form the districts with the advice of the Presiding Elders, each Conference having determined the number of its districts."

*Resolved.* 2. That paragraph 161 be so amended as to read: "Presiding Elders shall be appointed by the Bishops on the nomination of a majority of the Annual Conferences, by ballot, without debate; *provided*, however, that in case the Bishop presiding over any Conference shall deem that the interests of the Church shall demand that the minister so nominated should be otherwise employed, he shall communicate his judgment to the Conference, which shall then proceed to make other nominations until the required number shall be obtained."

*Resolved.* 3. That a new paragraph be inserted after 161, to read as follows: "If any Annual Conference shall decline or fail to nominate Presiding Elders, the presiding Bishop shall select and appoint them, and if any vacancies in the office shall occur in the interim of the Conference, the Bishop shall fill them until the next Annual Conference."

#### UTAH.

UTAH.

Jacob S. Boreman presented the following, which was referred to the Committee on Revisals:

Course of  
Study for  
Local  
Preachers.

*Resolved.* 1. That when Local Preachers are not prepared at the end of a year to pass the necessary examination upon the Course of Study, then further time may be allowed them if they show an earnest desire to prepare themselves for such examination: and then, also, their licenses may be renewed.

*Resolved.* 2. That the Course of Study laid down for Local Preachers was not intended to apply to those who had been, or were then, Local Preachers, but only to such as should be admitted to preach subsequent to that time.

*Resolved.* 3. That a construction different from the above is working a great hardship against old Local Preachers.

The following memorials were presented:

A memorial was presented from L. M. Vernon on the

Memorials.  
Italian An-  
nual Con-  
ference.

**May 20.**  
SEVENTH  
DAY.

ganization of an Italian Annual Conference, which was referred to the Committee on Missions.

## BALTIMORE.

## BALTIMORE.

Episcopal  
residence in  
Baltimore.

J. A. Price presented a petition recommending that Baltimore be fixed as a place of episcopal residence, which was referred to the Committee on the Episcopacy.

L. T. Wideman presented a petition proposing a change in the Discipline, which was referred to the Committee on Revisals.

Report of  
Episcopal  
Fund.

He also presented a petition calling for report of Episcopal Fund, which was referred to the Committee on the Book Concern.

Publication  
of episcopal  
decisions.

M. G. Urner presented a memorial calling for the publication of episcopal decisions, which was referred to the Committee on the Episcopacy.

Paragraph  
265 of Dis-  
cipline.

He also presented a memorial on amendment of paragraph 265 of Discipline, which was referred to the Committee on Missions.

## CALIFORNIA.

## CALIFORNIA.

Mortgaging  
Church  
property.

H. B. Heacock presented a memorial in reference to mortgaging Church property, which was referred to the Committee on Revisals.

CENTRAL  
ALABAMA.

## CENTRAL ALABAMA.

High School  
near Hunts-  
ville, Ala.

S. J. B. Carter presented a memorial regarding a High School near Huntsville, Alabama, which was referred to the Committee on Education.

CENTRAL  
NEW YORK.

## CENTRAL NEW YORK.

Reception of  
members.

O. H. Warren presented a memorial respecting the reception of members, which was referred to the Committee on Revisals.

Temperance.

L. C. Queal presented a memorial from the First Methodist Episcopal Church, Elmira, N. Y., which was referred to the Committee on Temperance.

## DETROIT.

## DETROIT.

Lake Supe-  
rior Confe-  
rence.

John Russell presented a memorial asking for the organization of the Lake Superior Conference, which was referred to the Committee on Boundaries.

Temperance.

He also presented a memorial asking for a new chap-

ter in the Discipline on temperance, which was referred to the Committee on Temperance.

May 20.  
SEVENTH  
DAY.

## EAST OHIO.

## EAST OHIO.

S. F. Minor presented the memorial of the Alumni of Mount Union College on provisions for centennial plan, which was referred to the Committee on the Centennial of the Church.

Centennial  
plan.

## GENESEE.

## GENESEE.

E. J. Hermans presented a memorial on District Conferences, which was referred to the Committee on Itinerancy.

District Con-  
ferences.

D. W. C. Huntington presented a memorial in regard to change in the order of business of the fourth Quarterly Conference, which was referred to the Committee on Revisals.

Order of  
business of  
fourth  
Quarterly  
Conf.

## HOLSTON.

## HOLSTON.

John W. Mann presented a memorial from colored members of his Conference asking that they be organized into a separate Conference, which was referred to the Committee on Boundaries.

Colored  
Conf.

William Rule presented a memorial touching the duties of Presiding Elders, which was referred to the Committee on Revisals.

Duties of  
Presiding  
Elders.

## ILLINOIS.

## ILLINOIS.

J. H. Clark presented a memorial on Sunday-school quarterly meeting, which was referred to the Committee on Sunday-Schools.

Sunday-  
school  
quarterly  
meeting.

## IOWA.

## IOWA.

Frank T. Campbell presented a memorial relating to the reduction of prices of our Church newspapers, which was referred to the Committee on the Book Concern.

Price of  
Church  
newspap-  
ers.

## MISSISSIPPI.

## MISSISSIPPI.

John A. W. Moore presented a memorial in reference to the requirements of exhorters, which was referred to the Committee on Revisals.

Exhorters.

**May 20.**SEVENTH  
DAY.NEW  
JERSEY.Presiding  
Elder's  
term.Reports of  
Book  
Agents.

## NEW JERSEY.

J. B. Graw presented a memorial on the term of the Presiding Elder, which was referred to the Committee on Itinerancy.

George B. Wight presented a memorial on the Reports of Book Agents, which was referred to the Committee on the Book Concern.

NEW YORK.

Temperance.

Change of  
par. 94.

## NEW YORK.

M. S. Terry presented a memorial on temperance, signed by W. C. Smith and others, which was referred to the Committee on Temperance.

A. K. Sanford presented a memorial in reference to change of paragraph 94 of Discipline, which was referred to the Committee on Revisals.

NORTH-  
WEST  
IOWA.The Divine  
Life.

## NORTH-WEST IOWA.

L. Hartsough presented a memorial regarding the monthly entitled, *The Divine Life*, which was referred to the Committee on the State of the Church.

OHIO.

Exhorters.

Church cer-  
tificates.Episcopal  
term.Sunday-  
school  
Board.

## OHIO.

Thomas R. Taylor presented a memorial on exhorters, which was referred to the Committee on Revisals.

He also presented a memorial on Church certificates, which was referred to the Committee on Revisals.

He also presented a memorial on the episcopal term, which was referred to the Committee on the Episcopacy.

He also presented a memorial in reference to change of Discipline touching Sunday-school Boards, which was referred to the Committee on Sunday-schools.

PROVI-  
DENCE.Change of  
name of  
Providence  
Conf.

## PROVIDENCE.

D. A. Whedon presented the petition of the Providence Preachers' Meeting on the proposed change of name of Providence Conference, which was referred to the Committee on Boundaries.

SOUTH-EAST  
INDIANA.Church  
debts.

## SOUTH-EAST INDIANA.

John W. Ray presented a memorial on Church debts, which was referred to the Committee on Revisals.

## TROY.

J. M. Webster presented a memorial on change of paragraph 231 of Discipline, which was referred to the Committee on Revisals.

**May 20.**  
SEVENTH  
DAY.

TROY.

Change of  
par. 231.

## VERMONT.

H. A. Spencer presented the memorial of W. H. Holmes on the mode of electing delegates to lay Electoral Conferences, which was referred to the Committee on Revisals.

VERMONT.

Mode of  
electing del-  
egates to  
Lay Elect-  
oral Confs.

On motion, Conference adjourned, with the benediction by C. W. Bennett.

Adjourn-  
ment.

## FRIDAY MORNING, MAY 21.

Conference met at nine o'clock A.M., Bishop Foster presiding.

**May 21.**  
EIGHTEENTH  
DAY.

Opening.

J. E. Wilson conducted the religious services.

Religious  
services.

The Journal of yesterday's session was read and approved.

Journal  
approved.

The following changes in delegations were made:

Changes in  
delegations.

Clark R. Mack, of the Lexington Conference; Lurandus Beach, of the New Hampshire Conference, (on account of sickness;) William Wilson, of the Iowa Conference; Moses T. Winton, of the Wyoming Conference, were excused for the rest of the session, and the Committee on Expenses ordered to pay their expenses.

John Whiteman, of the Philadelphia Conference, was assigned the seat of S. S. Dreher, excused; and John Hunter, of the same Conference, was announced as in his seat.

R. M. Hatfield, of the Rock River Conference, was announced as in his seat, temporarily held by W. A. Smith.

Irvin T. Matthews, of the Wilmington Conference; H. C. Connolly, of the New York Conference, were excused for the rest of the session.

Riverious P. Elmore, of the Wisconsin Conference, was admitted to the seat of Z. P. Burdick.

Amos Shinkle, under a suspension of the rules, presented Report No. II of the Committee on the Book Concern, which was read and adopted, as follows:

Report No.  
II of Com-  
mittee on  
Book Con-  
cern.

**May 21.**  
EIGHTEENTH  
DAY.

*Resolved*, That we request the General Conference to defer the election of Book Agents for the present, in order to give us more time to consider that subject.

Reports Nos.  
III and IV.

Amos Shinkle presented Reports Nos. III and IV, which were received and ordered to be printed.

Report No. I  
of Commit-  
tee on Sta-  
tistical  
Forms.

Under a suspension of the rules D. A. Goodsell presented the Report of the Committee on Statistical Forms, No. I, which was received and ordered to be printed.

Reports  
Nos. I, II,  
and III of  
Committee  
on Church  
Extension.

On motion of A. J. Kynett, the rules were suspended, and he presented Reports Nos. I, II, and III of the Committee on Church Extension, which were received and ordered to be printed, and made the order of the day for Tuesday next at ten o'clock A. M.

Report No. I  
of Commit-  
tee on  
Freedmen.

On motion of J. P. Newman, Report No. I of the Committee on Freedmen was taken from the table.

A. J. Kynett offered the following substitute for the second item of the report:

*Resolved*, That the Board of Education be and are hereby instructed to make such provisions as may be necessary and practicable for the aid of our educational institutions in the South not aided by the Freedmen's Aid Society.

George L. Curtiss presented the following as a substitute for the whole:

*Resolved*, That in the judgment of this General Conference the present organization and perpetuity of the Freedmen's Aid Society should remain unchanged.

On motion of O. H. Warren, the substitute for the whole and the substitute were laid upon the table.

J. W. Thompson moved to amend by striking out the second item of the report.

W. M'K. Hester offered the following substitute:

*Resolved*, 1. That the collections of the Freedmen's Aid Society shall be wholly appropriated to aid the schools for the colored people.

*Resolved*, 2. That the Committee on Education be requested to make provisions for giving aid to schools among the white people of the South.

On motion of B. Kelley, the substitute was laid on the table.

The motion of B. Kelley to lay the amendment of J. W. Thompson on the table did not prevail.



On motion of Job A. Price, the previous question was ordered, and the motion to strike out was lost, and the report was adopted, as follows:

FREEDMEN'S AID AND SOUTHERN WORK—REPORT  
NO. I.

Your Committee, on Freedmen's Aid and Southern Work respectfully report:

1. That, in its judgment, the present organization of the Freedmen's Aid Society should remain unchanged.

2. That under the phrase "and others," of article II in the constitution of the Freedmen's Aid Society, we see the way clear to aid the schools which have been established by our Church in the Southern States among the white people, and hereby ask the General Conference to recommend to the Board of Managers of this Society to give such aid to these schools during the next quadrennium as can be done without embarrassment to the schools among the Freedmen.

Report No. III of the Committee on the Book Concern was read, and John Evans presented a minority report, which was read, and, on motion, received, and ordered to be printed.

The rules were suspended to present a communication from the Woman's Foreign Missionary Society, which was read, and, on motion, referred to the Committee on Missions: [See *Appendix*, 52, page 583.]

W. F. Mallalieu presented the following, which, on motion, was adopted:

*Resolved*, That we congratulate the Woman's Foreign Missionary Society on the achievements of the past four years, and assure them of our heartiest sympathy and continued support.

The report of Rev. J. A. M. Chapman, Fraternal Delegate to the General Assembly of the Presbyterian Church, was read, and, on motion, received. [See *Appendix*, 36, page 519.]

The rules being suspended, on motion of Amos Shinkle it was ordered that the consideration of the majority and minority Reports No. III of the Committee on the Book Concern be made the order of the day tomorrow morning, immediately after the reading of the Journal.

The rules being suspended, John Lanahan presented the following, which was read, and, on motion, adopted:

May 21.  
EIGHTEENTH  
DAY.

Report No. I  
of Com-  
mittee on  
Freedmen  
adopted.

Report No.  
III of Com-  
mittee on  
Book Con-  
cern.

Communica-  
tion from  
Woman's  
Foreign  
Missionary  
Society.

Report of  
Fraternal  
Delegate  
to General  
Assembly  
of Pres. Ch.

Report No.  
III of Book  
Concern  
made order  
of the day  
for to-mor-  
row.

Expenses of  
Fraternal  
Delegates.

**May 21.**  
EIGHTEENTH  
DAY.

*Whereas*, The opinion has obtained that large sums of money are unnecessarily expended in the expenses of Fraternal Delegates to corresponding bodies, when fraternal letters might answer every desirable end; and,

*Whereas*, It is also thought that unnecessary expenses are incurred in having large standing Committees to oversee the publishing, Missionary, Church Extension, and Freedmen's Aid Societies; therefore,

*Resolved*, That the Book Agents, the Treasurers of the Missionary, the Church Extension, and Freedmen's Aid Societies, be, and they are hereby instructed to furnish this General Conference, at as early a day as possible, a detailed statement of the amounts paid during the last quadrennium on these several accounts.

Communi-  
cation from  
Congrega-  
tional  
Church.

A communication from Rev. Robert C. Hutchins, Fraternal Delegate from the Congregational Church, was read, and, on motion, referred to the Committee on the Reception of Fraternal Delegates.

Judges in-  
vited to  
seats on  
platform.

A. Webster presented the following resolution :

*Resolved*, That the Hon. Noah H. Swayne, one of the Justices of the Supreme Court of the United States; Hon. John Baxter, Justice of the Circuit Court of the United States for this Circuit; Hon. Philip B. Swing, Justice of the District Court of the United States for this District; and all the Judges of the State, County, and Municipal Courts of this county, be invited to attend the sessions of the Conference at their convenience, and to occupy seats on the platform.

A motion to refer to a committee of three did not prevail, and the resolution was adopted.

Call for re-  
ports.

The regular call for reports of committees was resumed.

Report No. I  
on State of  
Church.

W. H. Olin presented Report No. I of the Committee on the State of the Church, which was read, and, on motion, adopted, as follows:

Your committee, to whom was referred a paper, signed by Arthur M. Burton, Secretary of the Board of Trustees of the Chartered Fund, having examined the same, recommend the adoption of the following resolution:

*Resolved*, That the election of Peter Lamb, Esq., as a trustee of the Chartered Fund, to fill the vacancy occasioned by the decease of Samuel S. White, be hereby approved and confirmed.

Report No. I  
on Sabbath  
Observance

Report No. I of the Committee on Observance of the Sabbath was read, and a motion made to adopt; but, on motion of John Lanahan, it was laid on the table.

Report No. I  
on Temper-  
ance.

John Russell presented Report No. I of the Committee on Temperance, which was laid over, and ordered to be printed.

Report No. I of the Committee on Education was presented, and a motion was made to adopt.

**May 21.**  
EIGHTEENTH  
DAY.

On motion of John Lanahan it was ordered that the report lie on the table and be printed.

Report No. I  
on Educa-  
tion.

Report No. II of the same Committee was presented, read, and, on motion, it was laid on the table, and ordered to be printed.

Report No. II  
on Educa-  
tion.

Report No. III of the same Committee was read, and a motion made to adopt.

Report No.  
III on Edu-  
cation.

On motion of J. M. Walden the previous question was ordered, and it was adopted as follows:

Report No.  
III adopted.

Your committee have had under consideration a paper asking for the consolidation of the Freedmen's Aid Society with the Board of Education, and would recommend the passage of the following resolution:

*Resolved*, That inasmuch as the Freedmen's Aid Society has a specific field, we do not consider it advisable to unite it with the Board of Education.

The following resolutions were presented:

Resolutions.

#### ILLINOIS.

ILLINOIS.

W. S. Prentice presented the following, which was referred to the Committee on Itinerancy:

District Con-  
ferences.

*Resolved*, That the Committee on Itinerancy be instructed to consider the propriety of striking from the Discipline every thing relating to District Conferences.

#### NEW YORK.

NEW YORK.

L. H. King presented the following, which was referred to the Committee on Episcopacy:

Orthodoxy.

*Whereas*, The Bishops in their quadrennial address strongly condemn those ministers of our Church who, holding high positions, disseminate doctrines contrary to our standards; and,

*Whereas*, During our last quadrennium, a book entitled "Beyond the Grave," bearing the name and title of one of our Bishops, and published by our Book Concern, contains on pages 162, 165, 166 and 167 some things hard to be understood, and various periodicals of our Church have pronounced the doctrines of the book contrary to our third Article of Religion, contrary to the Apostles' Creed, and contrary to the Holy Scriptures as understood and taught by our own Church and all other orthodox evangelical Churches; therefore,

Book entitled  
"Beyond  
the Grave."

*Resolved*, That the Committee on Episcopacy be requested to examine said book, and report to this Conference the result of their examination.

May 21.

EIGHTEENTH  
DAY.NORTH  
INDIANA.  
Digest of  
episcopal  
decisions.

## NORTH INDIANA.

M. H. Mendenhall presented the following, which was referred to the Committee on Episcopacy:

*Whereas*, Many of the law decisions of the Bishops have never been given to the Church at large; and,

*Whereas*, These decisions, extending through the entire history of the Church, would be of very great value as guides in the interpretation of the Discipline, by securing uniformity of administration by Presiding Elders and pastors; and,

*Whereas*, A Digest of Episcopal Decisions would constitute a most important portion of the Appendix to the Discipline; therefore, be it

*Resolved*, 1. That the Secretaries of the Annual Conferences be requested to collect from the Journals all the decisions of law questions by the Bishops in their respective Conferences, made prior to this General Conference, and transmit them to the Secretary of the General Conference, to be by him delivered to the Board of Bishops.

*Resolved*, 2. That the Bishops be requested to report to the next General Conference all decisions of law questions made by them during the next quadrennium, and also the decisions referred to in the above resolution, the same having the approval of the present Board of Bishops, that they may be published in the Appendix to the Discipline when approved by the General Conference.

*Resolved*, 3. That the Secretary of this General Conference be instructed to call the attention of the conference secretaries to this request, and urge a prompt compliance, in order that a full exhibit of such decisions may be presented to the General Conference of 1884.

NORTH-WEST  
SWEDISH.Swedish  
work.

## NORTH-WEST SWEDISH.

A. J. Anderson presented the following, which was referred to the Committee on Revisals:

*Whereas*, The Swedish work formerly belonging to Central Illinois and Minnesota Conferences is organized into an Annual Conference; therefore,

*Resolved*, That section 2, of paragraph 480, and as much of section 1 as refers to the Swedish work, be stricken out of the Discipline.

Memorials.

The following memorials were received:

CALIFORNIA.

## CALIFORNIA.

Appeals of  
expelled  
members.

H. B. Heacock presented a petition touching appeals of expelled members of the Church, which was referred to the Committee on Judiciary.

CINCINNATI.

## CINCINNATI.

Change of  
paragraph  
228.

J. M. Walden presented a petition for change of paragraph 228 of Discipline, which was referred to the Committee on Revisals.

DES MOINES.

## DES MOINES.

Sunday-  
School cen-  
tennial.

Lew E. Darrow presented a memorial from John W. Hoyt in regard to a centennial celebration of Sunday-

schools, which was referred to the Committee on Sunday-Schools.

May 21.  
EIGHTEENTH  
DAY.

EAST OHIO.

EAST OHIO.

A. H. Norcross presented a petition in reference to boundaries, which was referred to the Committee on Boundaries.

Boundaries.

He also presented a petition in reference to missionary work, which was referred to the Committee on Missions.

Missionary  
work.

He also presented a memorial in regard to theological schools, which was referred to the Committee on Education.

Theological  
schools.

ILLINOIS.

ILLINOIS.

W. H. Webster presented a memorial on woman's work in the Church, which was referred to the Committee on Revisals.

Woman's  
work.

MISSOURI.

MISSOURI.

John T. Boyle presented a memorial in reference to evangelists, which was referred to the Committee on Itinerancy.

Evangelists.

NEWARK.

NEWARK.

James N. FitzGerald presented a memorial relating to history of individual Churches, which was referred to the Committee on the State of the Church.

History of  
individual  
Churches.

J. B. Faulks presented a memorial from A. S. Townsend and others in reference to Church certificates, which was referred to the Committee on Revisals.

Church cer-  
tificates.

NORTH OHIO.

NORTH OHIO.

Samuel Mower presented the memorial of C. C. Ball and others in reference to making Editors, Book Agents, and Secretaries of General Conference societies *ex-officio* members of General Conference, which was referred to the Committee on Revisals.

General Con-  
ference offi-  
cers *ex-offi-*  
cio members  
of General  
Conference.

PHILADELPHIA.

PHILADEL-  
PHIA.

William Swindells presented the memorial of S. M. Cooper to formulate the doctrines of the Church, which was referred to the Committee on Revisals.

Formulating  
Church doc-  
trines.

PROVIDENCE.

PROVI-  
DENCE.

M. J. Talbot presented a memorial on a question on Quarterly Conference business, which was referred to the Committee on Itinerancy.

General Con-  
ference bus-  
iness.

**May 21.**  
EIGHTEENTH  
DAY.

SOUTHERN ILLINOIS.

SOUTHERN  
ILLINOIS.  
Mode of  
withdrawal  
from the  
Church.  
TROY.

J. W. Locke presented a memorial from W. Stoker and others on the mode of withdrawal from the Church, which was referred to the Committee on Revisals.

TROY.

Boundaries.

W. H. Hughes presented a remonstrance against a change of boundaries, which was referred to the Committee on Boundaries.

Report No.  
IV on Edu-  
cation.

Report No. IV of the Committee on Education was presented and read. On motion, it was received and ordered to be printed, and that its consideration be made the order of the day for next Wednesday at ten o'clock A.M.

Reports to be  
handed to  
Secretary  
and printed.

The rules being suspended, D. P. Mitchell moved that all reports of committees, not to be acted upon at once, be handed in to the Secretary in order to be printed. The motion prevailed.

Various re-  
ports pre-  
sented.

The following reports of committees were presented and laid on the table to be printed: Episcopacy, No. IV; Missions, No. VII; Centennial, No. I; Revisals, Nos. I, II, III, IV, V, VI; Sunday-Schools and Tracts, No. IV; Chinese Emigrants, No. I; Judiciary, Nos. I, II, III, IV.

Supplement  
to Daily Ad-  
vocate.

M. H. Mendenhall moved that a supplement to the Daily Christian Advocate be printed to-morrow morning, if the regular issue will not contain all the reports, and the motion prevailed.

On motion the Conference adjourned, the benediction being pronounced by Sandford Hunt.

**May 22.**  
NINETEENTH  
DAY.  
Opening.

SATURDAY MORNING, MAY 22.

Conference met at nine o'clock, Bishop Merrill in the chair.

Journal ap-  
proved.  
Minard  
Home.

The Journal of yesterday was read and approved.

Bishop Harris presented a paper from the Minard Home, and it was referred to the Committee on Missions.

J. D. Stubbs  
excused.

The following action affecting delegations was taken. Joseph D. Stubbs, of the North Ohio Conference, was excused until next Tuesday.

John Whiteman, of the Philadelphia Conference, was excused for the rest of the session.

May 22.  
NINETEENTH  
DAY.

Jonas W. Brown, of the Columbia River Conference, was excused for the rest of the session, and the Committee on Expenses ordered to settle with him.

J. White-  
man and  
J.W. Brown  
excused.

On motion of E. O. Stannard, it was ordered that the consideration of the Report of the Committee on Lay Representation be made the order of the day this morning at half past eleven o'clock.

Report on  
Lay Repre-  
sentation  
made order  
of day.

On motion of J. M. Buckley, it was ordered that the consideration of the Report of the Committee on Ecclesiastical Code be made the order of the day for next Tuesday, immediately after the reading of the Journal.

Report on  
Ecclesias-  
tical Code  
made order  
of the day  
for next  
Tuesday.

D. Copeland presented a memorial of Rev. Reuben Nelson, D.D., and it was ordered that it be printed in the Daily Christian Advocate and in the Journal of the Conference. [See *Appendix 47*, page 547.]

Memoir of  
Rev. R.  
Nelson, D.D

On motion, the order of the day was taken up, and Report No. III of the Committee on the Book Concern was read, and a motion made to adopt, as follows:

Report No.  
III on Book  
Concern.

Your Committee on the Book Concern, having given careful attention to the condition of the papers published under your auspices in the Southern States, beg leave to submit the following partial report, No. III.

*Resolved*, That the South-western Christian Advocate, published at New Orleans, and the Methodist Advocate, published at Atlanta, Ga., be continued upon the same conditions as during the past four years.

John Evans called up the minority report, and moved its adoption as a substitute for the report of the majority, as follows:

Minority re-  
port.

We, members of your Committee on the Book Concern, desire to present a report, dissenting from the action of the majority, at a meeting of said Committee, which voted to recommend the continuance of the two papers at the South on the same basis they have been during the last four years, which is at a loss of sixteen thousand dollars.

The Methodist Advocate, published at Atlanta, Ga., after twelve years' continuance at a loss of \$38,770 30, has now only 2,720 subscribers. It sank \$10,296 34 of this amount during the past four years, while the increase in its subscription list was only 302.

That is, for two dollars, its subscription price, the Book Concern furnishes a paper that costs, to produce it, within a fraction of three dollars. In other words, it pays a bonus to each subscriber of about one dollar per annum for taking the paper.

May 22.  
NINETEENTH  
DAY.

Minority  
Report.

This strange business transaction has been continued for twelve years, and, without any promise of better results, the majority report proposes to continue it.

The South-western Christian Advocate, published at New Orleans, the commercial center of the South, is reported by the Book Agents to have now a circulation of about four thousand copies. It has, by authority of the last General Conference, an annual subsidy of two thousand dollars, making eight thousand dollars for the past four years, which, we understand, has been paid.

This, also, the majority report proposes to continue for another four years.

We object to this loose and unbusiness like transaction:

*First.* Because these two papers are in each other's way. Though distant from each other, they occupy one field, whose peculiarities are the same, from one end to the other of the South—a field where one strong paper would have far greater influence than these two poorly supported publications.

*Second.* Because we believe this appropriation of *sixteen thousand dollars* from the Book Concern will be wasted in the perpetuation of a system of subsidizing papers that have no immediate prospect of any return of profits from their publication.

*Third.* Because we believe by their consolidation and publication at New Orleans, they will not only serve the cause of Christ more successfully, but soon become a source of profit to the Book Concern.

*Fourth.* Because we believe it unwise and unbusiness-like to continue the publication, at a loss, of any periodical that does not promise an early return, in profits, of the money thus expended.

*Fifth.* Because we are satisfied that the financial condition of the Book Concern in no wise or proper business view of the case will justify it.

We find the Book Concern, East and West, has lost on certain Church periodicals during the last quadrennium the enormous sum of *ninety-four thousand seven hundred and twenty-seven dollars and forty-nine cents*. And nearly all of these periodicals are now in a less hopeful prospect of a paying basis than they were four years ago.

If it is intended by the Church to conduct the affairs of the Book Concern on sound business principles, so as to keep it in a safe, solvent, and healthy financial condition, it must pay off its *one million one hundred and eighty thousand three hundred and thirty-one dollars and sixty-two cents* of funded indebtedness, and stop the interest thereon that now consumes so much of its income. And it must stop running those periodicals and depositories at a loss which now consume nearly, if not quite all, of the remainder of its profits—profits solemnly set apart for the support of those who have worn themselves out in the ministry, and for the widows and orphans they have left behind them.

We therefore earnestly recommend, as a step in this direction, that the Methodist Advocate and South-western Christian Advocate be consolidated, and that the paper be hereafter published under the direction of the Agents at New York, at such place as they direct; and that they put it and all of their other operations on a strictly paying basis as soon as practicable.

Signed,

JOHN EVANS,  
E. O. STANNARD,  
M. O. HEATH,  
AMOS SHINKLE,

G. G. REYNOLDS,  
GEORGE M. EDDY,  
CLEMENT STUDEBAKER,  
THOMAS R. TAYLOR.



A. J. Kynett moved to lay the minority report on the table. **May 22. NINETEENTH DAY.**

John Evans called for the yeas and nays, but the call was not sustained.

P. G. Gillett demanded a separate vote of the two orders on the motion to lay the minority report on the table, and it was ordered by a vote of the laity of 41 yeas to 71 nays—more than one third being in favor of a separate vote. **Division of orders for a vote on minority report.**

G. S. Hare moved that thirty be necessary to order yeas and nays on the ministerial vote. **Thirty necessary to order yeas and nays on ministerial side.**

The chair ruling that each order has a right to decide its own mode of voting, Daniel Curry appealed from the decision, but the Conference sustained the ruling of the chair.

J. M. Walden moved as a substitute for the motion of G. S. Hare, that the rules governing the whole body govern the ministers in their deliberations separately, and the motion prevailed.

H. Elliott moved that the same rules be adopted for the laymen.

J. D. Taylor moved, as an amendment, that twenty-five be inserted in place of fifty, and it was adopted. **Twenty-five a quorum for laymen.**

Jacob Todd called for the yeas and nays on the ministerial vote, but the call was not sustained.

Charles C. White called for the yeas and nays on the vote of the laymen, but the call was not sustained.

The vote to lay the minority report on the table did not prevail, the two orders failing to concur by the following count vote: **Minority report not laid on the table.**

Ministers—yeas, 131; nays, 95. Laymen—yeas, 39; nays, 60.

Bishop Simpson introduced Rev. W. J. Shuey, Fraternal Delegate from the United Brethren Church in Christ, and Joseph Cummings presented a Fraternal Letter from that Church, which was received and ordered to be printed in the Daily Christian Advocate. **Fraternal Delegate from United Brethren in Christ.**

Gabriel Todd, of the Texas Conference, was excused, on account of ill health, from further attendance upon the sessions of the Conference. **G. Todd excused.**

May 22.  
NINETEENTH  
DAY.

J. Evans ex-  
cused — E.  
T. Alling  
substituted.  
Report No. I  
on Temporal Econo-  
my.  
Report No.  
V on Mis-  
sions.  
Resolutions.

John Evans, of the Colorado Conference, was excused for the rest of the session, and E. T. Alling assigned his seat.

The Committee on Temporal Economy presented Report No. I, which was received and ordered to be printed.

The Committee on Missions presented Report No. V, which was received and ordered to be printed.

Resolutions were presented as follows:

DES MOINES.

DES MOINES.

Cheap edi-  
tions of  
books.

C. H. Gatch presented the following, which was referred to the Committee on the Book Concern:

*Whereas*, The paramount purpose of the Church in maintaining the book department of its Book Concern should be the widest possible diffusion among its members of a sound and pure Church literature; and,

*Whereas*, By reason of their high price the most of our best publications are practically beyond the reach of many who otherwise would eagerly buy and read them, to their own profit and the good of the Church; therefore,

*Resolved*, That the Committee on the Book Concern be instructed to inquire and report as to the desirableness and expediency of authorizing the publication, on the order of the book editors, with the approval of the Book Committee, of a limited number of books in cheap editions at the actual cost of their publication and sale.

EAST  
GERMAN.

EAST GERMAN.

Revisals.

L. Wallon presented a petition on revisals, which was referred to the Committee on Revisals.

GENESEE.

GENESEE.

Revisals.

G. W. Paddock presented a petition on revisals, which was referred to the Committee on Revisals.

He also presented a petition on revisals, which was referred to the Committee on Revisals.

Temperance

He also presented a petition on temperance, which was referred to the Committee on Temperance.

Doctrines  
not in har-  
mony with  
standards  
of Church.

J. B. Wentworth presented the following, which was referred to the Committee on the Episcopacy:

*Resolved*, That the Committee on Episcopacy be instructed carefully to inquire into the dogmatic teaching of our Bishops during the quadrennium, and that it report to this Conference as to whether any of them have, either in sermons, lectures, or published works, propounded and upheld doctrinal sentiments not in harmony with the Apostles' Creed, our Articles of Religion, or the acknowledged standards of our Church.

## PROVIDENCE.

D. A. Whedon presented the following, which was referred to the Committee on the Book Concern:

*Resolved*, That the Committee on the Book Concern be instructed to inquire whether any publications are issued or printed by the Book Concern advocating sentiments contrary to our Articles of Religion or established standards of doctrine, and also what legislation, if any, is necessary to prevent such publishing or printing in the future.

May 22.  
NINETEENTH  
DAY.

PROVIDENCE

Publication  
of senti-  
ments con-  
trary to our  
Articles of  
Religion.

Memorials were presented as follows:

Memorials.

## HOLSTON.

HOLSTON.

J. W. Mann presented a memorial on boundaries, which was referred to the Committee on Boundaries.

Boundaries.

## NEW HAMPSHIRE.

NEW HAMP-  
SHIRE.

George J. Judkins presented a memorial on change of the Discipline, which was referred to the Committee on Revisals.

Change of  
Discipline.

## NEW JERSEY.

N. JERSEY.

Clinton B. Fisk presented a memorial from B. R. Cowen, asking missionary aid for the North American Indians, which was referred to the Committee on Missions.

Missionary  
aid for  
North  
American  
Indians.

## NORTH OHIO.

NORTH OHIO.

George Mather presented the memorial of James A. Kellam on boundaries, which was referred to the Committee on Boundaries.

Boundaries.

## NORTH-WEST IOWA.

NORTH-WEST  
IOWA.

L. Hartsough presented the minutes of a joint commission on boundaries, which was referred to the Committee on Boundaries.

Boundaries.

He also presented three petitions on the subject of boundaries, which were referred to the Committee on Boundaries.

On motion, Conference adjourned, the benediction being pronounced by John M. Reid.

Adjourn-  
ment.

May 24.  
TWENTIETH  
DAY.

## MONDAY MORNING, MAY 24.

Opening. Conference met at nine o'clock A. M., Bishop Andrews presiding.

Religious services. Religious services were conducted by E. Q. Fuller.  
Journal approved. The Journal of Saturday's session was read and approved.

Changes in roll. The following changes were, on motion, made in the roll:

O. B. Way, of New Hampshire Conference, was granted leave of absence; Alexander Ashley, of the Baltimore Conference, was assigned a seat in place of M. G. Urner, excused.

Reports Nos. II and III on Sunday-schools and Tracts. William Swindells presented Reports Nos. II and III of the Committee on Sunday-schools and Tracts, which were laid over to be printed.

E. P. Cook reassigned to seat occupied by O. Lunt. On motion, E. P. Cook, of the Rock River Conference, was assigned the seat occupied temporarily by Orrington Lunt, excused.

Speeches limited to five minutes. The rules being suspended, on motion of Samuel Mower, it was ordered that hereafter all speeches be limited to five minutes.

Resolutions. The call was made for resolutions:

CENTRAL  
NEW YORK.  
Committees  
to report  
finally May  
27.

### CENTRAL NEW YORK.

O. H. Warren presented the following:

*Resolved*, That all our committees be instructed to make their final reports on or before the morning session of Thursday, May 27, and that the General Conference will not adjourn finally till all the reports are considered and finally disposed of.

Question divided. John Lanahan called for a division of the resolution, which prevailed; and, on his motion, the latter part was laid on the table, and the resolution was then adopted.

CENTRAL  
PENNSYLVANIA.  
Printed  
Journals of  
Annual  
Conferences  
to be official.

### CENTRAL PENNSYLVANIA.

D. S. Monroe presented the following, which was adopted:

*Resolved*, That each Annual Conference is empowered to have a copy of its Journal printed, substantially bound, and duly certified by the secretary to be correct, and such copy shall be considered the official Journal of said Annual Conference, and a copy thereof shall be forwarded to the General Conference.

May 24.

TWENTIETH  
DAY.

CINCINNATI.

Temperance.

## CINCINNATI.

W. I. Fee offered the following, which was read, and referred to the Committee on Temperance:

*Whereas*, Temperance, known and recognized in this age to be total abstinence from the use of all alcoholic liquors as a beverage, is a Christian grace that should be nurtured by all Christian Churches; and,

*Whereas*, The sale or use of any kind of intoxicating liquors tending to produce drunkenness is a heinous sin; and,

*Whereas*, This great cause is best promoted in our American civilization by the force of the known and expressed public sentiment of a majority of citizens; therefore,

*Resolved*, 1. That, in the opinion of this General Conference, in order to obtain a correct expression of such public sentiment, it is wise and expedient to submit all leading questions in the prohibition of the sale or use of intoxicating liquors to the decision of the people by ballot or petition, in such a manner as may be consistent with the provisions of the laws and constitutions of the several States and the United States; and, also.

*Resolved*, 2. That in the opinion of this General Conference it is wise, just, and eminently right, in the obtaining of such correct expression of public sentiments, that the voice of adult women, being citizens, should, by proper law, be made equal to that of adult men on the enforcement of all anti-liquor laws.

## GENESEE.

D. W. C. Huntington presented the following, which was adopted:

*Whereas*. By the action of the Committee on Boundaries, a considerable number of the preachers and pastoral charges heretofore included in the Genesee Conference has been set over to the Central New York Conference; therefore,

*Resolved*, That the Bishops be requested to appoint a commission, consisting of ten ministers and laymen from the two Conferences interested, whose duty it shall be to assign an equitable number of the Genesee Conference Claimants and the funds, so far as the General Conference has control over them, to the Central New York Conference, and that the result be published in the Northern Christian Advocate, and the decision of same commission to be final.

GENESEE.

Commission  
to assign  
Genesee  
Conference  
claim to  
Central  
New York.

Sandford Hunt presented the following, which was adopted:

*Resolved*, That reports from committees shall be taken up in the order in which said committees were raised, and when a report elicits discussion, no further report from such committee shall be considered under that call.

When re-  
ports are to  
be consid-  
ered in or-  
der.

## HOLSTON.

J. F. Spence presented the following, which was referred to the Committee on Fraternal Correspondence:

*Resolved*, That it is the judgment of this Conference that the next fraternal delegation from this body to the Methodist Episcopal Church, South, should consist, in part, of our workers in the South.

HOLSTON.

Fraternal  
Delegates  
to Church  
South.

May 24.

TWENTIETH  
DAY.ILLINOIS.  
One Book  
Agent for  
New York  
and one for  
Cincinnati.

## ILLINOIS.

P. G. Gillett presented the following, which was read, and referred to the Committee on the Book Concern:

*Resolved*, That the Discipline be so amended that but one Book Agent shall be elected for the Book Concern at New York, and one for the Western Book Concern at Cincinnati.

NEVADA.

## NEVADA.

Motion to  
adjourn  
*sine die* on  
May 28.  
Lost.

J. D. Hammond offered the following resolution, which was read, and, on motion, laid on the table:

*Resolved*, That the General Conference adjourn *sine die* on Friday, May 28, at one o'clock P.M.

NEWARK.

## NEWARK.

Expenses of  
Delegates.

J. N. FitzGerald presented the following, which was read, and, on motion, adopted:

*Whereas*, By the action of the General Conference vacancies were created in the Philadelphia, New York, Newark, and Central New York delegations, by the election to the bishopric of Henry W. Warren, Cyrus D. Foss, John F. Hurst, and Erastus O. Haven; and,

*Whereas*, James Cunningham, Lucius H. King, James B. Faulks, and Daniel W. Bristol, reserve delegates, have been called to fill the seats thus vacated; therefore,

*Resolved*, That the Committee on Expenses of Delegates be instructed to pay the full expenses of all the brethren above named.

NEW JERSEY.

## NEW JERSEY.

Arrange-  
ment of  
work for  
local  
preachers.

G. B. Wight presented the following, which was read, and, on motion of John Lanahan, laid on the table:

*Whereas*, The Discipline, paragraph 184, provides that Presiding Elders, and preachers in charge, are requested so to arrange the appointments, wherever it is practicable, as to give the local preachers regular and systematic employment; and,

*Whereas*, In certain localities local preachers' associations arrange their own work, without reference to the authorities of the Church; therefore,

*Resolved*, That all such independent action on the part of local preachers is not in harmony with the law of the Church.

NORTHERN  
NEW YORK.

## NORTHERN NEW YORK.

Course of  
study for  
candidates.

C. W. Bennett presented the following, which was read, and, on motion, laid on the table:

*Whereas*, The Methodist Episcopal Church has evinced its interest in the thorough preparation of its candidates for the holy office of

the Christian ministry, by making it the duty of the Bishops to prepare a Course of Study, which shall be pursued, and upon which satisfactory examination shall be passed, as a condition of reception into full membership in an Annual Conference; and,

*Whereas*, The design of such Course of Study is to secure a proper intellectual furnishing for the ministerial office, and the main design of the examination is to satisfy the Annual Conference of such qualification of the candidate; and,

*Whereas*, It has been the policy of the Methodist Episcopal Church to establish institutions of learning of high grade, which shall be under its control and patronage; and,

*Whereas*, The Courses of Study in these and other institutions contain some of the same subjects which are contained in the Course of Study prepared by the Bishops, and which studies have been pursued under competent and able professors, and rigid examination has been had thereon; and,

*Whereas*, Much valuable time might be saved both to the candidates themselves, and to the conference examiners, the value of our institutions be more clearly recognized, and the laws of progressive graduation, accepted in other departments of instruction, would thus be more fully heeded; therefore,

*Resolved*, 1. That it is the sense of this General Conference that the spirit and design of the provisions of the Course of Study recommended by the Bishops are fully met whenever the candidate shall furnish satisfactory evidence by diploma or certificate that he has thoroughly mastered like studies elsewhere, and that candidates who shall furnish such evidence shall be excused from examination by conference examiners, on all such subjects, *other than biblical and theological*.

*Resolved*, 2. That the editors of the book of Discipline be instructed to append to the Course of Study the substance of this resolution, with such explanations as may be deemed necessary for the understanding of its spirit and import.

#### PHILADELPHIA.

W. Swindells presented the following, which was read, and, on motion, adopted:

*Whereas*, At a meeting of ministers and laymen of the city of Philadelphia, an invitation was extended to this General Conference to select the city of Philadelphia as the seat of the next session of the General Conference; therefore,

*Resolved*, That the session of the General Conference of 1884 be held in the city of Philadelphia, Pa.

He also offered the following, which was read, and, on motion, adopted:

*Resolved*, That we approve the work of the Ladies and Pastors' Christian Union for the past quadrennium, and recommend the continuance of the society under the same conditions as during the past four years.

#### UTAH.

Jacob S. Boreman presented the following, which was read, and, on motion, unanimously adopted, by a rising vote:

**May 24.**  
**TWENTIETH**  
**DAY.**

PHILADEL-  
PHIA.  
Seat of Conf.  
for 1884.

Ladies and  
Pastors'  
Christian  
Union.

UTAH.

Laws in  
Utah.

**May 24.**  
**TWENTIETH**  
**DAY.**

*Whereas*, Polygamy continues to be practiced in the Territory of Utah, and hundreds of persons are annually entering into that relation, in defiance of the United States statute, and the decision of the Supreme Court of the United States against it, and said practice is now extending into adjoining Territories and States; and,

*Whereas*, There is no law in said Territory of Utah against either adultery, lasciviousness, cohabitation, seduction, or incest; and,

*Whereas*, Polygamy and these kindred crimes, so common in that Territory, degrade humanity to the level of the brutes, and are demoralizing to the community at large; and,

*Whereas*, The power to remedy the evils referred to lies with the Congress of the United States; therefore,

*Resolved*, 1. That we do most earnestly urge upon Congress the adoption of such statutes or amendments as shall secure, or aid in securing, the extirpation of polygamy and these other named crimes, and as shall make the laws of the United States supreme in Utah as elsewhere in our nation.

*Resolved*, 2. That we extend our hearty thanks to those members of Congress who have given favorable attention to this subject, and we pray that they may not cease in their efforts until they meet that success which they deserve, and which a Christian public demands.

*Resolved*, 3. That a copy of these resolutions, duly certified, be forwarded by the Secretary of this General Conference to the Senate, and another copy to the House of Representatives of the United States, and another to the President.

W. M. Meek, of the Cincinnati Conference, was assigned the seat of H. Elliott, excused.

Report on  
 Ecclesiastical Code.

J. M. Buckley presented the Report of the Committee on Ecclesiastical Code, which was laid over, in order to be printed.

Report of  
 Committee  
 on Legislative  
 Dept.

W. T. Willey, on motion, called up the order of the day, and the report of the Committee on the Legislative Department of the Church was read, as follows:

The Committee on the Legislative Department of the Church, to whom was referred certain resolutions, relating to the propriety of creating two distinct and separate houses in the General Conference, have had the same under consideration, and beg leave to report that said committee recommend to the General Conference that the Discipline, commencing with Part II, be so changed as to read as follows:

## PART II.—GOVERNMENT OF THE CHURCH.

### CHAPTER I.—THE CONFERENCES.

#### Section 1. *The General Conference.*

¶ 62. The General Conference shall consist of two distinct, separate, and concurrent houses, to be called the House of Ministerial Delegates and the House of Lay Delegates.

¶ 63. The House of Ministerial Delegates shall consist of one delegate for every forty-five ministers of each Annual Conference, to be appointed either by seniority or choice, at the discretion of such Annual Conference, yet so that such representatives shall have traveled at least four full calendar years from the time that they were re-



ceived on trial by an Annual Conference, and are in full connection at the time of holding the Conference.

¶ 64. The House of Lay Delegates shall consist of two laymen for each Annual Conference entitled to two or more ministerial delegates, and of one layman for each Annual Conference entitled to but one ministerial delegate—said delegate to be chosen by an Electoral Conference of laymen, which shall assemble for the purpose on the third day of the session of the Annual Conference at the place of its meeting at its session immediately preceding the General Conference.

¶ 65. "The Electoral Conference shall be composed," etc. (Same as in Discipline.)

¶ 66. "The General Conference shall meet," etc. (Same as in Discipline.)

¶ 67. Whenever the General Conference is convened each house shall be the judge of the election returns and qualifications of its own members, and a majority of each shall constitute a *quorum* to do business, but a less number may adjourn from day to day.

¶ 68. One of the Bishops shall preside in the House of Ministerial Delegates, but in case no Bishop be present, the house shall proceed to choose from its own body, without debate, a president *pro tempore*. Said house shall also choose all its other officers.

¶ 69. The House of Lay Delegates shall elect from among its own members, without debate, the president thereof, and shall choose all its other officers.

¶ 70. Each house shall have power to originate and propose acts for the concurrence of the other.

¶ 71. Each house may determine the rules of its own proceedings, and shall keep and publish a Journal thereof; and the yeas and nays of the members of either house on any question shall be, at the desire of one fifth of those present, entered upon the Journal.

¶ 72. Neither house during the session of the General Conference shall, without the consent of the other, adjourn for more than one day, nor to any other place than that in which the two houses shall be sitting.

¶ 73. Joint sessions of the two houses shall be held for the hearing of the quadrennial addresses of the Bishops, the reception of Fraternal Delegates, and for the election of all the officers of the Church elected by the General Conference, but no legislation shall be valid except it shall be the concurrent action of the two distinct and separate houses.

¶ 74. All elections of Bishops, Book Agents, Secretaries of Church Societies, and Editors of our official papers and periodicals, shall be invariably by ballot.

¶ 75. The General Conference shall have full powers to make rules and regulations for our Church under the following limitations and restrictions, namely, (see 1, 2, 3, 4, 5, and 6 Restrictive Rules in Discipline, without change, as now.)

¶ 76. *Provided, nevertheless,* that, upon the concurrent recommendation of three fourths of all the members of the several Annual Conferences succeeding, who shall be present and vote on such recommendation, a majority of two thirds of each house comprising the General Conference succeeding shall suffice to alter any of the above provisions excepting the first restriction. And also whenever such alteration or alterations shall have been first recommended by two thirds of each house of which the General Conference is composed, so soon as three fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect.

May 24.  
TWENTIETH  
DAY.

May 24.  
TWENTIETH  
DAY.

J. S. Smart moved to lay the Report on the table, but the motion did not prevail.

G. S. Hare moved, as a substitute, that the Report be recommitted, and the Committee be instructed to report at an early day a resolution favorably, embodying the theory of two houses, to be submitted to the Annual Conferences for concurrence, which, on motion of Emory Miller, was laid on the table.

On motion of W. M'K. Hester the previous question was ordered.

J. M. Carr called for a division of the orders, but the call was not sustained.

J. S. Smart called for yeas and nays, but they were not ordered.

Adopted.

The motion to adopt was lost by the following vote—yeas, 110; nays, 211.

Report on  
Lay Repre-  
sentation.

E. O. Stannard called up the Report of the Committee on Lay Representation:

Your Committee beg leave to report that they have had under consideration such papers as have been referred to them, and, up to this date, have matured a plan of lay representation in the Annual Conferences which was adopted with almost unanimity by your Committee, and they hereby respectfully recommend the adoption of the same, which, when adopted, to be substituted for paragraph 73 of our form of Discipline, to wit:

"The Annual Conference shall be composed of all the traveling preachers in full connection, the traveling preachers on trial being required to attend, and also one lay delegate for every six pastoral charges in each Presiding Elder's district, and one additional delegate for each fraction of two thirds thereof, who shall be chosen by the district stewards, at their annual meeting, provided:

That no person under the age of twenty-five years, or who has not been a member of the Methodist Episcopal Church at least five years next preceding the election, shall be chosen a delegate to the Annual Conference.

And, *provided, further*, that the laity shall only be deemed to be delegates to the Annual Conference for and during its session next succeeding their election; and they shall not be included in the enumeration forming the basis of ministerial delegates to the General Conference under Restrictive Rule number 2.

The Annual Conference thus formed shall sit and deliberate as one body, the lay delegates being entitled to an equal voice in all matters coming before the Annual Conference, except to vote on the election of ministerial delegates to the General Conference, and upon the admission of ministers into the Annual Conference, and upon questions involving ministerial character.

J. S. Smart moved to amend by striking out "six," and inserting "one lay delegate to be elected by the Quarterly Conference of each pastoral charge,"

which proposition, on motion of Homer Eaton, was laid on the table. May 24.  
TWENTIETH  
DAY.

T. L. Flood moved, as a substitute, that this plan be submitted to the lay members of the Church for their vote, which was also laid on the table.

S. A. W. Jewett moved, as an amendment, to strike out "six," and insert "four."

Luke C. Queal offered the following as a substitute for the whole, which, on motion, was laid on the table:

*Whereas*, It is desirable to secure the counsel of our wise and liberal laymen in the Annual Conferences on the financial and benevolent questions so far as they are considered in Annual Conferences; therefore,

*Resolved*, That we recommend to the Annual Conferences to ask the district stewards' committees to appoint not less than three nor more than five from each district, who shall be assigned to appropriate committees for consultation with the ministers, in these common interests.

J. D. Taylor moved to lay the whole subject on the table, and the motion prevailed by the following vote —ayes, 184; nays, 140. Whole subject laid on the table.

The following memorials were then presented:

Memorials.

#### ERIE.

ERIE.

T. L. Flood presented a paper in reference to rules of order, which was referred to the Committee on Rules of Order.

Rules of order.

#### MAINE.

MAINE.

A. S. Ladd presented a paper on temperance, which was referred to the Committee on Temperance.

Temperance

#### MICHIGAN.

MICHIGAN.

P. H. Crippen presented a memorial on premiums, which was referred to the Committee on the Book Concern.

Premiums.

#### NEBRASKA.

NEBRASKA.

Henry T. Davis presented a memorial in relation to Presiding Elders, which was referred to the Committee on Itinerancy.

Presiding Elders.

**May 24.**

TWENTIETH

DAY.

NEWARK.

Temperance

NEWARK.

S. Parsons presented a memorial in reference to intemperance, which was referred to the Committee on Temperance.

TROY.

TROY.

Boundaries.

Joseph Hillman presented a memorial on boundaries, which was referred to the Committee on Boundaries.

Homer Eaton presented three memorials on the subject of boundaries, which were referred to the Committee on Boundaries.

W. H. Hughes presented four memorials on boundaries, which were referred to the Committee on Boundaries.

H. M. Seely presented two memorials on boundaries, which were referred to the Committee on Boundaries.

Lorenzo Marshall presented two memorials on boundaries, which were referred to the Committee on Boundaries.

J. M. Webster presented three memorials on boundaries, which were referred to the Committee on Boundaries.

Adjournment.

On motion, Conference adjourned, with the benediction by Rev. L. M. Vernon.

**May 25.**

TWENTY-FIRST DAY.

Morning.

**TUESDAY MORNING, MAY 25.**

Conference met at nine o'clock A. M., Bishop Peck presiding.

I. A. Bradrick conducted the religious services.

The Journal of yesterday's session was read and approved.

The following changes in delegations were made:

W. W. Brashear, of the Arkansas Conference, and H. A. Spencer, of the Vermont Conference, were excused for the rest of the session, and the Committee on Expenses ordered to settle with them.

John Arnold, of the North Indiana Conference, was excused for the rest of the session, and Daniel B. Crawford assigned his seat.

Opening.  
Religious  
services.Journal  
approved.W. W.  
Brashear  
and H. A.  
Spencer  
excused.J. Arnold  
excused, D.  
B. Crawford  
substituted.

Leave of absence was asked for C. Purrington, of the Maine Conference, but it was not granted.

It was announced that John Armstrong, delegate of the Montana Conference, was present, and claiming his seat.

On account of some alleged ineligibility, on motion of T. B. Lemon, his case was referred to a special committee of five.

The Bishop subsequently announced L. C. Queal, Central New York; C. C. Stratton, California; K. P. Jervis, Genesee; O. H. Horton, Rock River; and J. W. Ray, South-east Indiana, as the committee.

On motion, Rev. William Herr, of the Cincinnati Conference, was invited to a seat on the platform.

A. Shinkle presented Report No. V of the Committee on the Book Concern, which was received, and, on motion, the Conference proceeded to the election of Book Agents at New York.

D. W. C. Huntington nominated John M. Phillips and Sandford Hunt.

Conference having cast its ballot, the tellers retired.

On motion, the Conference proceeded to the election of Book Agents of the Western Book Concern.

The following nominations were made:

S. A. W. Jewett nominated Luke Hitchcock, W. H. Hunter nominated Francis M. Chaffee, Emory Miller nominated William M. Doughty, L. N. Wheeler nominated William P. Stowe, H. W. Key nominated John M. Walden, I. W. Joyce nominated M. H. Mendenhall, P. S. Donelson nominated Leroy A. Belt, W. M. Meek nominated C. W. Rowland. John H. Cameron and Jacob B. Graw were also nominated.

The ballot having been completed, the tellers retired.

The chair announced the vote for Book Agents at New York as follows:

Whole number of votes cast, 332; necessary to a choice, 167.

Of which number John M. Phillips received 318, and Sandford Hunt 302, and they were declared elected.

The election of an editor of Haus und Herd was then ordered.

**May 25.**

**TWENTY-FIRST DAY.**

*Morning.*

C. Purrington not excused.

John Armstrong, delegate from Montana, claims a seat

Case of Armstrong referred to a special committee.

Wm. Herr invited to a seat on the platform.

Report No. V on Book Concern.

Nominations for Book Agents at New York.

Nominations for Book Agents at Cincinnati.

J. M. Phillips and S. Hunt elected Book Agents at New York.

**May 25.**

TWENTY-FIRST DAY.

Morning.

Nomination  
for editor of  
Haus und  
Herd.

A. Shinkle nominated Henry Liebhart; H. G. Lich nominated E. F. Stroeter.

The Conference having cast its ballot, the tellers retired.

The order of election being suspended, it was ordered to elect the Treasurer of the Missionary Society, and also the Treasurer of the Tract Society.

John M.  
Phillips  
elected  
treasurer of  
Missionary  
Society.

John M. Reid nominated John M. Phillips as Treasurer of the Missionary Society, and Sandford Hunt as Treasurer of the Tract Society.

S. Hunt  
elected  
treasurer  
of Tract  
Society.

On motion, the Secretary was ordered to cast the ballot of the Conference as indicated, which, being done, they were declared elected.

Salaries of  
Assistant  
Editors.

Sandford Hunt presented the following papers, which were received, and ordered to be printed:

*To the General Conference of the Methodist Episcopal Church:*

DEAR FATHERS AND BRETHREN: In response to your direction to report the necessity for and expense of assistant editors, we respectfully report that there are two assistant editors of the kind named: one for the Christian Advocate, and one employed in connection with the Sunday-School Union and Tract Society. The salary of the Assistant Editor of the Christian Advocate is \$3,500. The salary of the Assistant Editor of Sunday-schools and Tracts is \$1,750. The necessity of their assistance arises from the fact that one editor, in our judgment, cannot perform the work required in the departments named.

Respectfully yours,

PHILLIPS & HUNT.

Expenses of  
Fraternal  
Delegates,  
Judicial  
Conferences  
and Book  
Committee.

PAID DURING THE QUADRENNIUM.

Delegates to Corresponding bodies and committees:

New York .....	\$1,346 61
Cincinnati .....	113 25

\$1,459 86

Judicial Conferences:

New York .....	\$554 24
Cincinnati .....	1,428 38

1,982 62

Book Committee:

New York .....	\$3,815 58
Cincinnati .....	2,402 08

6,217 66

Total..... \$9,660 14

PHILLIPS & HUNT,  
HITCHCOCK & WALDEN.

The General Conference having requested an account of the expenses of the General Missionary Com-

mittee, John M. Reid presented the following item from the report of J. M. Phillips, Treasurer of the Missionary Society:

"Expenses of the General Missionary Committee, \$3,618 07."

**May 25.**  
TWENTY-FIRST DAY.  
*Morning.*  
Expenses of General Missionary Committee.

The chair announced the following vote for editor of Haus und Herd:

Whole number of votes cast, 305; necessary to a choice, 153.

H. Liebhart elected Editor of Haus und Hurd.

Of which number Henry Liebhart received 160, and was declared elected.

He also announced the following vote for Book Agents of the Western Book Concern:

Whole number of votes cast, 366; necessary to a choice, 184.

J. M. Walden elected Book Agent at Cincinnati.

Of which number John M. Walden received 230, and was declared elected.

Another ballot was ordered for an additional Agent of the Western Book Concern.

Second ballot for second Book Agent at Cincinnati.

The ballot having been completed, the tellers retired.

On motion of J. M. Buckley, the order of the day was taken up, and the Report of the Committee on the Ecclesiastical Code was presented, and ordered to be considered item by item.

Report on Ecclesiastical Code.

Pending the consideration of the report, the tellers returned, and the chair announced the result of the second ballot for Book Agent of the Western Book Concern as follows:

No election on second ballot for Book Agent at Cin.

Whole number of votes, 346; necessary to a choice, 174.

No one having received a majority, a third ballot was ordered.

Third ballot cast.

The third ballot having been cast, the tellers retired.

The tellers returning, the chair announced the result of the third ballot for Agent of the Western Book Concern as follows:

No election on third ballot.

Whole number of votes, 340; necessary to a choice, 171.

No one having received a majority, a fourth ballot was ordered, and it was immediately taken, and the tellers retired.

Fourth ballot cast.

**May 25.**TWENTY-  
FIRST DAY.*Morning.*

Ecclesiastical Code.

Items 1, 2,  
and 3.

The consideration of the Report on the Ecclesiastical Code was resumed, and items 1 and 2 were adopted; item 3, down to proceedings concerning Presiding Elders, was read.

L. D. White moved, as a substitute for all relating to counsel, the following, which was lost:

After the words "not less than five nor more than nine elders," insert, "and shall appoint an elder to represent the Church; and if the accused desire, shall appoint an elder to conduct the defense. But if the accused provide his own counsel, such counsel shall be a member of the Annual Conference."

L. C. Queal moved to recommit this item, which motion did not prevail.

On motion of W. Swindells, the previous question was ordered, and the item, as far as read, was adopted.

Additions to  
13th rule of  
order.

Bishop Andrews called attention to the following paper, as an addition to rule 13:

"Either to oppose the motion, to lay the report on the table; or, this permission not having been used, to close the debate on the motion to adopt."

On motion of George W. Woodruff, the item suggested was adopted, as an addition to the 13th rule of order.

The chair announced the result of the fourth ballot for Agent of the Western Book Concern as follows:

W. P. Stowe  
elected Book  
Agent at  
Cincinnati.

Whole number of votes, 339; necessary to a choice, 170.

Of which number William P. Stowe received 234, and was declared elected.

Call for re-  
ports.

The call of committees for reports was made as follows:

Committee on Episcopacy presented Reports Nos. V, VI, VII, VIII, X, XI, XII.

Committee on Itinerancy, Reports Nos. V, VI, VII, VIII, IX, X; and also minority report to No. X.

Committee on Missions, Reports Nos. VIII, IX, X.

Committee on Education, Reports Nos. V, VI.

Committee on Revisals, Reports Nos. II, III, IV.

Committee on Sunday-Schools and Tracts, Reports Nos. V, VI.

Committee on Church Extension, Report No. IV.



Committee on Book Concern, Reports Nos. VI, VIII, IX, X, XI. **May 25.**  
TWENTY-FIRST DAY.  
 Morning.

Committee on Lay Representation, Report No. II.  
 Committee on State of the Church, Reports Nos. II, III, IV, V.

Committee on Temperance, Report No. II.

Committee on the Judiciary, Report No. V.

Committee on Scandinavian Work, Report No. I.

Committee on Temporal Economy, Reports Nos. II, III.

Bishop Simpson asked the Conference to decide whether in a report containing resolutions acted on *seriatim* the committee should have ten minutes on each resolution, or only on the final action on the report. Committee presenting report to have ten minutes on the whole subject.

On motion of F. S. Hoyt, it was decided that the committee should select when to use the time, but would be entitled only to ten minutes on the whole report.

Bishop Simpson presented a Report from Alexander E. Gibson, Fraternal Delegate to the Methodist Protestant Church, which was received and ordered to be printed. [See *Appendix*, 32, page 510.] Report of Fraternal Delegate to Methodist Protestant Church.

On motion of W. J. Paxson, it was ordered that when the Conference adjourns it adjourn to meet in Wesley Chapel this evening at half past seven o'clock. Evening session ordered.

On motion of J. M. Buckley, the further consideration of the pending Report was made the order of the day for this evening, immediately after the reading of the Journal.

The Conference adjourned, the benediction being pronounced by Daniel Curry. Adjournment.

## TUESDAY EVENING, MAY 25.

*Evening.*

Conference met, pursuant to adjournment, in Wesley Chapel, at half past seven o'clock P. M., Bishop Warren presiding. Opening.

Religious services were conducted by Thomas B. Lemon. Religious services.

The Journal of the morning session was read and approved. Journal approved.

**May 25.**TWENTY-  
FIRST DAY.  
*Evening.*G. I. Seney  
excused—S.  
Booth sub-  
stituted.Ecclesiastic-  
al Code.

Item 3.

G. I. Seney was excused from further attendance upon the session, and Samuel Booth assigned his place.

On motion of J. M. Buckley, the order of the day, the consideration of the Report of the Committee on the Ecclesiastical Code, was taken up.

That part of item 3 relating to the trial of a Presiding Elder was read.

On motion of G. S. Hare, that part of the item adopted this morning was reconsidered.

G. S. Hare moved to strike out the word "the" and insert "an" before the words Annual Conference, but the motion did not prevail.

On motion of L. H. King, the previous question was ordered, and the item was adopted.

Item 4.

Item 4 was adopted.

Item 3 re-  
considered.

On motion of J. M. Buckley, item 3 was reconsidered.

On motion, the item was amended, striking out the last clause in regard to counsel, and, as amended, was adopted.

Items 5, 6.

Item 5 was read and adopted.

Item 6 was read.

R. A. Caruthers moved to lay the item on the table, but the motion did not prevail.

J. S. Boreman moved to insert, after the words "the Conference," "the testimony shall be reduced to writing, and signed by the witnesses." The motion prevailed, and the item as amended was adopted.

Items 7, 8, 9.

Items 7 and 8 were severally read and adopted. Item 9 was read.

J. P. Newman moved, as an amendment, "the doctrines of the Methodist Episcopal Church as contained in our Discipline."

John Lanahan moved, as an additional amendment thereto, "and our Catechism."

On motion of F. M. Chaffee, the previous question was ordered, the amendments did not prevail, and the item was adopted.

Item 10.

Item 10 was read.

T. N. Boyle moved to lay the item on the table, but the motion did not prevail.

On motion of John Lanahan, the previous question was ordered, and the item was adopted.

On motion, the Conference adjourned, the benediction being pronounced by L. C. Matlack.

May 25.

TWENTY-FIRST DAY.

Evening.

Adjournment.

## WEDNESDAY MORNING, MAY 26.

May 26.

TWENTY-SECOND DAY.

Opening.

The Conference met at nine o'clock A. M., Bishop Foss presiding.

C. O. Fisher conducted the religious services.

Religious services.

The Journal of last evening's session was read and approved.

Journal approved.

The rules being suspended for that purpose, J. M. Reid nominated John M. Walden, as Assistant Treasurer of the Missionary Society, and Daniel Denham, Jun., as Treasurer of the Sunday-School Union.

J. M. Walden appointed Ass't Treas. Miss'y Soc.

D. Denham, Jun., Treas. S. S. Union.

On motion, the Secretary was instructed to cast the ballot of the Conference in accordance with the nominations, which, having been done, they were declared elected.

By consent, J. M. Reid presented a memorial concerning changes in Ritual from South America, and it was referred to the Committee on Revisals.

Memorial from South America.

On motion, the rules being suspended, Louis Appel, of the Chicago German Conference, on account of sickness in his family, was excused from further attendance.

Louis Appel excused.

Isaac N. Hall, of the Vermont Conference, was not excused.

I. N. Hall not excused.

Larkin C. Deshazo, of the Mississippi Conference, and Joseph D. Stubbs, of the North Ohio Conference, were excused on account of sickness, for the rest of the session.

Larkin C. Deshazo and J. D. Stubbs excused.

Stephen Barker, of the New York Conference, and G. M. Shoop, of the Central Pennsylvania Conference, were excused for the rest of the session, satisfactory reasons having been given to the Conference.

Steph. Barker and G. M. Shoop excused.

E. O. Stannard, of the Saint Louis Conference, was excused, and J. H. Cameron assigned his seat.

E. O. Stannard excused.

C. A. Loeber excused.

Christian A. Loeber, of the Chicago German Conference, was excused, and G. S. Mulfinger assigned his seat.

**May 26.**TWENTY-  
SECOND DAY.Final ad-  
jourment  
on June 1.

May 28.

Time for  
final re-  
ports.

J. M. Walden moved, the rules being suspended, that Tuesday, June 1, be fixed upon as the day of final adjournment of the Conference.

W. J. Paxson moved to amend, by inserting Friday, May 28, at twelve o'clock M.

O. H. Warren offered the following substitute for the whole:

*Whereas*, We have instructed all our Committees to make their final reports on or before the morning of May 27; therefore,

*Resolved*, That the General Conference will continue in session until all the reports are formally disposed of.

The previous question being ordered, the substitute, the amendment, and the original motion, were lost.

Ecclesiastic-  
al Code.

J. M. Buckley moved, that the rules be suspended to take up the Report on the Ecclesiastical Code, which motion prevailed.

On motion, the report was then considered.

Item 11 was read and adopted. Item 12 was read and adopted. Item 13 was read and adopted. Item 14 was read and adopted. Item 15 was read.

Amendment  
of B. A.  
Stubbins.

B. A. Stubbins offered the following substitute for paragraphs 220 and 221 of the Discipline, which, on motion of S. Mower, was laid on the table:

#### NEGLECT AND IMPRUDENCE.

¶ 220. When members of our Church habitually neglect the public means of grace, such as the public worship of God, the Supper of the Lord, class-meetings, and prayer-meetings; or are chargeable with imprudent conduct, such as indulging sinful tempers or words, the making, buying, getting, or using intoxicating liquors as a beverage, or encouraging the traffic therein, playing at games of chance, dancing, patronizing dancing-schools, attending dancing-parties, theaters, horse-races, circuses, or taking such other amusements as are obviously of questionable moral tendency, or willful neglect or refusal to contribute according to ability to the financial support of the ministry of the Gospel, or disobedience to the order and Discipline of the Church; first, let private reproof be given by a preacher, or leader, or steward, and if there be proper humiliation, the person may be borne with. But if the neglect be continued, or the imprudent conduct repeated, the preacher or leader may take one or two discreet members of the Church, and if there be no sign of real humiliation, or if, after this, the offenses are continued, let him who has charge of the circuit or station bring their case before the Society, or a committee of not less than five, before whom they shall have been cited to appear. And, if they be found willfully guilty by a decision of a majority of the members before whom the case is brought, let them be expelled.

And, on motion, item 15 was then adopted.

Item 16 was read.

B. A. Stubbins offered the following amendment, which was adopted:

May 26.  
TWENTY-  
SECOND DAY.

Insert after the word "tendency," in paragraph 221, "willful neglect or refusal to contribute according to their ability to the financial support of the gospel ministry."

The previous question being called, the item, as amended, was adopted.

Item 17 was read and adopted. Item 18 was read and adopted.

G. L. Curtiss offered the following amendment to the report, which was adopted:

Amendment  
of G. L.  
Curtiss.

Insert a new paragraph in words following, namely: "In all cases requiring the accused member to be expelled, the preacher in charge shall pronounce the sentence of expulsion."

William Swindells offered the following amendment, which was also adopted:

Amendment  
of William  
Swindells.

Amend paragraph 237, by adding after the words "submitted in the case," the following, "or certified copies thereof;" and after the last line insert, "And further, when the case of any preacher who has been suspended or expelled is remanded for a new trial, the accused shall be suspended from all ministerial services until the next session of the Annual Conference."

On motion, the report, as amended, was adopted as follows:

Report  
adopted.

The Committee on the Ecclesiastical Code respectfully submit the following report:

Having carefully examined and analyzed the existing provisions for the administration of Discipline, your Committee are of the opinion that while they are substantially correct and sufficient, they may be improved by a few additions, omissions, and alterations.

These they herewith present for the consideration, and, if approved, for the adoption, of the General Conference:

In paragraph 200 strike out, "When a Bishop is chargeable with;" strike out, "a Presiding Elder;" and insert, "In case of;" also, "the Presiding Elder within whose district the offense occurs," so that the whole paragraph shall read as follows:

"In case of imprudent conduct, the Presiding Elder within whose district the offense occurs shall take with him two traveling elders, and shall admonish the Bishop so offending."

"In case of a second offense, one of the Bishops, together with three traveling elders, shall call upon him, and reprehend and admonish him. If he still persist in his imprudence, he shall then be tried in the manner ordered in paragraphs 198, 199."

We propose to insert a new paragraph after the above, as follows:

"In case the alleged immorality or imprudence has been committed without the bounds of any district, the Presiding Elder within the bounds of whose district the Bishop may reside shall proceed as herein before specified."

**May 26.**

TWENTY-  
SECOND DAY.  
Report on  
Ecclesiastical Code.

We propose, also, a new paragraph, to follow the above, to read:  
"When a Bishop disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion, or established standards of doctrine, the same process shall be observed as directed in paragraphs 198, 199."

We propose a new paragraph to follow the above:

"The President shall, at the commencement of the trial, appoint a secretary, who shall take regular minutes of the trial, and of all the evidence in the case, which, when read and approved, shall be signed by the president and secretary."

We propose to add to paragraph 201 the following words, namely:  
"And in case of an appeal, the minutes of the trial, and all the documents relating to the case, including the charges and specifications, shall be transmitted to the ensuing General Conference, which minutes and documents only shall be used in evidence in the trial of the appeal."

Alter paragraph 203 by striking out of the preamble, "an elder, deacon, or preacher," and inserting, "a member of an Annual Conference."

Alter section 1 by inserting "session," striking out "let," striking out "in the absence of a Bishop," inserting "shall," striking out "as many," striking out "as he shall think fit, at least five," inserting "not less than five, nor more than nine," striking out "ministers," and inserting "elders," striking out "investigation," and inserting "examination," striking out "if the person be clearly convicted," and inserting "if the charge be sustained," inserting in the last sentence, "not less than five, nor more than nine," striking out "from within the bounds," so that the preamble and section 1 of paragraph 203 shall read thus:

"¶ 203. When a member of an Annual Conference is under report of being guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory:

"§ 1. In the interval of the Annual Conference sessions a Presiding Elder shall call not less than five, nor more than nine, members of the Conference, to investigate the case, and, if possible, bring the accused and accuser face to face, and cause a correct record of the examination to be kept and transmitted to the Annual Conference. If the charge be sustained he shall be suspended from all ministerial services and Church privileges until the ensuing Annual Conference, at which his case shall be fully considered and determined.

"§ 2. But if the accused be a Presiding Elder, three of the senior preachers of his district shall inquire into the character of the report, and if they judge it necessary, call in the Presiding Elder of any adjoining district, who shall appoint a committee of not less than five, nor more than nine, elders of the Annual Conference of which the accused is a member, to investigate the case, and he shall also preside at the examination."

Strike out section 2, and insert in its place:

"§ 3. If the accused, after due notice given him, shall refuse or neglect to appear before the committee, the investigation shall proceed in his absence."

Strike out section 3, and insert in its place the following:

"§ 4. A supernumerary or superannuated preacher, residing without the bounds of his own Conference, shall be subject to the investigation prescribed in paragraph 203, under the authority of the Presiding Elder of the district within which he resides. But in such case all the papers, including the record of the investigation, charges, evidence, and findings shall be transmitted to the Annual Conference of which the accused is a member, at its ensuing session, on

which papers and such other evidence as may be admitted, the case shall be finally determined."

"§ 5. If in any of the foregoing cases counsel has not been appointed for the Church, or for the accused, the Presiding Elder shall have power to appoint counsel for both, or for either."

After paragraph 204 strike out, "preferred at," and insert, "be tried by the Conference," strike out "the case may be referred to a committee in the presence of a Presiding Elder, or a member appointed by the Bishop in his stead," and insert "an elder may be appointed by the Bishop as a commissioner to take testimony, so that the whole paragraph shall read thus:

"If the charge be tried by the Conference, an elder may be appointed by the Bishop as a commissioner to take testimony, who shall cause a faithful record of the proceedings and testimony to be laid before the Conference, the testimony to be reduced to writing, and signed by the witnesses, on which, with such other evidence as may be admitted, the case shall be decided."

Paragraph 205, first sentence, strike out, "reprehended," and insert "admonished," so that the sentence, as amended, shall read: "In cases of improper temper, words, or actions, the person so offending shall be admonished by his senior in office."

In paragraph 206 strike out "let," and insert "shall," so that the sentence shall read: "The Presiding Elder shall appoint."

In paragraph 207 strike out "holds and," and insert "or established standards of doctrine," so that the paragraph, as amended, shall read as follows:

"When a minister or preacher disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion, or established standards of doctrine, let the same process be observed prescribed in paragraph 203, § 1, 2, 3; but if the minister or preacher so offending do solemnly engage not to disseminate such erroneous doctrines, in public or in private, he shall be borne with till his case be laid before the next Annual Conference, which shall determine the matter."

Strike out paragraph 208, and insert after paragraph 180 a new paragraph, as follows:

"When a traveling preacher is so unacceptable, inefficient, or secular, as to be no longer useful in his work, the Conference may request him to ask a location, and if he shall refuse to comply with the request, the Conference shall bear with him till the session next ensuing, at which time, if he shall persist in his refusal, the Conference may, without formal trial, locate him, without his consent, by a vote of two thirds of the members present and voting."

Strike out paragraph 210, and insert in its place:

In case of alleged mal-administration:

§ 1. A minister or preacher shall be answerable to his Conference on the charge of corrupt, negligent, or partisan administration, but not for errors in judgment.

§ 2. Errors or defects in judicial proceedings shall be duly considered when presented on appeal. But errors of law, made by a Presiding Elder, in cases of appeal to a Quarterly Conference, are to be corrected on appeal to the president of the next Annual Conference.

"§ 3. Errors of administration, not connected with judicial proceedings, may be presented to the Annual Conference, which may order just and suitable remedies, when the rights of members of the Church have been effected."

Alter the last sentence of paragraph 211 by inserting in fourth line "one of," striking out "elder," and inserting "elders," and striking out "having charge of the preachers complained of," so that the last sentence may read thus:

**May 26.**

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cal Code.

"Or the Annual Conference may, when a case cannot be tried during the session, for want of testimony, refer it to one of the Presiding Elders, who shall proceed as directed in paragraph 203, sections 1, 2, and 3."

After paragraph 211, add a new paragraph, as follows:

"In no case, either of the investigation, or of the trial, of a preacher, shall any person act as counsel who is not a member of an Annual Conference."

Alter paragraph 215 by striking out "reprehended" and inserting "admonished;" strike out "friends" and insert "members of the Church;" so that the paragraph, as amended, shall read thus:

"In case of improper tempers, words, and actions, the person so offending shall be admonished by the preacher having charge. Should a second transgression take place, one, two, or three members of the Church are to be taken as witnesses. If he be not then cured, he shall be tried at the next District or Quarterly Conference, and, if found guilty and impenitent, he shall be expelled from the Church."

Paragraph 219, strike out "evade a trial, by absenting himself after sufficient notice given him," and insert, "after sufficient notice given him, shall refuse or neglect to appear before the committee;" so that the whole paragraph shall read:

"If the accused person, after sufficient notice given him, shall refuse or neglect to appear before the committee, he may be tried in his absence, and, if found guilty, he shall be expelled."

Paragraph 220, strike out, in section 2, "a select number," and insert "a committee of not less than five;" so that the whole will read:

"If they do not amend, let him who has the charge of the circuit or station bring their case before the society, or a committee of not less than five, before which they shall have been cited to appear; and, if they be found guilty of willful neglect by a decision of a majority of the members before whom the case is brought, let them be excluded."

Paragraph 221, in fourth line from end, strike out "faithful friends," and insert "discreet members of the Church."

And also after the word "beverage" insert "signing petitions in favor of granting license for the sale of intoxicating liquors; becoming bondsmen for persons engaged in such traffic; renting property as the place in or on which to manufacture or sell intoxicating liquors."

Paragraph 229, strike out "trial," and insert "case."

Insert a new paragraph: "In all cases requiring the accused member to be expelled, the preacher in charge shall pronounce the sentence of expulsion."

Add to paragraph 235: "When said Conference shall have assembled it shall be competent to try appeals from any Conference conveniently near, which may be presented to it, due notice having been given to all concerned."

Add to paragraph 237, after the words "submitted in the case," the following. "or certified copies thereof;" and after the last line insert, "and when the case of any preacher, who has been suspended or expelled, is remanded for a new trial, the accused shall be suspended from all ministerial services until the next session of the Annual Conference."

Paragraph 244, strike out "because of local prejudice."

Report in  
case of John  
Armstrong.

L. C. Queal presented the following Report of the Special Committee in the case of John Armstrong, which was read:



Your Committee, to whom was referred the matter of Rev. John Armstrong, claimant of a seat in this body as delegate from Montana Conference, beg leave to report:

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SECOND DAY.

1. They find that Rev. John Armstrong was duly elected delegate by said Conference, and Rev. Hugh Duncan was elected alternate:

2. They find that said Armstrong has traveled four full years, as required by the Discipline.

3. They find that he was detained from his seat at the opening of this Conference by sickness, and that no arrangement was made between him and the alternate under which the alternate should occupy the seat.

They, therefore, report that Rev. John Armstrong is entitled to sit as the delegate from Montana Conference.

C. C. Stratton offered the following as a substitute for the Report, which was read:

Substitute  
by C. C.  
Stratton.

*Whereas*, The Discipline requires that a delegate to the General Conference shall have traveled four full calendar years *from the time* of entering the traveling connection; and,

*Whereas*, The words "from the time," in corresponding portions of the Discipline, imply consecutive years of service; and,

*Whereas*, John Armstrong has not served for four consecutive years as a traveling preacher previous to the session of this Conference; therefore,

*Resolved*, That, on this ground, he is not entitled to a seat in this General Conference; and,

*Whereas*, If the fragmentary terms of service of John Armstrong, previous to the time of his leaving his work, be added together, he still had not traveled four full calendar years previous to leaving his work during the current year; therefore,

*Resolved*, That, on this ground, he is not entitled to his seat; and,

*Whereas*, John Armstrong has been absent from his work since about August 10, 1879, without the consent of his Presiding Elder; and,

*Whereas*, On account of this absence the interests of an important charge have been greatly damaged; therefore,

*Resolved*, That his term of service since August 10 should not be added to the previous fragments of his term in order to complete the required four full calendar years; and,

*Whereas*, Hugh Duncan has unquestioned credentials as a reserve delegate; and,

*Whereas*, He has been in his seat continuously from the opening of the session, attending to all the duties of a delegate; therefore,

*Resolved*, That Hugh Duncan be continued in his seat, and authorized to draw the amount of his traveling and other expenses.

On motion of G. W. Woodruff, the Bishop presiding at the Conference at the time of the election was invited to make a statement to this Conference.

Bishop Merrill's statement.

Bishop Merrill then stated the circumstances, as understood by him at the time.

John Lanahan moved as a substitute that the whole subject be referred to the Committee on the Judiciary, but the motion did not prevail.

**May 26.**TWENTY-  
SECOND DAY.Substitute  
adopted.

On motion of Alpha J. Kynett, the previous question was ordered, and the resolutions were read, and the substitute offered by Charles C. Stratton adopted.

Reports on  
Education  
not taken  
up.

G. S. Hare moved to take up reports Nos. I, II, and IV, of the Committee on Education, which had been made the order of the day for ten o'clock this morning.

On Centen-  
nial not  
taken up.

John Lanahan moved to amend by including the report of the Committee on Centennial.

S. Parsons moved as a substitute, to take up the report of the Committee on Church Extension, which had been made the order of the day on yesterday, and the motion prevailed.

Report No. I  
on Church  
Extension  
considered.

Report No. I of the Committee on Church Extension was read, and, on motion, adopted, as follows:

*Resolved*, That the Discipline be amended as follows:

Paragraph 288. (1.) from the third line of the paragraph strike out the words "and Presiding Elders." Also, at the seventh line, strike out the words, "Recording Secretary, Corresponding."

(2.) Insert in the twelfth line of the paragraph, after the words "convened at any time," the words, "The Presiding Elders shall be *ex-officio* members of the Conference Board, and a standing committee on apportioning amounts asked of the Conference."

(3.) At the end of the paragraph strike out the word "thereof," and insert the words, "of the Conference Board, soon after the adjournment of Conference," so that the whole paragraph shall read as follows:

"¶ 288. Each Annual Conference shall, on the nomination of the presiding Bishop, appoint a Conference Board of Church Extension, composed of equal numbers of ministers and laymen, consisting of a President, Vice-President, Secretary, and Treasurer, and not less than three nor more than seven additional members, so located that a quorum thereof may be convened at any time. The Presiding Elders shall be *ex-officio* members of the Conference Board, and a standing committee on apportioning amounts asked of the Conference. The Secretary of the Conference shall notify the Corresponding Secretary of the Parent Board of the name and post-office address of each member of the Conference Board, soon after the adjournment of the Conference.

2. From paragraph 289 strike out all after the word "Conference," in the fifth line, and insert other words, so as to read:

"¶ 289. The Conference Board shall be auxiliary to the Parent Board, and shall, under its direction, have charge of all the work of Church extension within the Conference. The Presiding Elders shall, as a committee on apportionments, distribute for collection the amount asked of the Conference among the several districts and pastoral charges, with due regard to their circumstances and ability; and notify each pastor and Quarterly Conference early in the year of the amount of their apportionment, and report the result to the Annual Conference."

3. That paragraph 287 be amended, so as to read as follows:

"¶ 287. The Board shall publish quarterly, or oftener, full information concerning its work, and shall submit to the General Conference a report of its proceedings for the preceding four years, and of the state of its funds."

May 26.

TWENTY-  
SECOND DAY.

Report No. III was read, and considered *seriatim*. Report No. III considered.

Item 1 was read.

Homer Eaton moved to strike out "the amount asked for each of our benevolent causes," which motion was laid on the table.

J. S. Smart moved to lay the whole item on the table, which did not prevail.

John Lanahan moved that only the cash received shall be reported, which motion prevailed.

The item as amended was adopted. Item 2 was read and adopted. Item 3 was read.

Pending the consideration of this item the rules were, on motion, suspended.

Memorials were presented as follows:

## SAINT LOUIS.

SAINT LOUIS.

Wm. Stephens presented a memorial on the subject of a colored Conference, which was referred to the Committee on Boundaries.

## TROY.

TROY.

Homer Eaton presented a memorial on boundaries, which was referred to the Committee on Boundaries.

William H. Hughes presented a memorial on boundaries, which was referred to the Committee on Boundaries.

Samuel M'Kean presented a memorial on boundaries, which was referred to the Committee on Boundaries.

Bishop Hurst presented the Report of Drew Theological Seminary, which was received and ordered to be printed in the Journal of the General Conference.  
[See Appendix, 60, page 639.]

G. S. Hare moved that when we adjourn it be to meet at three o'clock P.M.

W. R. Goodwin moved to strike out three P.M., and insert half past seven P.M.

**May 26.** On motion of John Lanahan, the whole subject was  
TWENTY-SECOND DAY. laid on the table.

Adjournment. On motion, the Conference adjourned, the benediction being pronounced by W. L. Hypes.

**May 27.**

## THURSDAY MORNING, MAY 27.

TWENTY-THIRD DAY.

Morning.

Opening.

Religious services.

Journal approved.

Rev. J. E. Twitchell introduced.

Fraternal Letter.

Reports of Committee on Book Concern.

Report No. VII laid on table.

Report No. IV on Book Concern adopted.

The Conference met at nine o'clock, Bishop Hurst in the chair.

G. J. Judkins conducted the religious services.

The Journal of yesterday's session was read and approved.

Bishop Simpson introduced Rev. J. E. Twitchell, D.D., Fraternal Delegate from the National Council of the Congregational Church.

He also presented a Fraternal Letter from the Evangelical Lutheran Church of the United States, which, on motion of Joseph Cummings, was referred to the Committee on Fraternal Correspondence.

The rules being suspended, A. Shinkle, from the Committee on the Book Concern, presented Reports Nos. I, III, IV, VI, and VII.

Report No. VII was laid on the table in order to be printed.

Report No. IV of the Committee on the Book Concern was considered as follows:

Your Committee on the Book Concern, having had under consideration the condition of the Pacific Christian Advocate, published in Portland, Oregon, and the need of the territory wherein it circulates, submit the following, Report No. IV:

*Resolved*, 1. That the Book Agents at New York be directed to appropriate a sum not exceeding twenty-five hundred dollars, (\$2,500,) to pay the indebtedness of the Pacific Christian Advocate; *provided*, that the said twenty-five hundred dollars shall release the Book Concern from all further obligations.

*Resolved*, 2. That they be further directed to release, make over, and donate to the Publishing Committee of the Pacific Christian Advocate, for the benefit of the Methodist Episcopal Church within its patronizing territory, all their right, title, and interest in the assets of said paper, such as building, type, material, book accounts, etc.

*Resolved*, 3. That the Pacific Christian Advocate be discontinued as a General Conference paper.

P. M. Starr moved, as an amendment to the report, the following: To strike out all that relates to donat-

ing the property to the Publishing Committee and discontinuing the paper; and, "That the Pacific Christian Advocate be continued at an expense of not more than four hundred dollars a year," but the motion to amend did not prevail.

The Report, as submitted, was then adopted.

Report No. VI was read.

John Lanahan moved to amend by striking out \$1,000 and inserting \$500, which, on motion of A. M. Hough, was laid on the table, and the report adopted, as follows:

Your Committee on the Book Concern, to whom was referred the Report of the Publishing Committee at San Francisco, beg leave to submit the following, Report No. VI.

Your committee recommend,

1. That the California Christian Advocate be published hereafter at San Francisco by the Agents at New York, under the direction of the General Book Committee, with a local committee at San Francisco.

2. That the Book Agents at New York be authorized to remit seven thousand three hundred and forty-five dollars and forty-six cents (\$7,345 46) for the purpose of paying the indebtedness of the said Advocate, and also, not exceeding one thousand dollars per annum thereafter, to aid in its publication during the quadrennium.

On motion of S. Hunt, a committee of three was ordered to adapt the Discipline to the Report of the Committee on the Book Concern.

Bishop Harris announced the following as the committee: Sandford Hunt, F. S. Hoyt, and W. S. Prentice.

Bishop Simpson introduced to the Conference the Rev. Bishop Weaver, of the United Brethren Church.

The following changes were made in delegations:

C. Studebaker, of the North-west Indiana Conference; Thomas J. McElheney, of the Central New York Conference; Isaac N. Hall, of the Vermont Conference, under a reconsideration of the vote of yesterday, by which he was not excused; John A. Mann, of the Austin Conference; W. H. Curry, of the West Wisconsin Conference; L. M. Murphy, of the Saint Louis Conference, on account of sickness, were excused for the rest of the session.

The expenses of W. H. Curry were ordered to be paid.

May 27.  
TWENTY-  
THIRD DAY.  
Morning.

Committee  
on Book  
Concern,  
Report No.  
VI.  
Report  
adopted.

Committee  
to adapt the  
Discipline  
to report on  
the Book  
Concern.

Bishop  
Weaver  
introduced.

Changes in  
delegations.

**May 27.** A. N. Craft presented the following, which was, on  
TWENTY-THIRD DAY. motion, adopted:

*Morning.*  
 Judicial pa-  
 pers to be  
 returned.

*Whereas*, Rev. A. S. Dobbs, D.D., of the Erie Conference, was tried and acquitted by the Court of Appeal, and some of his papers, which are in the hands of the Secretary, are of value to him in the settlement of an estate; therefore,

*Resolved*, That the Secretary be instructed to return said papers to him at Charleston, South Carolina.

Educational  
 and Cen-  
 tennial Re-  
 ports.

W. Swindells moved to take up Report No. I of the Committee on Education. John Lanahan moved to amend by taking up also the Report of the Committee on the Centennial, and consider both reports at once, and the motion prevailed.

Both Reports were read, as follows:

Education.

#### REPORT OF THE COMMITTEE ON EDUCATION, NO. I.

Your Committee have carefully considered the memorial of the Educational Convention asking for the appointment of a Centennial Educational Commission, and would respectfully recommend:

That the General Conference order and provide for a general Centennial effort, to be made by all our people during the coming quadrennium, in commemoration of the approaching close of the first century in the history of our Church, to promote the cause of education; and that the enterprise embrace the following particulars:

1. To secure a proper control of all the schools of every grade that shall be recognized as belonging to the Methodist Episcopal Church.
2. To secure a liberal endowment of all these institutions.
3. To guard as far as possible against the loss or pecuniary embarrassment of any such institution.
4. To enlarge the funds under the charge of the Board of Education devoted to the assistance of needy students.

To carry out these provisions we would further recommend that the Board of Education be appointed a "CENTENNIAL COMMISSION," and that this Commission have full power to provide plans and means for the above purposes, and to carry them into execution.

Centennial.

#### REPORT OF THE COMMITTEE ON CENTENNIAL, NO. I.

The Centennial Committee having met and attended to the duty assigned them, beg leave to make the following report:

1. They recommend that the year 1884 be observed as the centennial of the organization of the Methodist Episcopal Church.
2. That this General Conference order the appointment of a Commission, such appointment to be made by the Bishops, of one from each General Conference District, who shall make all needful arrangements for carrying out the observance of the Centennial throughout the entire Church.
3. That the Centennial gifts of the Church be made for the following objects:

- (1.) Education.
- (2.) The extinguishment of Church debts.
- (3.) Fund for superannuates.
- (4.) Missions.
- (5.) Home evangelization.

4. That \$10,000,000 be the minimum sum to be asked for in behalf of the before-mentioned enterprises of the Church.

5. That each pastor throughout the entire Church be requested to prepare and preach a special Centennial sermon on each of the benevolent causes recommended in this Report.

6. That each pastor be requested to preach an historical Centennial sermon on the last Sunday of 1884.

7. That each Annual Conference take measures to observe the Centennial by the appointment of one of its members to preach a Centennial sermon at the session of the Conference held during 1884.

8. That Bishop Simpson, with Bishop Foster as alternate, be requested to preach a Centennial sermon before the General Conference of 1884.

9. That a mass meeting or convention be held in each Presiding Elder's district as early as practicable in the year 1884, at which all the benevolent causes recommended in this Report be considered, together with all other matters of special interest connected with the Centennial.

10. That on Christmas, or at some time during Christmas week, special services be arranged for all our children, and particularly for our Sunday-schools, by means of which all our young people may be thoroughly interested in the history of the Church, and led to take an active part in its future development and growth.

11. That all our preachers and people be careful to make the year 1884 one of special consecration to the service of God, and that, as far as possible, constant and prayerful efforts may be put forth by all to secure the universal revival of pure and undefiled religion, to the end that scriptural holiness may be spread over all lands. Let this all-important work begin with the watch-night service of December 31, 1883, all over the world, and continue, as God shall help, through the entire Centennial year.

12. That a Committee of three ministers and three laymen be appointed by each Annual Conference during the session held in 1883, who shall co-operate with the Centennial Commission ordered by this General Conference in carrying out all plans and measures necessary for a proper and successful observance of our Centennial year.

J. M. Buckley moved to amend by adding to the objects named already in the Report of the Committee on Education the following, "For Church Extension, under direction of the Board," to paragraph 3, item 2, and also to add to paragraph 3, item 5, "Freedmen's Aid Society, under direction of the Board."

John Lanahan moved, as a substitute for the whole, that the matter be referred to the Bishops to devise a plan for the Centennial year, and report to the Church as early as convenient; and the substitute was accepted and adopted.

Whole subject referred to Bishops.

Report No. I from the Committee on the Book Concern was taken up, and so much of it as had not been previously considered was read and adopted as follows, to wit:

Report No. I of Book Committee.

Item 2. We recommend that the publication of the National Repository be suspended at the close of the current year.

May 27.  
TWENTY-THIRD DAY  
Morning.

May 27.  
TWENTY-  
THIRD DAY.  
Morning.

Item 3. We recommend that the publication of the Golden Hours be suspended at the close of the current year.

Report No. III was read.

New Orleans  
and Atlanta  
Advocate.

Amos Shinkle presented the following substitute for the majority and minority reports, which, under the call for the previous question, was, on motion, adopted, as follows:

*Resolved*, 1. That the publication of the South-western Christian Advocate at New Orleans be continued by the New York Book Agents; also that the publication of the Methodist Advocate at Atlanta be continued by the Western Book Agents.

*Resolved*, 2. That the Agents in charge of each paper be instructed to advance during the next quadrennium an annual subsidy, as follows: \$1,500 a year to each paper for the first and second years, and \$1,000 a year for the third and fourth years; and the Book Committee is hereby instructed that if, during any one year, either paper does not pay its way with the above subsidy, to discontinue it.

Ballot for  
Editor of  
Methodist  
Advocate  
at Atlanta.

On motion, Conference proceeded to the election of Editor of the Methodist Advocate at Atlanta.

J. F. Spence nominated E. Q. Fuller. Amos Shinkle nominated B. A. Stubbins. W. F. Mallalieu nominated C. O. Fisher.

The ballot was cast, and the tellers retired.

Adjourn-  
ment pro-  
posed.

G. W. Woodruff moved, that when we adjourn it be to meet at half past two P.M., and the motion prevailed.

Adjourn-  
ment *sine*  
*die*.

G. S. Hare moved that the Conference adjourn *sine die* at noon on Saturday next.

W. J. Paxson moved to substitute Friday, ten o'clock P.M.

J. M. Buckley moved to lay the whole subject on the table, but the motion did not prevail, and the substitute of W. J. Paxson was adopted by a vote of 195 yeas, 114 nays.

Fraternal  
Letter.

The Secretary read the following Fraternal Letter from Rev. J. E. Twitchell, D.D., and it was ordered to be printed; and also that the Committee on Fraternal Correspondence return a suitable reply:

CLEVELAND, OHIO, May 27, 1880.

*To the General Conference of the Methodist Episcopal Church:*

DEAR FATHERS AND BRETHREN: It becomes my pleasing duty to bear to you the Christian greetings and congratulations of the Congregational Churches of the United States.

With profound gratitude to God we have watched the growth of your denomination until you have come to be the largest, and in



many respects the most influential, Christian denomination of the land.

We take pride in your men of generous culture, in your colleges and seminaries, in your literature and royal reformatory record.

We believe in the *oneness* of the invisible Church of Christ, and we desire to strike hands with all who are laboring for the evangelization of this lost world. Our prayer is that in the coming decades, as in the past, the abundant favor of our covenant-keeping God may be upon you.

Yours in the bonds of Christian fellowship,

J. E. TWITCHELL,

*Fraternal Delegate from the National Council of Congregational Church.*

**May 27.**  
**TWENTY-**  
**THIRD DAY.**  
**Morning.**

Bishop Harris announced the following Commissioners for adjustment of matters between the Genesee and Central New York Conferences:

*From Genesee:* J. B. Wentworth, J. E. Bills, A. F. Morey, E. Ocumpaugh, A. F. Bishop.

*From Central New York:* Thomas Tousey, F. G. Weeks, E. J. Hermans, David Decker, William Reddy.

On motion of G. S. Hare, it was ordered that an evening session be held in Wesley Chapel at half past seven o'clock.

The Bishop announced the following vote for Editor of the Methodist Advocate, at Atlanta:

E. Q. Fuller  
elected Ed-  
itor of Meth-  
odist Advo-  
cate.

Whole number of votes cast, 329; necessary to a choice, 165.

Of which number Erasmus Q. Fuller received 218, and was declared elected.

The Conference proceeded to the election of an Editor for the South-western Christian Advocate:

H. W. Key nominated Joseph C. Hartzell.

Joseph C.  
Hartzell  
elected Ed-  
itor of S.W.  
Christian  
Advocate.

J. M. Shumpert moved that the order be suspended, and the Secretary instructed to cast the ballot of the Conference, and the motion prevailed.

The Secretary accordingly cast the ballot, and Joseph C. Hartzell was declared elected.

The Conference proceeded to the election of Editor of the California Christian Advocate:

H. B. Heacock nominated Andrew J. Wells. J. W. Ray nominated B. F. Crary. T. C. Hughes nominated John R. Thompson. P. G. Gillett nominated H. C. Benson.

Ballot for  
Editor of  
California  
Christian  
Advocate.

The Conference having cast its ballot, the tellers retired.

On motion of J. Cummings, the rule was suspended

**May 27.** in order to hand in reports of committees which are to  
TWENTY-  
THIRD DAY. be printed.

*Morning.*  
 Reports of  
 committees  
 received.

The following reports were passed to the Secretary:  
 Committee on Episcopacy, Nos. IX, XIII.

Committee on Itinerancy, Nos. XI, XII, XIII, XIV, XV, XVI, and XVII; also minority report to Nos. XI, XII.

Committee on Missions, Nos. XI, XII, XIII.

Committee on Revisals, No. V, and minority report.

Committee on Sunday-Schools and Tracts, No. VII.

Committee on Church Extension, No. V.

Committee on Freedmen, No. II.

Committee on Book Concern, No. XII, and minority report.

Ballot for  
 Editor of  
 California  
 Christian  
 Advocate.

The tellers returned, and the chair announced the ballot for Editor of California Christian Advocate as follows:

Whole number of votes cast, 321; necessary to a choice, 166.

Second ballot ordered.

No one having received a majority, a second ballot was ordered, which, having been cast, the tellers again retired.

Resolutions  
 sent to Mrs.  
 President  
 Hayes.

The Secretary was instructed to forward to Mrs. President Hayes an engrossed copy of the resolutions passed on the 10th inst.

Conference  
 districts.

Committee on Boundaries, No. II. The call being suspended, the report was read, as follows:

#### COMMITTEE ON BOUNDARIES, NO. II.

Your Committee appointed to redistrict the Conferences, after carefully considering the subject, report as follows:

##### GENERAL CONFERENCE DISTRICTS.

*First District:* East Maine, New England, Maine, New Hampshire, Providence, Vermont—6.

*Second District:* Foochow, Newark, New Jersey, New York, New York East, Troy—6.

*Third District:* Northern New York, Central New York, Wyoming, Genesee, North India, South India—6.

*Fourth District:* Philadelphia, Central Pennsylvania, Erie, Pittsburgh, East Ohio, Norway, Delaware—7.

*Fifth District:* West Virginia, North Ohio, Central Ohio, Ohio, Cincinnati, Kentucky—6.

*Sixth District:* Baltimore, Virginia, Washington, Wilmington, North Carolina, Savannah, South Carolina, Blue Ridge, Florida, Alabama, Georgia, Louisiana, Liberia, Central Alabama—14.

*Seventh District:* Indiana, North Indiana, South-east Indiana, North-west India, Southern Illinois, Lexington, Holston, Tennessee, Central Tennessee—9.

*Eighth District:* Rock River, Wisconsin, Central Illinois, Michigan, Illinois, Sweden, Detroit—7.

*Ninth District:* Iowa, Des Moines, Nebraska, North-west Iowa, Upper Iowa, Minnesota, West Wisconsin, North-west Swedish, North-west Norwegian—9.

*Tenth District:* Kansas, South Kansas, Missouri, Saint Louis, Texas, Arkansas, Austin, Little Rock, West Texas, Mississippi—10.

*Eleventh District:* California, Southern California, Nevada, Oregon, Columbia River, Colorado—6.

*Twelfth District:* Central German, Chicago German, East German, Germany and Switzerland, North-west German, Southern German, Western German, Saint Louis German—8.

**May 27.**  
**TWENTY-**  
**THIRD DAY.**  
*Morning.*

Wm. Brush moved, as a substitute to the Report of the Committee on Boundaries re-districting the Conferences, that the arrangement of the districts be the same as during the last quadrennium, but the substitute was, on motion of John Lanahan, laid on the table.

Report on  
Conference  
Districts.

On motion of J. C. Hartzell, Louisiana Conference was transferred from the Sixth District to the Tenth District.

Amend-  
ments pro-  
posed.

R. A. Caruthers moved that the Mississippi Conference be transferred from the Tenth District to the Sixth, but, on motion of I. S. Bingham, the proposition was laid on the table.

On motion of Wm. Swindells, the previous question on the report was ordered, and the report, as amended, was adopted.

The call for reports was resumed, and the following were received:

Committee on the State of the Church, Nos. VI, and VII.

Reports pre-  
sented.

Committee on the Judiciary, No. VI.

Committee on the Expenses of Delegates, No. II, which was read and adopted, as follows:

Expenses of  
Delegates.

The Committee on Delegates' Expenses report receipts by Conferences, as follows—giving in the last column the assessments made on said Conferences:

Conference.	Amount Collected.	Amount Assessed.
Alabama .....	\$40 00	\$50 00
Arkansas .....	26 00	40 00
Austin .....	10 00	50 00
Baltimore .....	385 00	1,000 00

**May 27.****TWENTY-  
THIRD DAY.***Morning.***Expenses of  
Delegates.**

Conference.

	Amount Collected.	Amount Assessed.
California.....	\$202 75	\$300 00
Colorado.....	86 00	100 00
Central German.....	254 06	250 00
Central Alabama.....	20 85	50 00
Central Pennsylvania.....	629 54	1,000 00
Central Tennessee.....	36 62	50 00
Central Illinois.....	686 76	700 00
Columbia River.....	56 00	50 00
Central New York.....	309 33	600 00
Chicago German.....	170 00	175 00
Central Ohio.....	345 68	700 00
Cincinnati.....	313 81	1,000 00
Des Moines.....	81 13	300 00
Delaware.....	50 00	50 00
Detroit.....	301 18	700 00
East German.....	100 82	100 00
East Maine.....	83 00	600 00
East Ohio.....	325 22	1,100 00
Erie.....	271 20	600 00
Florida.....	29 50	50 00
Foochow.....	50 00	50 00
Genesee.....	713 98	1,100 00
Georgia.....	40 30	50 00
Germany and Switzerland.....	166 74	200 00
Holston.....	99 95	150 00
Illinois.....	911 22	1,000 00
Indiana.....	162 12	700 00
Iowa.....	332 56	500 00
Kansas.....	152 75	300 00
Kentucky.....	70 16	150 00
Lexington.....	18 62	50 00
Liberia.....	.....	50 00
Little Rock.....	10 50	25 00
Louisiana.....	36 45	100 00
Maine.....	124 80	300 00
Michigan.....	190 23	600 00
Minnesota.....	197 51	300 00
Mississippi.....	81 40	100 00
Missouri.....	60 86	200 00
Montana.....	27 50	25 00
Nebraska.....	83 86	150 00
Nevada.....	35 00	50 00
Newark.....	578 00	1,000 00
New England.....	234 12	1,000 00
New Hampshire.....	191 00	300 00
New Jersey.....	813 88	900 00
New York.....	712 80	1,200 00
New York East.....	787 30	1,200 00
North Carolina.....	33 00	50 00
Northern New York.....	357 29	800 00
North India.....	163 94	150 00
North Indiana.....	462 90	700 00
North Ohio.....	234 67	700 00
North-west German.....	126 95	125 00
North-west Indiana.....	355 80	500 00
North-west Iowa.....	80 16	150 00
North-west Swedish.....	48 05	50 00
Norway.....	139 25	150 00
Ohio.....	494 00	900 00

Conference.	Amount Collected.	Amount Assessed.	May 27. TWENTY- THIRD DAY. Morning. Expenses of Delegates.
Oregon.....	\$120 00	\$200 00	
Philadelphia.....	875 89	1,200 00	
Pittsburgh.....	256 86	600 00	
Providence.....	281 13	500 00	
Rock River.....	449 15	1,000 00	
St. Louis.....	113 30	300 00	
St. Louis German.....	193 75	200 00	
Savannah.....	113 00	60 00	
South Carolina.....	56 50	100 00	
South-east Indiana.....	204 12	500 00	
Southern California.....	67 35	100 00	
Southern Central.....	25 00	50 00	
Southern German.....	75 00	75 00	
Southern Illinois.....	351 00	500 00	
South India.....	150 00	150 00	
South Kansas.....	92 90	100 00	
Sweden.....	134 13	100 00	
Tennessee.....	30 75	50 00	
Texas.....	65 00	75 00	
Troy.....	619 42	1,000 00	
Upper Iowa.....	202 50	500 00	
Utah.....	25 00	25 00	
Vermont.....	166 75	200 00	
Virginia.....	27 15	50 00	
Washington.....	115 00	150 00	
West Texas.....	50 00	50 00	
West Virginia.....	87 50	200 00	
West Wisconsin.....	154 55	200 00	
Western German.....	123 75	150 00	
Wilmington.....	375 15	500 00	
Wisconsin.....	274 09	500 00	
Wyoming.....	380 75	525 00	
Total.....	\$20,430 56		

Committee on Pastoral Address presented Report No. I.

Committee on Temporal Economy, Report No. IV, and a minority report.

David E. Roberts, of the Kentucky Conference, and A. L. Richmond, of the Little Rock Conference, were excused from further attendance.

J. M. Walden moved that the members of the General Conference Districts retire during the afternoon session, and make the respective nominations, but the motion did not prevail.

The tellers returned, and the chair announced the result of the second ballot for editor of the California Christian Advocate, as follows:

Whole number of votes cast, 312; necessary to a choice, 157.

B. F. Crary  
elected edi-  
tor.

**May 27.**TWENTY-  
THIRD DAY.

Morning.

Adjourn-  
ment.

Of which B. F. Crary received 171, and was declared elected.

On motion, Conference adjourned, the benediction being pronounced by R. A. Caruthers.

Afternoon.

**THURSDAY AFTERNOON, MAY 27.**

Conference met, pursuant to adjournment, at half past two P.M. Bishop Haven presiding.

Religious  
services.

Religious services were conducted by C. B. Fisk.

Journal ap-  
proved.

The Journal of the morning session was read and approved.

The rules were suspended, on motion of T. B. Lemon, and the Secretary was instructed to return certain letters, used in the trial of H. Buck, of Nebraska, to H. T. Davis.

Resolution  
of thanks to  
be prepared.

T. B. Lemon also presented the following, which was adopted:

*Resolved*, That the Committee on Correspondence be requested to prepare acknowledgments to the Committee of Arrangements and the citizens of Cincinnati and surrounding communities for the generous hospitality to the members of this Conference during its session, and to railroad companies for courtesies extended to members coming to and returning from the city, and to all other parties to whom the General Conference is indebted.

How ex-  
penses of  
committees  
are to be  
paid.

G. L. Curtiss offered the following resolution:

*Resolved*, That the Book Agents be instructed, in paying the expenses of the members of the Book Committee, and of all other committees, to inquire specifically whether they traveled by the shortest route, and to pay only the fare by such route; and to require that the members of the said committee submit an itemized account of their expenses; and further, that the Book Agents be instructed to discontinue the practice of presenting each member of the Book Committee with a copy of each work published.

A motion to lay the resolution on the table did not prevail, and the resolution was then adopted.

Hicks Mar-  
tin excused.

Hicks Martin, of the Georgia Conference, was excused from further attendance after the session of tomorrow.

Bishops to  
divide mis-  
sionary  
money in  
certain  
cases.

On motion of J. M. Reid, the rules were suspended, and he presented the following resolution, which was adopted:

*Resolved*, That where Conferences have been divided or new missions formed, the Bishops are empowered to divide the missionary appropriations.

The order of the day was taken up, and the Committee on Revisals called up Report No. I.

Items 1 and 2 were read and adopted. Item 3 was read, as follows:

The Committee recommend the General Conference to change paragraph 248, section 2 of the Discipline, by inserting after the words "preacher in charge" the words "who shall be *ex-officio* chairman;" also the word "two" in place of "the" before "assistant superintendent," and also before "librarian," so as to read, "The Sunday-school Board shall consist of the preacher in charge, who shall be *ex-officio* chairman, the superintendent, two assistant superintendents, the secretary, the treasurer, two librarians, and the teachers of the school."

M. S. Terry moved to amend the item by striking out the word "two" before the words "assistant superintendent," and the word "librarian," which motion prevailed.

R. D. Cramer moved to add to the last line "chorister, organist, and artist," which motion was laid on the table.

Items 4, 5, and 6 were then read and adopted, and the whole report was then adopted as follows:

#### REVISALS—REPORT NO. I.

##### ITEM 1.

The Committee recommend the changing of the second part of paragraph 58, page 44, by striking out the words "not only men" and "but men," so that that part of the paragraph will read: "So that all the leaders be of sound judgment and truly devoted to God."

Also paragraph 93, page 65, by striking out the word "male" before superintendents of our Sunday-schools, etc.

Also paragraph 191, page 126, by substituting the word persons for "men" in the first line, so as to read: "Let the stewards be persons of solid piety," etc.

##### ITEM 2.

The Committee recommend that the following resolution should be inserted in the Appendix of the Discipline:

*Resolved*, That the pronouns *he*, *his*, and *him*, when used in the Discipline with reference to stewards, class-leaders, Sunday-school superintendents, shall not be so construed as to exclude women from such offices.

##### ITEM 3.

The Committee recommend the General Conference to change paragraph 248, section 2, of the Discipline, by inserting after the words "preacher in charge," the words "who shall be *ex-officio* chairman," so as to read: "The Sunday-School Board shall consist of the preacher in charge, who shall be *ex-officio* chairman, the superintendent, the assistant superintendent, the secretary, the treasurer, the librarians, and the teachers of the school."

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Report of Committee on Revisals No. I.

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## ITEM 4.

The Committee recommend the General Conference to change paragraph 45 of the Discipline by striking out the first three lines and the word "therefore," and commence the paragraph with "Let all our people be exhorted to conform to."

## ITEM 5.

The Committee recommend the General Conference to change paragraph 176, section 7, of the Discipline, so as to read: "To read and explain the General Rules at least once a year in every congregation." Also, strike out from the order of business of the first, second, and third Quarterly Conferences the question, "Have the General Rules been read this quarter?" and change the form of this question in the fourth Quarterly Conference, so as to read: "Have the General Rules been read this year?"

## ITEM 6.

The Committee recommend the General Conference to add to paragraph 175, section 7, of the Discipline, the words, "and Methodist literature," so that the whole section will read: "To take care that every Society be duly supplied with books and Methodist literature."

Report of  
Committee  
on Sunday-  
schools and  
Tracts, No.  
II adopted.

The Report of the Committee on Sunday-Schools and Tracts, No II, was taken up, read, and adopted as follows:

## SUNDAY-SCHOOLS AND TRACTS—REPORT NO. II.

The Committee on Sunday-Schools and Tracts present Report No. II.

The following form of a Constitution for the Sunday-School Union of the Methodist Episcopal Church has been carefully examined, item by item, and its adoption is recommended.

## CONSTITUTION OF THE SUNDAY-SCHOOL UNION.

1. The title of this association shall be The Sunday-School Union of the Methodist Episcopal Church.

2. The object of this Society shall be to promote the cause of Sabbath-schools in connection with the Methodist Episcopal Church in the United States and elsewhere.

3. The payment of ten dollars at one time to this Society shall constitute an honorary member for life, and the payment of fifty dollars at one time an honorary director for life.

4. The funds of the Society shall be expended at the discretion of the Board of Managers, in defraying the current expenses of the Union, and in forwarding the object contemplated by the second article of the Constitution.

In all cases of application for aid, if relief be deemed necessary, it shall be granted in Sunday-school publications of the Methodist Episcopal Church only, unless the circumstances seem to demand the appropriation of money. In case of more calls on the board for aid than they can meet, they shall appropriate to the relief of the most necessitous cases first, without respect to location.

5. The senior Bishop of the Methodist Episcopal Church shall be President of the Society. The remaining Bishops shall be its Vice-Presidents, ranking in order of seniority. An honorary Vice-Presi-



dent may be appointed by each Annual Conference. There shall be appointed by the General Conference a Treasurer and Corresponding Secretary for this Society, who shall be the editor of the Sunday-school publications. The other officers of this society shall be a Recording Secretary and two elected Vice-presidents, who shall severally be appointed by the Board of Managers at the regular quarterly meeting held in June of each year.

6. A public anniversary of the Society shall be held each year at such time and place as the Board of Managers shall determine.

7. The Board of Managers shall have the power to form their own by-laws, to fill vacancies occurring in the intervals of General Conference, to remove the treasurer from office for cause to them sufficient, but only after a fair investigation before a quorum of the board, with a Bishop in the chair; to call special meetings of the Society whenever they shall deem necessary; to prepare and circulate such Sunday-school information, appeals, or directions as they may think proper; and also to offer such advice and suggestions as they may deem suitable to the Book Agents and editors regarding Sunday-school publications; to give orders on the Book Agents for such books as may be needed; and to transact such other business as of right belongs to their station, and which the interests of the Union may demand.

8. When any member of the board shall have been absent from four consecutive regular meetings of the board without sending an excuse, such absence shall be treated as a resignation, and the board shall have authority to declare his place vacant, and to fill it as other vacancies are filled.

9. This Constitution cannot be altered except by the General Conference of the Methodist Episcopal Church.

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**THIRD DAY.**  
*Afternoon.*

The Report of Committee on Sunday-Schools and Tracts, No. III, was taken up, read, and adopted, as follows:

**Report No.**  
**III adopted.**

### SUNDAY-SCHOOLS AND TRACTS—REPORT NO. III.

The Committee on Sunday-Schools and Tracts present Report No. III.

The following form of a Constitution for the Tract Society of the Methodist Episcopal Church has been carefully examined, item by item, and its adoption is recommended:

#### CONSTITUTION OF THE TRACT SOCIETY.

ARTICLE 1. This association shall be denominated the Tract Society of the Methodist Episcopal Church.

ART. 2. Its object shall be to diffuse knowledge by the circulation of the publications of the Methodist Episcopal Church in the English and other languages in our own and foreign countries.

ART. 3. Any person paying to this Society at one time ten dollars shall thereby become an honorary member for life, and the payment of twenty-five dollars at one time shall constitute an honorary director for life.

ART. 4. Persons constituted honorary life members by the payment of ten dollars, not designated for any special object, shall be entitled to receive tracts to the value of two dollars each year; or, if they prefer, they may receive tracts at any one time to the amount of half the sum paid.

ART. 5. A public anniversary shall be held each year at such a time and place as the Board of Managers shall determine

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ART. 6. The senior Bishop of the Methodist Episcopal Church shall be President of the Society. The remaining Bishops shall be its Vice-Presidents, ranking in the order of seniority. An honorary Vice-President may be appointed by each Annual Conference. There shall be appointed by the General Conference a Treasurer and a Corresponding Secretary, who shall be the editor of the tracts. The other officers of this Society shall be a Recording Secretary and two elected Vice-Presidents, who shall severally be appointed by the Board of Managers at the regular quarterly meeting held in June of each year.

ART. 7. The funds of this Society shall be expended under the direction of the Board of Managers, in payment of the necessary expenses of the institution, and in the formation of its general objects. In all cases of gratuitous aid books and tracts shall be given instead of money, unless the latter is strictly necessary to the accomplishment of a constitutional object.

ART. 8. The Board of Managers shall have power to enact their own by-laws, to fill vacancies in the board occurring in the intervals of the General Conference, to remove the Treasurer from office for cause to them sufficient, but only after a fair investigation before a quorum of the Board, with a Bishop in the chair; to provide for the translation and publication of tracts; to employ colporteurs; to print and circulate appeals to the Churches in behalf of the benevolent objects of the Society; to raise and disburse funds for those objects, and to establish committees of finance and appropriations wherever necessary.

ART. 9. Each Annual Conference of the Methodist Episcopal Church may form a Conference Tract Society auxiliary to this, with power to adopt such measures as in the judgment of said Conference are best calculated to promote the objects of this association, and to form sub-auxiliaries in its several circuits and stations. The presidents of the Conference auxiliaries shall be honorary vice-presidents of this Society, or where there is no auxiliary the Conference may appoint an honorary vice-president.

ART. 10. When any member of the Board shall have been absent from four consecutive regular meetings of the Board without sending an excuse, such absence shall be deemed a resignation, and the Board shall have authority to declare the place vacant, and to fill it as other vacancies are filled.

ART. 11. This Constitution cannot be altered except by the General Conference of the Methodist Episcopal Church.

Report No.  
 VII laid on  
 the table.

Report No. VII of the same Committee was presented and read.

On motion of Amos Shinkle, the report was laid on the table to be printed.

Report No.  
 IV of Church  
 Extension  
 Committee  
 adopted.

Report No. IV of the Committee on Church Extension was presented and read. Item 1 was adopted; item 2 was withdrawn; item 3 was amended by striking out a part and adopting a part; item 4 was withdrawn; item 5 was read, and a motion to lay on the table was lost, and the item was adopted, and the report, as amended, was adopted, as follows:

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## REPORT OF COMMITTEE ON CHURCH EXTENSION, NO. IV.

Your committee recommends the adoption of the following resolutions:

*Resolved*, 1. That this General Conference has undiminished confidence in the value and importance of the benevolent work of the Board of Church Extension of the Methodist Episcopal Church.

*Resolved*, 2. That this Conference hereby recommends to the Bishops and the General Committee of Church Extension the reappointment of Rev. C. C. McCabe, D.D., for the ensuing term.

*Resolved*, 3. That the General Conference does hereby earnestly appeal to the Presiding Elders, pastors, and lay members of our Churches every-where to give an earnest support to this important and essential part of benevolence, especially in view of the increasing necessities of our work in the newer and more sparsely-populated districts of the West, the South, and the Pacific coast.

Report No. II of the Committee on Freedmen's Aid and our Southern Work was taken up, and the report was adopted, as follows:

Report No.  
 II of Com-  
 mittee on  
 Freedmen's  
 Aid and  
 Southern  
 Work  
 adopted.

## REPORT OF COMMITTEE ON FREEDMEN'S AID AND SOUTHERN WORK, NO. II.

The Twelfth Annual Report of the Freedmen's Aid Society and the Annual Report of the Board of Managers thereof were referred by the General Conference to the Committee on Freedmen's Aid and our Southern Work, and, after due consideration of the same, the Committee present to the General Conference the following report thereon:

The Freedmen's Aid Society is a grand fact in the missionary history of the Methodist Episcopal Church. Its importance, its efficiency, its success, have been illustrated through twelve eventful years.

Your Committee is convinced that the mission of this Society is not yet finished. The future of the freedmen is a problem unsolved, and is a cause of anxiety to every thoughtful mind. In many things the twenty years of emancipated life are full of hope for the future. Twenty years ago our three and one half millions of *freedmen* were *slaves*. To-day they are citizens, and there is no position of trust and honor to which they are not eligible. Their representatives are in both houses of Congress, others fill foreign missions, while others are in official positions in the States wherein they reside. Since their emancipation many have become landholders; their children have been educated in part, while not a few have entered the learned professions. Facts are eloquent. There are over six hundred thousand colored children at day-schools in the South. There are official statistics to prove the industry and thrift of the freedmen. Georgia has eighty-four thousand colored voters whose land is valued in the tax list at \$1,250,000; \$1,000,000 worth of cattle, houses, etc.; \$2,000,000 worth of property not enumerated, and city property estimated at \$1,800,000, making in all over \$6,000,000. If from States we pass to counties and cities, the same favorable fact is apparent. In Rock County, Va., the two thousand colored citizens resident therein are assessed for \$60,000 worth of real and personal property. In Montgomery, Ala., four hundred and fifty-seven colored persons own not less than \$150,000. And the people

**May 27.** of color in our own Church in the South hold Church property valued at \$2,000,000.

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Freedmen's Aid Report  
No. II.

But what the immediate future condition of the freedmen may be is a problem. To-day they are largely under the control of their old masters, who will pursue one of two courses: either recognize their freedom as an unalterable fact, accord to them, without fear or molestation, their rights of citizenship, provide for their education, encourage them in industrial pursuits; and, in a word, faithfully and honorably observe the amendment to our Federal Constitution, that "The rights of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition;" or the old masters may pursue, as some of them are now pursuing, the opposite course. They may so treat them, so neglect them, so legislate against them, as to reduce them to the condition of Mexican peons. If the latter course is adopted, we have reason to fear that there will be in the South one million five hundred thousand of voters, subject to the leadership of some unscrupulous partisan, who will reign or ruin; or, should they escape such a fate, they will be controlled by a single hand on the banks of the Tiber. When they were slaves Rome had no use for them; but now that they can poll a vote and carry a bayonet the holy Father hugs them to his pontifical heart. Rome cares less for souls than for soldiers; less for hoes than for muskets. The great question of the hour is, Which shall have the freedmen, Catholicism or Protestantism?

In view of these great and solemn facts, the Freedmen's Aid Society is a greater necessity to-day than ever in the past. The Church should be supplemented by this special organization, whose presence in the South, as the authorized agent of the Methodist Episcopal Church, will deter the evil-minded, and inspire hope in those whom we are bound to save.

It is the opinion of your Committee that the Society should have an income of \$150,000 for each year in the incoming quadrennium. This is demanded by the two-fold mission of the organization, which is to foster Christian education, and prepare young men for the ministry. This noble mission commends itself to every thoughtful mind. Throughout the South State education for the freedmen is practically a failure. The facilities afforded are not adequate, and the existing prejudice to color is an embarrassment. The Church must educate the freedmen. Schools should be multiplied to meet the necessities of the case; and those institutions of learning now struggling for existence should be amply endowed. Results justify the demand for an increased outlay. All the schools under the fostering care of this Society have more applicants for admission than they have accommodations. Thousands of pupils are to-day knocking at the door and praying for admission. What shall be the response of the Church?

The blessed results of this Society for the quadrennium now ending warrant an advance in the next four years. The following figures are cheering, and fill us with hope: Two thousand five hundred pupils are annually taught in these schools, and the students who have been educated in these institutions have instructed not less than five hundred thousand pupils. And the financial statement for the past quadrennium is no less satisfactory to your Committee:

"Total receipts, \$266,243 59. The preceding quadrennial report was \$191,169 89, showing an increase in total receipts of the present over the former of \$75,173 70. During the past four years \$141,856 42 were expended in the support of teachers and schools, \$61,510 75 in real estate. Office expenses, including salary of the Corresponding Secretary and his traveling expenses, \$14,489 44.

Salary and traveling expenses of agents and clerk hire, \$8,416 81. Endowment Fund, \$6,400. Aid to young men preparing for the ministry, \$4,885. Furniture, repairs, insurance, and interest, \$12,026 46. Four years ago the Society was in debt \$18,028 46, and that is now reduced to \$9,354 60, which can be liquidated at an early date, without greatly interfering with the regular work of the society, by closely adhering to the economical policy inaugurated by the Board."

The work inaugurated among the freedmen of the South has already borne precious fruit, and gives promise of adding much to the usefulness of this Society. The work contemplated is to send Christian women into the homes of the colored people, and by good counsel aid in the work of establishing and maintaining Christian homes among them. Schools are to be organized for the girls and women in connection with our Churches and the institutions of the Society. The work has been fully commenced in New Orleans and vicinity, where, during the past year, a few hundred dollars contributed for that special purpose, and placed in the hands of an elect lady, has enabled her to place in the field seven missionaries, who have under their charge nearly five hundred girls and women. The religious instructions are from the Bible and the Methodist Catechism. Already scores of conversions are reported. Home industry is taught by precept and example, to which is added home visitations by the missionaries. This work costs but comparatively little, and affords a rare opportunity to the Church to aid the freed people.

In view of the work that must be done by this Society in promoting the cause of Christian education in the South, your Committee report the following resolutions for adoption:

*Resolved*, 1. That the Freedmen's Aid Society retain its present organization.

*Resolved*, 2. That in view of the importance and extent of the work, the contributions to this Society should be largely increased.

*Resolved*, 3. That our pastors, in presenting the claims of this society to the Church, should remind our people that a portion of the appropriations of the Society will be made for the education of the white population connected with our Church in the Southern States, but not to the embarrassment of the work among our people of color.

Report No. II of the Committee on the Book Concern was taken up, read, and adopted, as follows:

*Resolved*, 1. That the Agents of the Western Book Concern be authorized to continue to aid in the publication of the Norwegian paper published at Chicago, and known as *Den Christelige Talsman*, (Christian Advocate,) to the amount of five hundred dollars (\$500) per annum during the ensuing quadrennium.

*Resolved*, 2. By the General Conference, that the Tract Society of the Methodist Episcopal Church be requested to make a grant of three hundred dollars (\$300) per annum in aid of the aforesaid paper during the quadrennium.

Report No. X, from the same Committee, was taken up, read, and adopted, as follows:

*Resolved*, 1. That we recommend that the paper known as the *Sandebudet*, now published in the Swedish language, be continued by the Agents of the Western Book Concern; that the editor be appointed by the Agents and Presiding Elders of the North-west Swedish Conferences.

*Resolved*, 2. That a joint committee, appointed by the Sweden and North-west Swedish Conferences, be authorized to prepare manu-

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Freedmen's Aid Report No. II.

Report No. II of Committee on Book Concern adopted.

Report No. X adopted.

**May 27.** script for a Swedish hymn book, to be published by the Western Book Concern, upon the approval of the Bishops, for the use of the Swedish Churches in the United States.  
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*Afternoon.*

Report No. IX, from the Committee on the Book Concern, was taken up.

Items 1, 2, and 3 were adopted.

The amend-  
 ment of J.  
 C. Hartzell  
 adopted.

J. C. Hartzell presented the following amendment to the report, which was adopted:

*Resolved,* That the Book Agents of New York are hereby instructed to make such an arrangement as they may deem wise, to have such particular publications as may be in special demand in that region placed on sale at New Orleans; *provided,* in such arrangement, the Book Concern be insured against loss.

Report No.  
 IX adopted.

The report, as amended, was adopted as a whole, as follows:

#### REPORT OF COMMITTEE ON BOOK CONCERN, NO. IX.

Your Committee on the Book Concern, to whom were referred the reports of the Book Agents and the records of the Book Committee, having given careful attention to these documents, submit the following report:

Your Committee find that, while some of the depositories have been run at a loss to the Book Concern during the last quadrennium, all are now doing an increased business, and only two of them show any loss for the year 1879, and these comparatively small.

We would respectfully recommend for your adoption the following:

1. That no depositories be established.
2. That the Book Agents be instructed to close, as speedily as possible, all depositories which cannot be brought at once upon a remunerative basis, or which, at least, do not meet the expense of operating them.
3. That pending the time required to wind up the business of such depositories as shall be closed under this order, the said depositories shall not be permitted to increase their indebtedness.
4. That existing depositories shall not be permitted to increase their working capital.

Report No. XII, from the Committee on the Book Concern, was read and adopted, as follows:

#### REPORT OF COMMITTEE ON BOOK CONCERN, NO. XII.

The Committee on the Book Concern beg leave to submit the following report:

*Resolved,* That the present rule, allowing the Book Agents to advance, if necessary, a sum sufficient to pay the traveling expenses and house rent of the Bishops, be continued in force until the first day of January, 1881, after which date they shall not be allowed to use any of the funds of the Book Concern for said purposes.

Report on  
 verbal ai-  
 teration in  
 Discipline.

Sandford Hunt presented a report from the Committee appointed to make certain necessary verbal

alterations in the Discipline, which report was accepted, and adopted as follows, to wit:

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Report on verbal alteration in Discipline.

The Committee appointed to adjust certain paragraphs in the Discipline to the action of the General Conference, report as follows:

That paragraph 324 be stricken out, and the following substituted in its place:

"The 'California Christian Advocate,' at San Francisco, shall be published by the Agents at New York, under the direction of the general Book Committee, with a local committee at San Francisco, appointed by the General Conference."

That paragraph 320 be amended by striking out the words "editor of the 'Pacific Christian Advocate,' at Portland, Oregon," and also the words, "an editor of the 'Ladies Repository' and 'Golden Hours,'" and the words "of the General Catalogue and Tracts," so that the paragraph shall read as follows:

"¶ 320. There shall be elected by the General Conference, to serve for four years, the following Editors: The Editor of the 'Quarterly Review,' who shall also be the Editor of the Books of the General Catalogue; the Editor of Sunday-School Books, Papers, and Tracts, at New York; the Editor of the 'Christian Advocate,' at New York; the Editor of the 'Pittsburgh Christian Advocate,' at Pittsburgh, Pa.; the Editor of the 'Northern Christian Advocate,' at Syracuse, New York; the Editor of the 'California Christian Advocate,' at San Francisco, Cal.; and an Editor of the 'South-western Christian Advocate,' at New Orleans; also, an Editor of the 'Western Christian Advocate,' an Editor of the 'Christian Apologist,' and German Books of the General Catalogue; an Editor of the German 'Monthly Family Magazine,' 'Sunday-School Bell,' 'Family Library,' Tracts, and other German Sunday-school publications, all of which shall be published at Cincinnati; an Editor of the 'North-western Christian Advocate,' at Chicago; an Editor of the 'Central Christian Advocate,' at St. Louis, Mo.; an Editor of the 'Methodist Advocate,' at Atlanta, Ga.; who, if chosen from among the Traveling Preachers, shall be members of such Annual Conferences as they, with the approbation of the Bishops, may select. The officers mentioned in this chapter shall be either ministers or members of the Methodist Episcopal Church."

Striking out from paragraphs 325, 326, and 328, so that one paragraph combining them shall read:

"There shall be a Publishing Committee for the 'Pittsburgh Christian Advocate,' at Pittsburgh, Pa., consisting of three members from the Pittsburgh Conference, two from the Erie Conference, two from the East Ohio Conference, and two from the West Virginia Conference, to be chosen by the General Conference. The Committee shall keep an account of receipts and expenditures for the paper; correspond with the Agents at New York; hold all moneys, after defraying current expenses, subject to their order; and shall report annually on the state of the establishment to the patronizing Conferences, and to the Agents at New York."

Amending paragraph 334 by striking out and changing so that it shall read as follows:

"¶ 334. The salaries of the Editors and Agents at New York, and of the 'Northern Christian Advocate,' the salaries of the Agents and Editors at Cincinnati, and the Editors at Chicago, St. Louis, Atlanta, New Orleans, and San Francisco, shall be fixed by the Book Committee. The salary of the Editor of the 'Pittsburgh Christian Advocate' shall be fixed by the Publishing Committee of that paper." The amounts to be appropriated for correspondence shall be fixed by the Book Committee."



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By amending paragraphs in Part V, chap. i, by striking out "Agents of the Book Concern," and inserting the words, "Treasurer of the Episcopal Fund," so they shall read as follows:

"¶ 344. It shall be the duty of the Book Committee to make an estimate of the amount necessary to furnish a competent support to each effective Bishop, considering the number and condition of his family; and the amount, if any, necessary to the comfortable maintenance of the non-effective Bishops; and also the amount necessary to assist the widows and children of deceased Bishops; and the Bishops are authorized to draw on the Treasurer of the Episcopal Fund for said amount, and also for their traveling expenses."

"¶ 345. The Bishop presiding at an Annual Conference, within whose bounds a widow or orphan of a deceased Bishop may reside, shall be authorized to draw on the Treasurer of the Episcopal Fund for such amount as may be estimated as aforesaid."

"¶ 346. The Book Committee shall divide the aggregate sum required to be raised for these purposes among the Annual Conferences, according to their several ability; and the Annual Conferences shall apportion the same to the several Districts; and the District Stewards to the several charges. The amount apportioned to each Pastoral Charge for the support of the Bishops shall be a *pro rata* claim with that of the stationed Preachers and Presiding Elders, and no such Preacher or Presiding Elder shall be entitled to his allowance except to the extent to which the claims of the Bishops are met by the Station or District with which he is connected. And it shall be the duty of the Annual Conferences to see that the amounts apportioned to the different pastoral charges for the support of the Bishops are raised and forwarded quarterly, when practicable, to the Treasurer of the Episcopal Fund."

"¶ 347. The Treasurer of the Episcopal Fund shall charge the sums paid to the Bishops, and to the widows and children of deceased Bishops, to 'The Episcopal Fund,' and all collections received from the different charges for the support of the Bishops shall be credited to said fund. And the Treasurer shall report annually to the Annual Conferences the amounts received from the several Annual Conferences on account of said fund, and also the expenditures made; and shall make a full and detailed exhibit of such receipts and expenditures for the term of four years to the General Conference."

Editor of  
books for  
Western  
Book Con-  
cern.

On motion of J. M. Walden, paragraph 320 of the Discipline was amended, so as to read after "editor of the Western Christian Advocate," "who shall be editor of books for the Western Book Concern."

Report No. I,  
Committee  
on Bound-  
aries.

On motion of I. S. Bingham, Report No. I of the Committee on Boundaries was taken up, and it was adopted as follows, namely:

#### REPORT OF COMMITTEE ON BOUNDARIES, NO. I.

*Resolved*, By the Committee on Boundaries, that it be recommended to the General Conference to amend paragraph 388 of the Discipline, by inserting after the words "joint commission," in the seventh line of the paragraph, the words following, to wit, "in which it shall be necessary for a majority of the five members



respectively representing each of such Conferences to concur," so that the paragraph shall read as follows, to wit:

"¶ 388. Any two or more Conferences which may be mutually interested in the readjustment of their common boundaries, may at any time raise a joint commission, consisting of five members from each Conference directly interested; and the decision of such joint commission, in which it shall be necessary for a majority of the five members respectively representing each of such Conferences to concur, where it shall be approved by the Bishop or the Bishops who may preside in these Conferences at their sessions next ensuing, shall be final. But if the commission so appointed shall fail to agree, or the presiding Bishops shall not concur, then the case, with a statement of its facts, together with the records of the commission, shall come to the General Conference for final adjudication."

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*Afternoon.*

The Committee on the State of the Church called up their Report No. II, which was read.

J. M. Buckley moved to lay it on the table, but the motion did not prevail.

On motion of D. A. Goodsell the motion to adopt the report was indefinitely postponed.

Report of  
Committee  
on State of  
the Church  
indefinitely  
postponed.

The report of the Committee on the Form of Statistical Reports, was taken up, and, on motion, the report was adopted, as follows:

Report of  
Committee  
on "Statistical  
Forms"  
adopted.

The Committee on the Form of Statistical Reports have carefully examined the several papers referred to them, and have incorporated in the forms herewith submitted such suggestions as seem to be improvements upon the old tables.

As the General Minutes are published at a heavy loss to the Book Concern, your Committee are of the opinion that the new statistical exhibit should be so arranged as not to increase the expense of publication. With this end in view, we have prepared a table for the General Minutes, and additional tables for the Annual Conferences.

We recommend that the following tables be substituted for the answer now in the Discipline to question 16, paragraph 77, namely:

**May 7.**  
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*Afternoon.*  
 Statistical  
 Form.

APPOINTMENTS.		STATISTICS No. II. .... Charge, ..... District, ..... Conference.		CIRCUITS AND STATIONS.																																																																																																																					
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\* Let an asterisk be used in this column to indicate a Parsonage.

## STATISTICS NO. III.—SUNDAY-SCHOOLS.

May 27.

TWENTY-  
THIRD DAY.

Afternoon.

Statistical  
Form.

Number of Sunday-schools .....	
Number of Officers and Teachers.....	
Number of Scholars of all Ages.....	
Scholars Fifteen Years Old and over.....	
Scholars under Fifteen, except Infant Class .....	
Number of Scholars in Infant Class.....	
Average attendance of Teachers and Scholars.....	
Number of Library Books.....	
Total Expenses of School this year.....	
Number of Sunday-School Advocates taken .....	
Number of Sunday-School Classmates taken .....	
Number of Sunday-School Journals taken .....	
Number of Officers and Teachers who are Church Members or Probationers.....	
Number of Scholars who are Church Members or Probationers.....	
Number of Conversions.....	

We further recommend:

1. That the following be inserted as a foot-note in the Discipline, explanatory of the item relating to ministerial support, and also as a foot-note in the blanks to be filled by the pastors, namely:

"In reporting to the Annual Conferences the answer to the Disciplinary questions relating to the amount raised in the several pastoral charges for 'ministerial support,' the amount reported should include all sums raised for the support of the pastor, for the support of the Presiding Elder, and for the support of the Bishops; and should also include the rent paid for a house for the pastor, and, in case the preacher occupies a parsonage, then it ought to include, instead of rent, a sum equal to a fair rental value of the said parsonage."

2. That the Book Agents at New York be requested to publish in the General Minutes statistics No. I only.

3. That the Annual Conferences invariably publish in their minutes statistics Nos. I and II, leaving the publication of No. III optional with the Conferences.

4. That the New York agents be instructed to prepare appropriate sheets for the Conference secretaries, and for the pastors; and that they furnish the blanks for statistics to the Conferences without charge.

5. That the Conference secretaries furnish the editor of Sunday-school books and papers with statistics No. III, for use in his office.

On motion, the Conference adjourned.

Adjourned.

May 27

TWENTY-  
THIRD DAY.

Evening.

## THURSDAY EVENING, MAY 27.

Conference met, pursuant to adjournment, in Wesley Chapel, at half past seven, Bishop Bowman presiding.

Religious  
services.

O. S. Barnes conducted the religious services.

Journal ap-  
proved.

The Journal of the afternoon session was read and approved.

Call for reports was made.

Report on  
Scandinavian  
Work.

The consideration of the Report on the Scandinavian Work was resumed. It was considered *seriatim*.

Items 1, 2, 3, 4, 5, 6, 7 were adopted, and the Report, as a whole, was adopted, as follows:

The Scandinavian Committee would most respectfully recommend the adoption of the following:

*Resolved*, 1. That it is important that a Methodist Hymnal in the Swedish language should be prepared and published by the Western Book Concern for use in our Swedish congregations in Sweden and in the United States.

*Resolved*, 2. That when the North-west Swedish Conference and the Sweden Conference have prepared such Hymnal, and the same shall have secured the approbation of the Bishops, it may be issued as the authorized book of hymns for use in all Swedish congregations of the Methodist Episcopal Church.

*Resolved*, 3. That so much of the petition of the Sweden Conference as is contained in resolution one, relating to church property and Sunday-schools, etc., be referred to the Board of Managers of the Missionary Society of the Methodist Episcopal Church.

*Resolved*, 4. That so much as relates to the Board of Church Extension be referred to it.

*Resolved*, 5. That the Book Agents are recommended to buy such Swedish books from the publishing house in Gotenburg as they would be likely to find a market for in this country without loss to the Concern.

*Resolved*, 6. That so much of the petition of the Sweden Conference as relates to prescribing a course of Conference study for said Conference be referred to the Bishops.

*Resolved*, 7. That we have considered the petition with reference to *Lilla Sandebudet*, and that we are of opinion that the highest interest of the paper requires that it remain under the control of the Sweden Conference.

Treasurer of  
Episcopal  
Fund.

D. A. Goodsell offered the following, which was adopted:

*Resolved*, That Sandford Hunt be appointed Treasurer of the Episcopal Fund, and W. P. Stowe Assistant Treasurer.

John Lanahan moved the adoption of the following resolution:

*Whereas*, The Discipline makes it the duty of the Book Committee to make an estimate of the amount necessary to support the Bishops; therefore,

*Resolved*, That the basis of apportionment of said estimate be the amount paid for ministerial support in the Annual Conferences, exclusive of the missionary moneys.

*Resolved*, 2. That as soon as the Book Committee shall have fixed the amounts necessary for the support of the Bishops, and the other officers of the General Conference, the Book Agents shall publish a full itemized statement of the amounts so estimated in the Church papers.

C. H. Fowler moved to lay it on the table, but the motion did not prevail.

On motion of John Lanahan, the paper was referred to a committee of three, to report to the Conference tomorrow morning. Bishop Harris announced the following as members of the committee: John Lanahan, C. H. Fowler, and W. J. Paxson.

Report No. I of the Committee on the Judiciary was read:

T. H. Herdman moved to amend by striking out "uniform" and inserting "general," which was laid on the table, and the Report adopted, as follows:

In the matter of the appeal of Rev. L. R. Thayer, of the New England Conference, in the case of Sister Anna Oliver, the Judiciary Committee respectfully report: That it appears from the record that Sister Oliver had been recommended to orders by a Quarterly Conference, and, upon said recommendation coming before the said Annual Conference, Bishop Andrews, then presiding, gave the following decision, to wit: "In my judgment the law of the Church does not authorize the ordination of women; I, therefore, am not at liberty to submit to the vote of the Conference the vote to elect women to orders."

Your Committee have come to the conclusion that such ruling was in accordance with the Discipline of the Church as it is, and with the uniform usage of administration under it.

The Committee, therefore, report that said appeal should not be sustained.

Report No. II from the same Committee was read and adopted, as follows:

In the matter of the appeal of Rev. R. Wheatley, of the New York Conference, the Judiciary Committee respectfully report that it appears from the record certified to us that, at the Poughkeepsie District Conference, held February 27, 1878, Sister Lent was licensed as a local preacher, whereupon Rev. C. Gorse appealed from the action of said Conference.

Bishop Andrews, presiding at the New York Annual Conference, upon the coming on of said appeal, made the following decision:

"In strictness the appeal should have been made from the decision of the president of the District Conference, in entertaining and putting to vote the motion to grant such license, since the Discipline

**May 27.**  
**TWENTY-THIRD DAY.**  
*Evening.*

Paper in respect to salary of Bishops.

Committee appointed.

Report No. I of Committee on Judiciary.

Report No. II adopted.

**May 27.**  
**TWENTY-**  
**THIRD DAY.**  
*Evening.*

puts upon him the decision of all questions of law in the District Conference, and provides for appeal therefrom. (Discipline, par. 163, sec. 6.) Waiving this informality, I give my judgment that the Discipline of the Church does not provide for nor contemplate the licensing of women as local preachers, and that, therefore, the action of said Conference, and of its president, was without authority of law."

The Committee report that they have come to the conclusion that such ruling of the presiding Bishop was in accordance with the Discipline of the Church as it is, and with the uniform course of administration under it. We, therefore, report that said appeal should not be sustained.

Report No.  
 V adopted.

Report. No. V, of the same Committee, was read and adopted, as follows:

In the matter of the appeal of Rev. F. A. Spencer, of the Ohio Conference, from the decision of a Judicial Conference, the Judiciary Committee report, that while an informality occurred upon the trial before the Conference committee, it does not appear to have been objected to, and it was not of a nature to give rise to any suspicion of injury to the accused. If objection had been made at the time the irregularity could have been avoided; it should, therefore, be regarded as waived.

There does not appear to have been any serious error committed, nor any injustice done to the accused. We, therefore, recommend that the appeal be not sustained.

Report No.  
 IV pre-  
 sented.  
 Amended.

Report No. IV, of the same Committee, was read.

On motion of S. A. W. Jewett the last item in the Report was laid on the table, and the Report, as amended, was adopted, as follows:

#### REPORT OF COMMITTEE ON THE JUDICIARY—NO. IV.

In the matter of J. W. Ross and M. C. Briggs, in complaint against the administration of Bishop E. G. Andrews, presiding in the California Annual Conference, held September, 1878.

As a matter of fact, the complaints of Ross and Briggs are substantially the same. But inasmuch as the *record* does not show what J. W. Ross' law questions were, or what he excepted to, we need pay no attention to his complaint. The following is all that appears on the minutes of the California Conference in regard to J. W. Ross' case:

"EXCEPTION.—J. W. Ross having presented some questions of law, the Bishop declined to answer them, on the ground that there was no case pending on which they had any bearing. Brother Ross excepted to the ruling."

The record itself should show the questions and their answer or failure to answer, and the exception. We are not authorized to go outside to find errors in the rulings of the Bishop.

Whatever there may be in the complaint of Ross, as presented to the General Conference, of any pertinency, is embraced in the matter of the complaint of M. C. Briggs. That case is as follows:

A. Henley, an expelled member of the Church, presented complaint before the Annual Conference against A. J. Nelson, Presiding Elder, and M. C. Briggs, pastor, for alleged maladministration in his case. In the hearing of the complaint the following *question*, *answer*, and *exception* were noted:

"*Question.*—'Is an expelled member entitled to be heard in an Annual Conference, on complaint against the administration of the pastor and of the Presiding Elder in his case?'

May 27.  
TWENTY-  
THIRD DAY.  
Evening.

"*Answer.*—Such a complaint is of the nature of an appeal to the Annual Conference on the questions of law concerned in the case, and a hearing cannot be denied on the ground that the complainant is not in the Church. But, inasmuch as the Discipline also provides other and milder remedies for errors in law, both of a pastor presiding in the trial and Presiding Elder presiding in the appeal of a member, it is obvious that the complaint of maladministration ought to refer only to serious errors deeply affecting the rights of the complainant.

"Failures to observe rules of proceeding laid down, not in the law, but in commentaries on the law, must be weighed by their effect upon the administration of justice in the case; not every such failure can justly be characterized as maladministration.

"Where complaint is made against the administration in the case of an expelled member, as in all other charges made against preachers, the Conference may consider whether the nature of the complaint is such as to require a trial thereon.

"EDWARD G. ANDREWS."

"*Exception.*—The following paper was immediately presented by M. C. Briggs:

"The Bishop having ruled that an expelled layman can bring charges, in his own name, against a member of the Conference, I ask that an exception to said ruling be entered on the Minutes.

"M. C. BRIGGS."

Stripped of all unnecessary verbiage, the real question is this: "May an expelled member, in *any case*, be heard in the Annual Conference on a complaint against the pastor or Presiding Elder for maladministration in his case?"

We answer that he may be so heard. It is conceded that while the expelled member labors under the disabilities of his sentence he is denied the religious privileges of membership, nevertheless he still has *legal* rights which cannot be denied him until he shall have exhausted all the remedies which the law of the Church accords him. We concede that the trial before the Quarterly Conference on appeal is the *final* trial on the *facts*, but the accused member may be heard further on questions of law.

I. He may prosecute an *appeal*, in the nature of proceedings in error on exceptions to the rulings of the administrator in his case. This appeal is to the president of the Annual Conference. If serious error of law has intervened to the prejudice of the expelled member, the sentence of expulsion will be set aside, and a new trial awarded him in the proper court below.

II. He may also complain of the administrator in his case to the next Annual Conference for maladministration, and if, upon proper inquiry, the complaint be sustained, a new trial will be awarded the expelled member, and the administrator may be censured. We, therefore, recommend to *affirm* the rulings of Bishop Andrews.

In support of the foregoing we cite the Discipline, paragraph 70, section 5, guaranteeing to every accused member the right of *appeal*; and paragraph 210, making a preacher answerable before the Annual Conference on *complaint* of maladministration; and also Appendix to the Discipline, pages 367, 368, fixing the status and rights of expelled members.

We cite also Morris, on Church Polity, page 35, in which, referring to final trial on appeal in the Quarterly Conference, he says: "Even this is not necessarily an end of his case; the expelled may complain

**May 27.**  
**TWENTY-**  
**THIRD DAY.**  
*Evening.*

to the Annual Conference of the administration, and if that body decide that he was expelled contrary to rule, he is thereby restored and the administrator censured." So also Baker on the Discipline, pages 111, 116, 141. On page 111 he says: "If the accused is expelled and dissatisfied with the rulings of the presiding officer, he has the following remedy: On a question of law either party may appeal to the decision of the president of the next Annual Conference. The *accused* may appeal to the ensuing Quarterly Conference, or he may charge the presiding officer with maladministration before the Annual Conference."

The same rulings and decisions were made in the General Conference of 1864, in the cases of Joseph Counts and another, pages 358 and 363 of the Journal.

San Francis-  
 co local  
 Publishing  
 Committee.

H. B. Heacock offered the following, which was adopted:

*Resolved*, That the Local Committee of the California Christian Advocate shall consist of seven instead of five.

Pastoral ad-  
 dress.

The Report of the Committee on Pastoral Address, was received and ordered to be printed.

Fraternal ad-  
 dresses to  
 be edited by  
 the Bishops.

On motion of A. Wheeler, it was ordered that all addresses, prepared by the Committee on Fraternal Correspondence shall be sent to the Bishops, who shall edit them; and, if approved, they shall be forwarded to the respective Churches.

On motion of J. M. Walden, it was ordered that replies be sent only to official letters from corresponding bodies.

Trustees  
 nominated.

Reports I, II, III, IV, of the Committee to Nominate Trustees for Church Institutions, were read and adopted, as follows

Drew Theo-  
 logical Sem-  
 inary.

Nominations for Trustees of Drew Theological Seminary, to fill vacancies caused by expiration of term. The following Trustees are to hold office for twelve years:

*Clerical*—Bishop William L. Harris, D.D., LL.D.; Daniel Curry, D.D., LL.D.; Bishop Henry W. Warren, D.D.; Littleton F. Morgan, D.D.; Jacob Todd, D.D.; James N. FitzGerald.

*Lay*—Andrew V. Stout, William D. Wilson, William Wells, George C. Martin, Payne Pettibone, Phineas C. Lounsbury, Charles Scott.

Minard  
 Home.

#### TRUSTEES OF THE MINARD HOME.

Bishop William L. Harris, D.D., LL.D.; Rev. H. A. Buttz, D.D.; Rev. M. E. Ellison; Rev. L. R. Dunn, D.D.; Rev. J. M. Reid, D.D.; James Strong, A. V. Stout, Samuel Eddy, H. N. Ege, C. C. Moore, M.D., D. Campbell, J. M. Cornell, J. M. Gillette, Miss E. H. Wardell, Mrs. Gen. Fisk, Mrs. Rev. D. P. Kidder, Mrs. Rev. Dr. Sewall.



May 27

TWENTY-  
THIRD DAY.

Evening.

Methodist  
Episcopal  
Church.

## TRUSTEES OF THE METHODIST EPISCOPAL CHURCH.

\* TERM EXPIRING IN 1888.

*Ministers*—Bishop Isaac W. Wiley, Joseph M. Trimble, Fernando C. Holliday.*Laymen*—Edward Sargent, John Cochenour, Amos Shinkle.

To fill vacancies—time expiring in 1884: J. M. Walden in place of William H. Goode; P. M. Bigney in place of Harvey De Camp.

## BOARD OF EDUCATION.

Board of Ed-  
cation.

TIME EXPIRES IN 1892.

*Ministers*—John W. Lindsay, Wm. X. Ninde.*Laymen*—John Elliott, Oliver Hoyt.

To fill vacancy—time expiring in 1888: Bishop Matthew Simpson to fill vacancy caused by the death of Bishop E. S. Janes.

Report No. I of the Committee on Temporal Economy, and also a minority report, were read, and a motion made to adopt the majority report. On motion of S. A. W. Jewett, both reports were laid on the table.

Report No. I of the Committee on the Treatment of the Chinese was read and adopted, as follows:

Report No. I,  
Treatment  
of Chinese.

*Whereas*, The treaties between the governments of the United States and China provide for the free immigration of citizens or subjects from either country to the other, and for their protection when they have so emigrated; and,

*Whereas*, The Chinese government acknowledges its obligations in this respect, and affords protection to our missionaries and merchants in their respective callings; and,

*Whereas*, The attitude of some sections of our country toward Chinese immigrants has become the occasion of much regret on our part and distress on theirs, all of which we believe might be relieved by a just administration of the treaty existing between the two countries; therefore,

*Resolved*, 1. That it is the duty of our government to enforce all the rights guaranteed by treaty to the Chinese upon our shores, and to afford them the protection which is accorded to our citizens now residing within the bounds of the Chinese Empire.

*Resolved*, 2. That our official papers should speak boldly and explicitly upon this subject, and demand that the rights guaranteed to Chinese immigrants by solemn treaty stipulations shall be sacredly observed.

*Resolved*, 3. That we earnestly advise our people to exercise that charity which is due them as children of a common Father and subjects of a common redemption; and seek, so far as possible, to allay the hostility which has been stirred up against them.

*Resolved*, 4. That we express our cordial sympathy with our brother, Rev. Otis Gibson, D.D., superintendent of our Chinese Mission in California, in the difficulties and dangers he has encountered in his faithful and unflinching adherence to duty in protecting Chinese immigrants from persecution.

**May 27.**

TWENTY-  
THIRD DAY.  
*Evening.*

On motion of J. W. Ray, it was ordered to send copies of the resolutions in the foregoing report to our missionaries in China.

On motion of J. M. Buckley, the rules were suspended, and he also moved to reconsider so much of the report on the Ecclesiastical Code as refers to the trial of members for failure in supporting the gospel ministry, and the motion prevailed.

G. L. Curtiss moved to adopt.

Previous action making it a Disciplinary offense to fail in supporting the gospel ministry repealed.

The previous question being ordered, the motion to adopt did not prevail—ayes, 108; nays, 147.

On motion, the Conference adjourned, the benediction being pronounced by Lucius H. King, of New York Conference.

**May 28.**

TWENTY-  
FOURTH DAY.  
*Morning.*

## FRIDAY MORNING, MAY 28.

Conference met at nine o'clock A.M., Bishop Simpson presiding.

Religious  
services.

The religious exercises were conducted by Daniel G. Strong.

Journal ap-  
proved.

The Journal of last evening's session was read and approved.

Ram Chan-  
dra Bose  
excused.

Ram Chandra Bose, of the North India Conference, was excused for the rest of the session.

General  
Conference  
Committees  
elected.

On motion of Sandford Hunt, the rules were suspended, in order to elect General Conference committees and boards of managers, and the districts were called in numerical order.

Book Com-  
mittee.

The Book Committee was constituted as follows:

District.	Conference.
I. Charles A. Clark,	Maine.
II. Homer Eaton,	Troy.
III. Isaac S. Bingham,	Northern New York.
IV. William J. Paxson,	Philadelphia.
V. Leroy A. Belt,	Central Ohio.
VI. Charles O. Fisher,	Savannah.
VII. Clement Studebaker,	North-west Indiana.
VIII. Philip G. Gillett,	Illinois.
IX. David C. John,	Minnesota.
X. Francis S. Beggs,	Saint Louis.

District.	Conference.	May 28. TWENTY- FOURTH DAY. Morning.
XI. John D. Hammond,	Nevada.	
XII. Wm. Schreiner,	North-west German.	

The Committee on Missions and Church Extension was constituted as follows:

District.	Conference.
I. J. Durkee Beeman,	Vermont.
II. James N. FitzGerald,	Newark.
III. William H. Olin,	Wyoming.
IV. Joseph M. Carr,	East Ohio.
V. Joseph M. Trimble,	Ohio.
VI. Wm. S. Edwards,	Baltimore.
VII. John W. Locke,	Southern Illinois.
VIII. George R. Palmer,	Central Illinois.
IX. Thomas B. Lemon,	Nebraska.

When the Tenth District was called, William Brush, of the Austin Conference, was nominated.

D. P. Mitchell moved to amend, by substituting the name of Joseph Denison, of the Kansas Conference.

J. M. Reid moved to refer the matter back to the district delegations, which, on motion of W. R. Davis, was laid on the table.

On motion of L. C. Queal it was ordered to elect by a count vote, in order of nomination.

Wm. Brush received 93 votes, and Joseph Denison 156, and he was declared elected.

District.	Conference.
X. Joseph Denison,	Kansas.
XI. Charles V. Anthony,	California.
XII. Henry G. Lich,	Central German.

Report No. XIII of the Committee on the Book Concern was read and adopted, as follows:

Your Committee on the Book Concern beg leave to report the following names for the local committees east and west:

*East*—James H. Taft, John B. Cornell, and Clinton B. Fisk.

*West*—Amos Shinkle, R. A. W. Bruehl, and Edward Sargent.

W. H. Hunter was instructed to report the foregoing action to the General Conference.

Report of  
Committee  
on Book  
Concern  
No. XIII  
adopted.

**May 28.****TWENTY-FOURTH DAY.***Morning.*

Local Publishing Committee of Pittsburgh Christian Advocate.

The nominations for Local Publishing Committee of the Pittsburgh Christian Advocate were confirmed, as follows:

Erie Conference: John Graham, Joseph Leslie.

Pittsburgh Conference: T. N. Boyle, J. W. Baker, H. L. Chapin.

East Ohio Conference: I. H. Conkle, A. H. Dorner.

West Virginia Conference: Thomas B. Hughes, James L. Clark.

Local Publishing Committee of California Christian Advocate.

The nominations for Local Committee of the California Christian Advocate were confirmed, as follows:

Thomas H. Sinex, F. F. Jewell, A. M. Hough, R. Bentley, R. G. Davisson, R. M'Elroy, J. F. Lamdin.

Bishop Harris announced nominations, which were confirmed, as follows:

Managers of Missionary Society.

**MANAGERS OF THE MISSIONARY SOCIETY.**

*Ministers*—Daniel Wise, J. M. Tuttle, M. D'C. Crawford, Daniel Curry, A. S. Hunt, L. R. Dunn, A. D. Vail, A. K. Sanford, John Miley, J. B. Merwin, G. F. Kettell, C. F. Grimm, R. Vanhorne, S. W. Thomas, J. P. Newman, A. L. Brice, J. M. Buckley, D. A. Goodsell, J. W. Beach, O. H. Tiffany, A. Rittenhouse, G. G. Saxe, L. S. Weed, Sandford Hunt, G. W. Woodruff, J. B. Graw, M. S. Terry, J. N. FitzGerald, R. A. Reed, J. M. King, H. A. Buttz, Joseph Cummings.

*Laymen*—John Falconer, E. L. Fancher, J. H. Taft, T. A. Howe, H. M. Forrester, J. S. M'Lean, John French, Oliver Hoyt, C. C. North, Gilbert Oakley, Isaac Odell, O. H. P. Archer, G. J. Ferry, John Stevenson, J. M. Fuller, G. I. Seney, G. G. Reynolds, C. B. Fisk, A. V. Stout, Stephen Barker, J. M. Phillips, J. H. Bentley, Harold Dollner, Lemuel Skidmore, J. B. Cornell, J. D. Slayback, W. C. Hamilton, William J. Hutchinson, Anderson Fowler, Ezra B. Tuttle, Charles Scott, Alden Spear.

He also announced the following nominations, which were confirmed:

Managers of S. S. Union.

**MANAGERS OF THE SUNDAY-SCHOOL UNION.**

*Ministers*—D. P. Kidder, W. H. De Puy, G. H. Whitney, H. M. Simpson, G. L. Taylor, W. C. Steele, J. C. Thomas, A. M'Lean, C. S. Brown, W. T. Hill, B. M. Adams, G. H. Corey, Casper Jost, A. Craig, F. Bottome, C. N. Sims, R. Wheatley, T. W. Chadwick, W. H. Russell, J. W. Ackerly, G. E. Strobridge, J. S. Chadwick, C. R. Barnes, E. Hewett, J. H. Knowles, Asbury Lowrey, F. M. North, M. E. Elison, W. C. Dickerson, B. T. Vincent, S. F. Upham, C. W. Buoy.

*Laymen*—S. A. Purdy, Joseph Longking, David Terry, C. R. Disosway, Ira Perego, E. S. Halstead, Thomas Nicholson, James Little, Daniel Denham, Jun., Jeremiah Mundell, H. D. Rolph, John Truslow, T. D. Camp, A. G. Newman, S. P. Kittle, A. E. M. Purdy, J. F. Phayre, S. W. Andrews, J. E. Searles, Jun., J. E. Stevens, J. D. K. Crook, W. D. Cowan, W. K. Peyton, D. W. Wilson, T. G. Kinne, C. W. Booth, Alonzo Conova, L. P. Nostrand, A. H. Creagh, Jacob Sleeper, J. M. Cornell, W. D. Farwell.

May 28.  
TWENTY-  
FOURTH DAY.  
Morning.

He also announced the following nominations, which were confirmed:

#### MANAGERS OF THE TRACT SOCIETY.

Managers of  
Tract So-  
ciety.

*Ministers*—J. F. Richmond, George Hollis, J. B. Faulks, I. Simmons, N. Vansant, T. Lodge, A. S. Graves, W. Tunison, G. E. Reed, J. S. Breckenridge, S. Parsons, G. Van Alstyne, A. C. Morehouse, C. P. Corser, R. C. Putney, C. E. Glover, W. H. Ferris, Philip Cline, J. W. Freund, R. S. Arndt, J. A. Monroe, W. H. Mickle, O. Haviland, J. E. Gorse, J. O. Peck, Henry Baker, Henry Spellmeyer, Gideon Draper, Daniel A. Whedon, C. S. Williams, C. Larue.

*Laymen*—William Truslow, W. H. Dikeman, J. O. Fowler, Hiram Merritt, E. B. Treat, B. F. Weymouth, John Bentley, S. B. Ransom, F. E. Trowbridge, W. H. Falconer, Robert R. Doherty, J. H. Richards, H. W. Knight, H. L. Richardson, Hiram Jelliff, W. M'Conner, J. Mead, J. W. Felter, Samuel Booth, Henry G. Fay, W. R. Walkley, T. Culver, C. R. Dean, G. H. Brower, I. E. Sayre, B. D. Whitney, Nathan Ullman, A. Anderson, William Anderson, J. Hartshorne, James M'Gee, G. W. Woodvine.

He also announced the following nominations, which were confirmed:

#### MANAGERS OF THE FREEDMEN'S AID SOCIETY.

Managers of  
Freedmen's  
Aid Society.

*Ministers*—L. Hitchcock, J. M. Walden, R. S. Rust, F. S. Hoyt, F. C. Holliday, W. P. Stowe, J. J. Hight, A. B. Leonard, William Runyan, William Nast, H. Liebhart, J. Kretbiel, M. W. Taylor, W. W. Butler, H. B. Ridgeway, J. Y. Dobbins, A. Marine, W. L. Hypes, A. Harmount, B. St. James Fry, B. F. Crary, W. F. Mallaheu, M. J. Talbot, D. Curry.

*Laymen*—A. Shinkle, M. B. Hagans, J. M. Phillips, J. D. Shutt, W. P. Bigney, R. Dymond, W. F. Boyd, C. G. Comegys, J. P. Magee, G. C. Reynolds, C. B. Fisk, W. T. Willey, J. W. Ray, Will Cumback, O. H. Horton, E. O. Stanard, P. G. Gillett, W. C. DePauw, David G. Phillips, C. W. Cole, Gabriel Strange, John Cochenour, C. Studebaker, F. H. Root.

He also announced the following nominations, which were confirmed:

#### MANAGERS OF THE BOARD OF CHURCH EXTENSION.

Managers of  
Board of  
Church Ex-  
tension.

*Ex-officio*—Levi Scott, Matthew Simpson, Thomas Bowman, William L. Harris, Randolph S. Foster, Isaac W. Wiley, Stephen M. Merrill, Edward G. Andrews, Jesse T. Peck, Henry W. Warren, Cyrus D. Foss, John F. Hurst, Erastus O. Haven.

*Ministers*—Alpha J. Kynett, Joseph Castle, William Cooper, James Cunningham, William C. Robinson, Joseph Mason, W. H. Elliott,

**May 28.** William M'Combs, S. W. Thomas, Thomas C. Murphy, William J. Paxson, J. B. M'Cullough, A. Rittenhouse, S. Pancoast, S. E. Post, Peter J. Cox, Jacob Todd, Curtis F. Turner, William B. Wood, William Swindells, A. Longacre, J. S. J. M'Connell, E. I. D. Pepper, J. B. Quigg, W. J. Parker, O. H. Tiffany, James Morrow, J. Richard Boyle, T. B. Neely, W. W. Moffett, J. B. Graw, C. H. Hoffrogge.

**TWENTY-FOURTH DAY.**

**Morning.**

*Laymen*—Thomas T. Tasker, Sen., Colson Hieskell, John Hunter, L. C. Simon, James Long, Horace Sharp, R. England, Benjamin Schofield, A. V. Stout, Charles Scott, Joseph Thompson, D. H. Bowen, William G. Spencer, A. H. DeHaven, John F. Keen, Thomas Greenback, W. H. Sutton, M. E. Clarke, W. A. Church, John H. James, David W. Bartine, John Gillespie, George Illman, James R. Harris, T. M. Adams, Joseph H. Chubb, H. Z. Zeigler, J. W. Boughton, William Brown, George W. Warrenner, Marcus A. Davis, L. D. Brown.

Salary of L. Hitchcock.

J. M. Walden offered the following, which was adopted:

*Resolved*, That the salary of L. Hitchcock be continued to the date of the next session of the Rock River Conference, and that he be authorized to draw upon the Western Book Concern for the same and for his moving expenses from Cincinnati to Chicago.

Discipline in German.

At the suggestion of Bishop Harris, John Lanahan moved the adoption of the following:

*Whereas*, It is of great importance that the translations of our Book of Discipline and standards of doctrine from the English language into the German should be carefully made, conforming the translations to the originals as nearly as the genius of the two languages will allow; therefore,

*Resolved*, 1. That there shall be a committee of four persons, well versed in both the German and English languages, appointed by the General Conference, to which committee all such translations shall be submitted for approval before publication, and without whose approval no such publication shall be made.

*Resolved*, 2. That our Book of Discipline, thus translated and published, shall be authoritative and binding on our German Conferences and Churches in both hemispheres.

Committee of translation.

The motion prevailed, and on nomination, William Nast, Louis Wallon, Henry J. Liebhart, and Jacob Krehbiel were appointed the committee provided for in the foregoing resolution.

Services of D. Curry.

On motion of C. H. Fowler, the Agents of the Western Book Concern were authorized to engage the services of Daniel Curry to edit the National Repository to the close of the current year.

Form of charge for Appendix.

On motion of J. M. Buckley, Bishop Harris was requested to prepare and place in the Appendix to the Discipline a form of charge against members.

Report of Committee on Episcopal Fund.

The Report of the Committee on the Apportionment of the Episcopal Fund to the several Annual Conferences was read and adopted, as follows:

The Committee to whom was referred the paper relating to the Episcopal Fund respectfully report the following:

*Whereas*, The Discipline, paragraph 346, requires the Book Committee to divide the aggregate sums required for the support of the Bishops, and of the families of deceased Bishops, among the Annual Conferences, according to their several ability; therefore,

*Resolved*, 1. That the Book Committee be, and hereby is, directed to make such division on the basis of the total amount raised in the respective Annual Conferences for ministerial support, exclusive of missionary appropriations.

*Resolved*, 2. That, as soon as the Book Committee shall have fixed the amount necessary for the support of the Bishops and other officers elected by the General Conference, the Book Agents shall publish in the Church papers a full itemized statement of the amounts so estimated.

Bishop Simpson presented a letter from the Fraternal Delegate from the Protestant Methodist Church, which was read, and referred to the Committee on Fraternal Correspondence.

The General Book Committee, just constituted, was permitted to retire.

J. M. Walden moved that it is the sense of this Conference that all committees and officers elected by the General Conference assume their duties at the close of the Conference.

Sandford Hunt moved, as an amendment, that the Book Committee elected this morning enter upon their duties immediately, which motion prevailed, a motion to lay on the table not prevailing.

On motion it was ordered that Book Agents, and all officers of the General Conference except the Book Committee, enter upon their duties June 1.

The Committee on Episcopacy presented the following report:

Report No. XIII. Item 1 was read, and the motion to adopt being put by the Secretary, was adopted by a rising vote. Item 2 was read and adopted. Item 3 was read and adopted.

The whole report was then adopted, as follows:

The Committee on Episcopacy report that, having examined into the administration of the Bishops during the past four years, they approve the same, and recommend the adoption of the following:

*Resolved*, 1. That the administration of the Bishops be approved, and that their characters pass.

*Resolved*, 2. That the venerable senior Bishop, Levi Scott, be returned on the list as "non-effective."

*Whereas*, Bishop Levi Scott is compelled by feebleness and age to retire from the effective labor of the superintendency; therefore,

**May 28.**  
TWENTY-  
FOURTH DAY.  
*Morning.*

Fraternal  
Letter from  
Delegate of  
Protestant  
Methodist  
Church.

When Gen-  
eral Con-  
ference offi-  
cers should  
assume the  
places to  
which they  
have been  
elected

Report No.  
XIII from  
Committee  
on Episco-  
pacy.

**May 28.**  
**TWENTY-**  
**FOURTH DAY.**  
*Morning.*

*Resolved*, 1. That we hereby express our appreciation of his eminent services to the Church as an executive officer, a preacher of the Gospel, and a Christian minister.

*Resolved*, 2. That we will continue our prayers for his health and prosperity, and that his life in retirement may be crowned by the constant favor of God.

Report from  
 Committee  
 on Episco-  
 pacy No.  
 IV adopted.

Report No. IV was read and adopted, as follows:

The Committee on Episcopacy having had under consideration that portion of the Bishops' Address relating to their administration in regard to appointing Presiding Elders, recommend the following resolution for adoption:

*Resolved*, That we approve the suggestions of the Bishops' Address, that the same man shall not be kept in the office of Presiding Elder for more than four years consecutively; but that we do not think it should be recognized as a rule in regard to which there shall not be exceptions.

Report No.  
 IX adopted.

Report No. IX was read, and adopted, as follows:

The Committee on Episcopacy having had under consideration that portion of the Bishops' Address relating to their visitation of our Foreign Missions, recommend the adoption of the following:

*Resolved*, That we note with great satisfaction the extensive visitation of our foreign missionary work by the late Bishop Haven, Bishops Wiley, Bowman, Merrill, Andrews, and Harris, during the past quadrennium; and we recommend, if practicable, that all the Foreign Missions be visited twice during the ensuing quadrennium; and could these visitations be more protracted, we believe the results would be highly satisfactory.

Report No.  
 VIII adopt-  
 ed.

Report No. VIII was read and adopted, as follows:

The Committee on Episcopacy having considered various memorials in relation to the consecration of Bishops, orders in the ministry, status of the episcopacy in our system of Church government, and on fixing the term for which a Bishop is elected, beg leave to report that, in their judgment, no action is required on these subjects.

Report No.  
 VI adopted.

Report No. VI was read and adopted, as follows:

The Committee on Episcopacy recommend the General Conference to adopt the following:

*Resolved*, That the Bishops are directed and requested to report at each General Conference session all formal decisions of law points made by them in their official administration for review by the General Conference.

Report No.  
 VII read  
 and with-  
 drawn.

Report No. VII was taken up and read, whereupon on motion the General Conference gave the Committee leave to withdraw the report.

Report No.  
 V consid-  
 ered.

Report No. V was taken up, and item 1 read.

J. M. Buckley moved to amend by striking out Austin and inserting Topeka or Kansas City.

J. A. Price moved to substitute Baltimore for both.

W. H. Hunter moved to lay the substitute on the table, and the motion prevailed.

John Lanahan moved to substitute Washington City for both.



On motion of T. J. Ferril, the previous question was ordered, and the substitute of John Lanahan adopted.

May 28.  
TWENTY-  
FOURTH DAY.  
Morning.

Item 2 was read.

J. W. Ray offered the following substitute:

*Resolved*, That the Bishops select their own residences, having regard, 1. To the interests of the Church. 2. To the suggestions made by the report of the Book Committee and the arguments of the speakers on the floor.

Which was laid on the table, and item 2 adopted.

Item 3 was read and adopted; and the report, as amended, was adopted, as follows:

Report No.  
V adopted.

The Committee on Episcopacy, having carefully considered the subject, recommend the General Conference to adopt the following in regard to the residences of the Bishops:

*Resolved*, 1. That the places of residence for the Bishops severally during the next four years shall be New York, Boston, Philadelphia, Washington, Syracuse, Cincinnati, Chicago, St. Louis, Atlanta or Chattanooga, Des Moines, St. Paul or Minneapolis, and San Francisco.

*Resolved*, 2. That the Bishops have the choice of residence among these places according to seniority in office.

*Resolved*, 3. That when their selections have been made they may not be changed during the intervals of the General Conference.

J. C. Hartzell moved to reconsider the Report, which motion was laid on the table.

The Report of the Committee on Itinerancy No. V was taken up and read.

Report of  
Committee  
on Itiner-  
ancy.

K. P. Jarvis moved to insert, as an additional item, the following: "Will you wholly abstain from the use of tobacco?" A motion to lay this on the table did not prevail.

G. L. Curtiss moved to amend by inserting, "Do you use tobacco? If so, will you wholly abstain from its use?" but the motion did not prevail, and the motion of K. P. Jarvis was adopted.

D. Curry moved to strike out the 17th question, relating to fasting, which was lost.

J. W. Willett moved to strike out of 18th question all after the word "debt," but the motion was laid on the table, and the report, as amended, was adopted, as follows:

#### QUESTIONS FOR ADMISSION INTO CONFERENCE.

The Committee on Itinerancy, to whom was referred a series of questions to be answered by preachers before the Conference, preparatory to their admission into full connection, having considered the same, respectfully report:

That they recommend an alteration in the Discipline on the "Man-

**May 28.**  
**TWENTY-**  
**FOURTH DAY.**  
*Morning.*

ner of Receiving Traveling Preachers into Full Connection," paragraph 149, by inserting after the word "namely," on page 97, line 4, an amended series of questions, as follows:

1. Have you faith in Christ?
2. Are you going on to perfection?
3. Do you expect to be made perfect in love in this life?
4. Are you earnestly striving after it?
5. Are you resolved to devote yourself wholly to God and his work?
6. Do you know the General Rules of our Church?
7. Do you keep them?
8. Have you studied the doctrines of the Methodist Episcopal Church?
9. After full examination, do you believe that our doctrines are in harmony with the Holy Scriptures, and will you preach and maintain them?
10. Have you studied our form of Church discipline and polity?
11. Do you approve our Church government and polity, and will you support and maintain them?
12. Have you considered the Rules of a Preacher, and especially the first, tenth, and twelfth?
13. Will you keep them for conscience' sake?
14. Are you determined to employ all your time in the work of God?
15. Will you diligently instruct the children in every place?
16. Will you visit from house to house?
17. Will you recommend fasting or abstinence both by precept and example?
18. Are you in debt so as to embarrass you in the work of the ministry?
19. Will you wholly abstain from the use of tobacco?

**Fraternal**  
**telegram.**

J. Cummings presented the following telegram from R. G. Hutchins, of the Congregational Church, and it was referred to the Committee on Fraternal Correspondence:

*To the General Conference of the Methodist Episcopal Church in the United States.*

DEAR FATHERS AND BRETHREN: Denied the pleasure of accepting the cordial invitation of your committee to be personally with you, allow me, in behalf of the National Council of the Congregational Churches of the United States, hereby to present to you the salutations of our Churches, and to express the hope that you will honor us by sending delegates to our approaching National Council in St. Louis.

Fraternally yours,

ROBERT G. HUTCHINS.

S. Mower moved that when Conference adjourns it adjourn to meet at two P.M.

John Lanahan moved to amend that the Conference remain in session until five o'clock P.M. Laid on the table, and the motion of S. Mower was adopted.

**Hour of final**  
**adjourn-**  
**ment fixed.**

J. W. Thompson moved to reconsider the vote by which the hour of final adjournment was fixed, which motion prevailed, and Conference agreed to adjourn *sine die* at five o'clock P.M., this day.

On motion of A. J. Kynett, the Secretary was in-

structed to publish in the Daily Christian Advocate of to-morrow a list of reports not acted upon at the time of final adjournment.

On motion of John Lanahan, five of the Bishops and the chairmen of the standing committees were appointed a committee to bring forward such reports for the action of Conference as they deem of greatest importance.

The call was resumed, and the following reports were presented:

Report No. VIII of the Committee on Missions was read and adopted, as follows:

The Committee on Missions, to whom was referred the memorial of N. Sites in regard to the Conference relations of missionaries, beg leave to recommend the adoption of the following resolution:

*Resolved*, That we deem it inexpedient to make any alterations in the present usage, which associates missionaries and native preachers together in Conference, and that we see no reason to apprehend any evils as likely to arise therefrom.

Also Report No. XII of the same committee, which was read and adopted, as follows:

The Committee on Missions, to whom was referred the papers in relation to the Minard Home, respectfully present the following report:

They find that the Minard Home, intended as a home for the daughters of foreign missionaries and certain other children, has no endowment fund or other means of support, and is of no value to the Church, or to the beneficiaries for which it was intended, and is each year becoming more and more involved in debt; your Committee, therefore, recommend that the trustees of the Minard Home be authorized and empowered to make such use of said property, or to make such disposition of it, as they may deem best, and make their report in this behalf to the next General Conference.

Also from the same committee Report No. XIII, which was read and adopted, as follows:

The Committee on Missions, to whom were referred various papers and resolutions relating to missionary periodicals, respectfully recommend the adoption of the following resolutions:

*Resolved*, 1. That the editors and publishers of all the weekly papers under the control of the General Conference be directed to reserve at least one column, or two columns in papers of smaller form, for the use of the Missionary Secretaries, and that the General Missionary Committee be instructed to appropriate such pecuniary help as may be needed to collect and prepare the necessary intelligence for said column.

*Resolved*, 2. That in all the papers published in octavo form the missionary column shall be reserved on the sixth page, and in other papers on such page as the editor and publishers may select.

*Resolved*, 3. That the editors and publishers of all our papers be

May 28.

TWENTY-FOURTH DAY.

Morning.

List of reports unacted on to be published.

Bishops and chairmen of standing committees to arrange further order of business.

Report of Committee on Missions No. VIII adopted.

Report No. XII adopted.

Report No. XIII adopted.

**May 28.** requested to give such additional space for missionary intelligence as any special exigency may demand.  
**TWENTY-FOURTH DAY.**

*Morning.*

**Report No. IX** adopted. Also from the same Committee Report No. IX, which was read and adopted, as follows:

The Committee on Missions, to whom were referred certain resolutions in favor of the organization of independent Methodist Episcopal Churches in Europe and Asia, respectfully report the following resolution:

*Resolved,* That it is premature to consider at this time the question of establishing independent Methodist Episcopal Churches in Europe and Asia.

**Report No. III** adopted. Also Report No. III from the same Committee, which was read, as follows:

The Committee on Missions, to whom was referred the resolution of the Missionary Board in reference to a celebration of the approaching semi-centennial of our foreign missions, beg leave to present the following report:

As the year 1882 is the jubilee year of the foreign missions of the Methodist Episcopal Church, it is fitting that we should acknowledge in some suitable way the good hand of our God upon us during the half century now closing; we therefore recommend,

1. That suitable services be held in all our churches and Sunday-schools at such time as shall be selected by the several Annual Conferences within their bounds, between the first day of May and the second Sunday in November, 1882.

2. That such services shall consist in part of sermons and addresses, which shall review the history of our missions.

3. That our Missionary Secretaries be instructed to prepare a historical exercise for use in our Sunday-schools during these services, and our Book Agents be instructed to print the same.

4. That a special effort be made to bring up the missionary contributions of the Church during the jubilee to \$1,000,000.

5. That our Bishops be instructed to bring this subject before the Annual Conferences of 1881, and request them to take proper measures for the observance of the jubilee in 1882.

**Adjournment.**

On motion of Secretary Woodruff, the Conference adjourned, the benediction being pronounced by Alfred Wheeler.

*Afternoon.*

## FRIDAY AFTERNOON, MAY 28.

**Opening.** The Conference met pursuant to adjournment, at two o'clock P. M., Bishop Harris presiding.

**Religious services.** The religious services were conducted by William I. Fee.

**Journal approved.** The Journal of the morning session was read and approved.

**Speeches to be only two minutes.** On motion of I. W. Joyce, it was ordered that hereafter all speeches be limited to two minutes.

On motion of C. H. Payne, Report No. III of the Committee on Missions was referred to the Bishops with power to act.

Report No. X of the Committee on Missions was taken up, read, and adopted, as follows:

The Committee on Missions, to whom was referred the memorial of the Italian Mission, asking for the organization of an Annual Conference in Italy, beg leave respectfully to recommend that the prayer of the memorialists be granted; *provided*, that the Bishop presiding at the meeting of the Italian Mission approve the same.

Report No. VII of the same Committee was read and acted upon *seriatim*:

Items 1, 2, 3, 4, and 5 were read and adopted. Item 6 was read, and W. H. Olin offered the following substitute for the "Montana Mission to include so much of Montana as is included in Montana Conference, and not included in the Black Hills Mission."

A motion to lay on the table did not prevail, and the substitute was adopted.

The Report, as amended, was adopted, as follows:

The Committee on Missions, to whom was referred various memorials relating to our work at different points on the western frontier, beg leave to recommend the organization of the following Missions:

1. The West Nebraska Mission—to be bounded as follows: Beginning at the north-east corner of Holt County, and running thence south to the south-west corner of Nance County, thence east to the north-east corner of Merrick County, thence south to the Platte River, thence up said river to the north-west corner of Phelps County, thence south to the north line of the State of Kansas, including all the State of Nebraska north and west of said line.

2. The Utah Mission—to include all the territory heretofore embraced in the Utah Conference, except the portion extending into the Territory of Wyoming.

3. The Black Hills Mission—to be bounded as follows: Beginning at the southern line of Dakota Territory, at longitude 101° west, thence north to the southern boundary of the Minnesota Conference, thence west to 105° west longitude, thence south to a line extending due west from the place of beginning, and thence east to the place of beginning.

4. The Dakota Mission—to include all that part of Dakota Territory south of the Minnesota Conference, and east of the Black Hills Mission.

5. The Indian Mission—to include the Indian Territory.

6. The Montana Mission—to include so much of Montana as is included in Montana Conference, and not included in the Black Hills Mission.

Report No. VI of the Committee on Itinerancy was read.

J. M. Buckley moved to strike out question 26, under

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Report No.  
III of Com.  
on Missions  
referred to  
the Bishops.

Report No.  
X adopted.

Report No.  
VII consid-  
ered.

Report No.  
VI of Com.  
on Itineran-  
cy adopted.

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the previous question, but the motion was lost; and the Report was adopted, as follows:

The Committee on Itinerancy having considered the proposed order of business for Annual Conferences submitted to them, beg leave to present the following Report:

They recommend a change in the series of questions contained in the Discipline, paragraph 77, page 53, so that they shall read as follows:

1. Who are Received by Transfer, and from what Conferences?
2. Who are Admitted on Trial?
3. Who remain on Trial?
4. Who are Discontinued?
5. Who are Admitted into Full Connection?
6. Who are Re-admitted?
7. Who are Received on Credentials from other Churches?
8. What Traveling Preachers have been elected Deacons?
9. What Traveling Preachers have been ordained Deacons?
10. What Local Preachers have been elected Deacons?
11. What Local Preachers have been ordained Deacons?
12. Who are the Traveling Deacons of the First Class?
13. Who are the Traveling Deacons of the Second Class?
14. What Traveling Deacons have been elected Elders?
15. What Traveling Deacons have been ordained Elders?
16. What Local Deacons have been elected Elders?
17. What Local Deacons have been ordained Elders?
18. Who are the Supernumerary Preachers?
19. Who are the Superannuated Preachers?
20. Was the Character of each Preacher Examined?
21. Have any Died?
22. Have any been Transferred, and to what Conferences?
23. Have any Withdrawn?
24. Have any been Located at their own request?
25. Have any been Located?
26. Have any been Permitted to Withdraw under Charges?
27. Have any been Expelled?
28. Who are Selected for Triers of Appeals?
29. What is the Statistical Report for this Conference year?
30. What are the Claims on the Conference Fund?
31. What has been Received on these Claims, and how has it been Applied?
32. Where are the Preachers Stationed?
33. Where shall the next Conference be held?

Report No.  
 VII of Com.  
 on Book  
 Concern.

Report No. VII of the Committee on the Book Concern was read.

Resolution 1 was read and adopted.

Resolution 2 was read, and A. M. Hough moved to amend by laying on the table so much of the resolution as refers to reporting the indebtedness of preachers to the Annual Conference; which motion was laid on the table, and the resolution adopted.

Resolutions 3, 4, 5, and 6, were read and adopted.

J. M. Carr moved to strike out the words, "the Districts in which the Annual Conferences are distributed,"

which was laid on the table; and the Report was adopted, as follows:

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Your Committee on the Book Concern, having had under consideration the reports of the Book Agents, and the accounts and other papers of the Book Concern during the past quadrennium, beg leave to submit partial report No. VII.

We carefully examined the reports referred to us, and find the assets of the Book Concern to consist of:

Real Estate:	
East.....	\$694,321 46
West.....	298,000 00
Merchandise, etc.:	
East.....	606,856 95
West.....	400,957 38
Notes and accounts:	
East.....	488,041 73
West.....	286,100 58
Loan to Episcopal Fund:	
East.....	80,616 24
West.....	32,194 91
Cash on hand:	
East.....	53,412 06
West.....	16,403 56
<b>Total.....</b>	<b>\$2,956,904 87</b>

And the liabilities to consist of:

Bonds, notes, and accounts:	
East.....	\$692,478 80
Notes and accounts:	
West.....	487,952 82
Due to subscribers for pre-payment:	
East.....	44,661 27
<b>Total.....</b>	<b>\$1,225,092 89</b>

Assets remaining..... **\$1,731,811 98**

From which the Book Agents deduct for probable loss on outstanding notes and accounts:

East.....	\$105,540 01
West.....	71,525 14
<b>Total.....</b>	<b>\$177 065 15</b>

Leaving net assets..... **\$1,554,746 83**

#### NOTES AND ACCOUNTS OUTSTANDING.

We consider the amount of outstanding notes and accounts, \$774,142 31, very large; in the first year of the present quadrennium they amounted to \$683,405 34, namely: In the East, \$374,086 34, and in the West, \$309,319 00, showing an increase of \$113,955 39, in the East, and a decrease of \$23,218 42, in the West, at the end of the fourth year of the quadrennium.

A further increase of this item of the assets should be prohibited, yea, a speedy decrease is advisable.

We find that the Local Committees, East and West, were requested to classify the outstanding notes and accounts, which was done by them with great care, and resulted as follows, by the rule given to them:

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	Amount.	Per cent.
New York:		
Good.....	\$352,101 26	87.35
Doubtful.....	14,496 26	5.39
Worthless.....	36,508 18	9.06
Boston:		
Good.....	22,810 76	93.55
Doubtful.....	1,084 29	4.44
Worthless.....	489 24	2.01
Buffalo:		
Good.....	12,724 09	92.97
Doubtful.....	599 82	4.38
Worthless.....	361 82	2.65
Pittsburgh:		
Good.....	20,776 97	78.29
Doubtful.....	3,290 38	12.39
Worthless.....	2,473 47	9.32
San Francisco:		
Good.....	16,848 93	82.91
Doubtful.....	1,559 38	7.67
Worthless.....	1,914 88	9.42
Cincinnati:		
Good.....	112,257 04	80.55
Doubtful.....	14,375 65	10.32
Worthless.....	12,721 49	9.13
Chicago:		
Good.....	42,396 72	39.86
Doubtful.....	18,862 64	17.73
Worthless.....	45,115 99	42.41
St. Louis:		
Good.....	17,862 45	57.77
Doubtful.....	5,318 05	17.21
Worthless.....	7,736 60	25.02
Atlanta.....	9,453 95	

[No classification at Chicago and St. Louis.]

The "doubtful" and "worthless" notes and accounts have been accumulating during a period of over twenty years. At New York, the eastern depositories, and Cincinnati, the deduction of twenty-five per cent will probably cover the losses, but not at the western depositories. To prevent the further increase of the amount of notes and accounts, the Book Committee, at its annual session in 1877 passed the following resolution, namely:

*Resolved*, That the Agents of the Methodist Book Concern are instructed to refuse any and all persons further credit who may fail to pay in full the amount falling due at the meeting of their respective Annual Conferences, and when any approved note is accepted by the Agents in settlement of an account, it shall not be for a longer time than ninety days, and if not paid at maturity, no further credit shall be allowed until the note shall have been paid."

We recommend that the foregoing resolution be also adopted by this General Conference.

Further, we recommend that the Book Agents who shall be elected be instructed by this General Conference to make strenuous efforts, during the present quadrennium, to collect as many of the outstanding notes and accounts, and as soon as possible; and that any one who will not settle satisfactorily, if a preacher, be reported to his Conference by them without exercising further forbearance, and that the Book Agents and managers of depositories report to each other delinquents, so that none can get credit at other places, when at one credit is refused on account of non-payment of a note or an account.

We also recommend that the classification of outstanding notes and



accounts, begun by the Local Committees, be continued, and the Book Agents be instructed that the "doubtful" notes and accounts shall appear in the annual statements hereafter, at such a reduced value as the Book Committee may order, and the "worthless" notes and accounts, for which payment cannot be secured in any way, be passed to "profit and loss account" from year to year, to avoid a further accumulation of worthless notes and accounts.

The Book Agents further shall be instructed to keep a record of the "doubtful" and "worthless" notes and accounts, of which there is some hope that payment may be effected, in a separate book, and to each Annual Conference, at its session, they shall furnish a list of such notes and accounts, and of other notes and accounts, which remain unpaid by the members of the respective Conferences, so that the Conference may aid them in the collection of said notes and accounts.

#### GAINS AND LOSSES.

From the very minute report of the Book Committee of the past quadrennium of the gains and losses, which you find on pages 10 and 11 of the printed report, and to which allow us to draw your attention, we find that two eastern depositories—Buffalo and Pittsburgh—have had net gains to the amount of \$14,298 67, while the two other depositories—Boston and San Francisco—had net losses amounting to \$20,927 53.

The western depositories all have had net losses, which amount to \$74,912 73, of which amount \$33,876 97 was brought about by the reappraisement and sale of real estate, leaving a net loss in the business of \$41,035 76.

The eastern Book Agents report a net gain of \$201,978 04 during the quadrennium, but they sustained a loss by the reappraisement of their real estate, etc., of \$135,096 97; therefore only \$56,881 07 could be added by them to their capital as gain during the past quadrennium.

The Western Book Agents would have been able to report a gain of \$14,619 71, instead of \$27,107 26 decrease, of their capital, had the value of the real estate not been reduced \$43,726 97 by re-appraisement.

They sustained, also, losses to the amount of \$73,538 48. in the publication of periodicals ordered by the General Conference to be published.

We recommend further that the rule for classification of the outstanding notes and accounts shall be as follows:

Notes and accounts standing out over five years at the time of classification, which shall be in the East in the month of May and in the West in the month of November each year, whereon nothing has been paid of principal or interest during the last five years, shall be considered "worthless," except payment can be secured in some way; those being five years old at the time of classification on which nothing has been paid during the last two years of principal or interest, shall be considered "doubtful," and those standing out two years shall be considered "good," except any known to be "worthless" or "doubtful."

Your Committee recommend that an earnest and united effort by the Book Concerns and depositories be made to reduce the indebtedness of the Book Concerns during the next quadrennium.

We would also recommend that paragraph 332 of our Discipline be stricken out, and paragraph 317 changed so that it will read as follows:

"The General Conference shall elect a Book Committee to serve for four years, consisting of one from each of the General Conference Districts into which the Annual Conferences are distributed,

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and of three from New York or its vicinity, and three from Cincinnati or vicinity; which Committee shall, during the interval of the General Conference, have power to fill vacancies occurring in its own body. Such Committee shall have the general supervision of the publishing interests of the Church, examine carefully into their condition, and make report of the same to the Annual Conference and to the General Conference, and shall have full power to close all depositories and periodicals when the Committee believes the interests of the Church and Book Concern demand it: said action, however, shall not be taken except by a two-thirds vote of the Committee, due notice of such contemplated action also having been given the Book Agents. And the Committee shall also have the power to order expenses curtailed in any of the entire Book Concern departments when it deem it necessary for the welfare of the Church and Book Concern.

"When such action as above specified shall have been taken by said Book Committee notice shall forthwith be given to the Agents, who shall proceed at once to carry out the instructions of the Committee.

"The Book Agents shall be also authorized by the General Conference, by and with the advice and consent of the Book Committee, to sell any real estate or personal property when it be deemed for the best interests of the Church and Book Concern, and shall also attend to all matters referred to it by the Agents or editors for its action or counsel."

Report of  
Committee  
on Itiner-  
ancy No.  
XVI adopt-  
ed.

Report No. XVI of the Committee on Itinerancy was read and adopted, as follows:

#### ANNUAL CONFERENCE JOURNALS.

The Committee on Itinerancy have attended to the duty of the examination of the Journals of the several Annual Conferences, and beg leave to submit the following as their Report:

The Journals of the following Conferences are approved, namely: Baltimore, California, Central German, Central New York, Central Ohio, Central Pennsylvania, Central Tennessee, Chicago German, Cincinnati, Colorado, East German, East Maine, Erie, Florida, Fochow, Genesee, Germany and Switzerland, Holston, Illinois, Indiana, Iowa, Maine, Minnesota, Mississippi, Missouri, Nebraska, Nevada, New Hampshire, New Jersey, New York, New York East, North Carolina, Northern New York, North Indiana, North-west German, North-west Swedish, Norway, Ohio, Rock River, Saint Louis, Saint Louis German, Savannah, South-east Indiana, Southern California, Southern Central, Southern German, Southern Illinois, South India, Texas, Troy, Upper Iowa, Vermont, Virginia, West Texas, West Wisconsin, Western German, Wilmington, Wisconsin, and Wyoming.

The Journal of Alabama Conference is approved, with the exceptions that its chirography is not fair, its orthography is defective, it contains no Conference roll, it does not show the disciplinary questions to be all answered, it is not authenticated, it covers omissions with "etc., etc.," it has erasures, interlineations, and papers pasted on its pages, and, on page 147, it presents a record of the transaction of business on the Lord's day.

The Journal of Arkansas Conference is approved, excepting that some reports which should have been recorded are omitted.

The Journal of Central Illinois Conference is approved, with the exceptions that items of business are not recorded in separate paragraphs, and it does not mention in what places the twenty-first and twenty-third sessions were held. The punctuation is so deficient as to obscure the sense. In three cases of trial the findings of the

committees are not recorded. The statistics of the twenty-first and twenty-second sessions are not given, nor are the appointments of the twenty-first, which also lacks the signatures of Bishop and secretary. No minutes or documents of the trials were sent to the General Conference, as the Discipline requires.

The Journal of Columbia River Conference is approved, except that it is deficient in Conference roll and lists of appointments.

The Journal of Delaware Conference is approved, except in its defective orthography and its omissions in transcriptions, which in some cases make the record unintelligible.

The Journal of Des Moines Conference is approved, with the exceptions that it has no Conference roll, the findings of the committee in the case of B. Skinn are not recorded, and the minutes of the fourth and fifth days of the session do not appear to have been approved.

The Journal of Detroit Conference is approved, except that, on page 12, the decision in the appeal case of John Levington is not clearly stated.

The Journal of East Ohio Conference is approved, with the exceptions following: The record of the third session is not signed by the secretary; on page 19 something is shown to have been presented, read, and adopted, but what it was does not appear; on page 52 the president of a court appointed by the Conference is represented as giving his opinion so as to form a majority of the court, and this the Committee regard as unauthorized.

The Journal of Georgia Conference is approved, except that for the second, third, and fourth sessions it has no Conference roll, and is not authenticated.

The Journal of Kansas Conference is approved, except in the absence of a Conference roll and in defective orthography on pages 406 and 456.

The Journal of Kentucky Conference is approved, except that it is written with insufficient care.

The Journal of Lexington Conference is approved so far as relates to the sessions of 1877, 1878, and 1879. It contains no record of the session of 1880, and in this respect is deserving of censure.

The Journal of Liberia Conference is approved, with the following exceptions: It is kept on unbound sheets instead of in a book. It has no Conference roll. By special order of the Committee the attention of the General Conference is called to the mention made in the records of the session of 1880 of what is termed "the initiatory step" for the severance of the Liberia Conference from the Methodist Episcopal Church, in which step all the members of the Conference appear to have concurred. As looking to such severance, a pastoral address, appealing to the laity of the Liberia Conference, and also a memorial addressed to this General Conference, were adopted. And, though the records say that these papers are appended to the Journal of the Conference of 1880, they are not so appended. It is proper to add that the delegate from Liberia has attempted an explanation of this proceeding, but it is neither clear nor satisfactory to the Committee.

The Journal of Louisiana Conference is approved, with exceptions, as follows: For 1877 there is no note of business as under disciplinary questions. For 1878 it states (page 15) an expulsion, but the papers and documents are not sent to the General Conference. It also states that the case of John Brooks was referred to the Presiding Elder for trial, but the Journal of 1879 has no record of a report of the proceedings consequent, and simply says, (page 16,) "The character of John Brooks was passed."

The Journal of Little Rock Conference is approved, except that it has no Conference roll.

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The Journal of Michigan Conference is approved, except that for 1878 it is not properly authenticated.

The Journal of Newark Conference is approved, except that statistical tables are wanting, and the disciplinary questions are not properly noted.

The Journal of New England Conference is approved, with the exceptions that, on page 76, it states that a certain motion was made, but does not record the action, and that it is defective in orthography.

The Journal of North India Conference is approved, except as it is not signed by the Presidents.

The Journal of North Ohio Conference is approved, except that for 1879 it is not signed by the secretary.

The Journal of North-west Indiana Conference is approved, except that for 1877 and 1879 it is not signed by the secretary; for 1877, 1878, and 1879 it does not contain the appointments; and it has no Conference roll.

The Journal of North-west Iowa Conference is approved, except in lacking the signature of the Bishop.

The Journal of Oregon Conference is approved, with the exceptions that, for the most part, names of makers of motions are omitted, and the signature of President and secretary are wanting.

The Journal of Philadelphia Conference is approved, except that for 1878 and 1880 it is not signed by the Bishop.

The Journal of Pittsburgh Conference is approved, except in the absence of a Conference roll.

The Journal of Providence Conference is approved, except as deficient in a Conference roll and lists of appointments.

The Journal of South Carolina Conference is approved, except as not signed by the Bishop.

The Journal of South Kansas Conference is approved with these exceptions: It has no title page; it is signed by the recording secretary instead of the secretary; the names of offerers of motions are not given; resolutions and statistics are pasted on the page instead of neatly written; and the statistical tables lack uniformity.

The Journal of Sweden Conference is approved, except as wanting the Bishop's signature.

The Journal of Tennessee Conference is approved, except as it has no Conference roll, and for a single year is unauthenticated.

The Journal of Utah Conference is approved, with the exception that for 1876, 1877, and 1878 it is not signed.

The Journal of Washington Conference is approved, with the exceptions of deficiency in orthography and proper authentication.

The Journal of West Virginia Conference is approved, except that it has no Conference roll, omits names of makers of motions, fails to state the decisions of the Bishops upon questions of law submitted, and for 1877 is not signed by the Bishop.

The Journals of the Austin, Central Alabama, and Montana Conferences have not been produced before the Committee, and, in their judgment, the omission merits the censure of the General Conference.

It is recommended that secretaries give particular attention to a proper heading of pages, marginal indexes, and clearness and accuracy of statement of business transacted.

The Committee also recommend that the Annual Conferences may print and bind in quadrennial volumes their Journals, rolls of Conference, reports of committees, statistics and appointments, certified by the presiding Bishops and the secretaries as the records of said Conferences, to which shall be appended the certificate of the secretary

of the last session in the quadrennium that the said volume is a correct and complete record of the proceedings of the Conference, and was adopted by the Conference as its official record; said volumes, so certified and authenticated, may be sent to the General Conference instead of the manuscript journals.

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C. C. Stratton offered the following resolution, which was adopted:

That Dr. H. C. Benson, Editor of the California Christian Advocate, be allowed three months' pay, unless previously employed in other service.

H. C. Benson's salary continued three months.

A similar resolution with reference to Rev. J. H. Acton, Editor of the Pacific Christian Advocate, was laid on the table.

Report No. IV of the Committee on Education was read.

Report No. IV of Committee on Education indefinitely postponed.

A motion to lay the Report on the table did not prevail.

John Lanahan moved to indefinitely postpone the Report, and the motion prevailed.

Report No. III of the Committee on Revisals was read and acted upon *seriatim*.

Report of Committee on Revisals No. III adopted.

Changes in paragraphs 96, 144, 177, 151, 179, 176, 223, 237, 239 were each in order adopted, and the Report adopted, as follows:

#### REPORT OF COMMITTEE ON REVISALS—NO. III.

The Committee on Revisals respectfully report that, having carefully considered all the papers submitted to us.

We recommend the changing of the Discipline in the following items:

1. In paragraph 96, section 2, page 66, after the words "to preach," fourth line from top of page, and also in paragraph 181, after the words "to preach," in third line of the paragraph, insert the words: "To examine them in such course of study as the Bishops shall prescribe."

2. In paragraph 144 strike out item 2, and read the previous part of the paragraph thus: "A preacher is to be received on trial by an Annual Conference."

3. Strike out all of paragraph 177.

4. Add to paragraph 151 the following: "But he shall in all cases answer the questions in paragraph 149, in the presence of the annual meeting, when practicable, otherwise in the presence of the Superintendent of the Mission."

5. Add to paragraph 179 as follows: "In case he lives beyond the bounds of his Conference, he shall forward annually a certificate similar to that required of a superannuated preacher."

6. In paragraph 176, section 2, after "circuit," add, "or station."

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7. Add to paragraph 223 the words: "The preacher in charge shall preside, and the forms of trial shall be observed."

8. In paragraph 237, after the words "Judicial Conference," add: "And shall decide all questions of law, subject to an appeal to the General Conference."

9. In paragraph 239 strike out the words in parentheses, and insert after the words, "pleadings on both sides," (three lines from end of paragraph,) the words: "Counsel on both sides shall be members of an Annual Conference."

Report of  
Committee  
on Revisals  
No. V.

Report No. V of the Committee on Revisals was read and acted upon *seriatim*; and the Report, as amended, adopted, as follows:

#### REPORT OF COMMITTEE ON REVISALS—NO. V.

The Committee on Revisals recommend the following changes in the Discipline:

1. In paragraph 97 divide the first question to be asked at each Quarterly Conference into two distinct questions, to be numbered respectively 1 and 2, thus:

(1.) Who are approved as Trustees?

(2.) Who are approved as Sunday-school Superintendents?

Under the fourth question add: "From Local Preachers," and "From Sunday-school Superintendents," so that these sub-questions will read:

"(1.) From the Pastor?

"(2.) From Local Preachers?

"(3.) From Sunday-school Superintendents?

"(4.) From Class Leaders?

"(5.) From Committees?"

Also to insert after the twentieth question, in the fourth Quarterly Conference, the following:

Has the Pastor prepared a Catalogue or Plan of his Charge, as required by the Discipline?

Also to insert in paragraph 98, after "On Sunday-schools," the words "On Temperance."

In section 3, paragraph 99, strike out the words, "Have they fruit?" and read the rest of the section as follows:

"Have any been truly convinced of sin and converted to God, and are believers edified by their preaching?"

• In paragraph 100 strike out the word "three," and read: "As long as these marks concur."

2. In paragraph 157, section 9, (page 104,) add at the close of the paragraph the following: "Also a four years' course of reading and study for Local Preachers."

"§ 1. To make at the close of each Conference year a regular catalogue of the members, in towns and cities, by streets and numbers."

3. In paragraph 182, page 122, after "shall meet in class," insert the following: "And shall make a report of his labors annually to the fourth Quarterly Conference of the circuit or station to which he is amenable."

4. At the close of paragraph 193, page 127, strike out the words, "at the last quarterly meeting," and insert instead, "of the charge."

5. In paragraph 207 strike out the words, "as in the case of gross immorality," and substitute, "as directed in paragraph 203, sections 1, 2, and 3."

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6. Change the heading of paragraph 221 so as to read:

"IMPRUDENT AND UNCHRISTIAN CONDUCT."

7. Add to paragraph 237, page 146, the following: "But if the case be remanded for a new trial, the papers submitted shall be returned to the secretary of the Annual Conference of which the accused is a member."

8. In paragraph 247, section 6, page 155, fourth line of the paragraph, strike out the word "first" and insert "fourth," so as to read: "Before the fourth Quarterly Conference."

9. In paragraph 249, in seventh line of paragraph, after the words "more than nine," insert, "for each Sunday-school in the charge."

10. In paragraph 362, page 211, substitute the word "charge" for "circuit."

11. In paragraph 488, page 317, eleventh line from top, substitute the word "fearful" for "horrible," so as to read: "The fearful punishment."

12. Your Committee recommend the insertion of a new paragraph immediately after paragraph 98, page 74, to read as follows:

¶ —. "It shall be the duty of the Committee on Church Records to see that the Records of Membership, and the Records of the Leaders and Stewards' Meeting, the Sunday-school Board, the Board of Trustees, and the Quarterly Conference, are properly kept; and when any of these books are filled up, or are no longer in use, they shall be deposited with the Recording Steward for preservation."

13. On a memorial from the officers and managers of the Philadelphia Conference Historical Society, asking this General Conference to incorporate in the Discipline a constitution of a Church Historical Society, to be located in Philadelphia, and controlled by the General Conference, your Committee respectfully report that they deem such action on the part of the General Conference inexpedient, inasmuch as it would necessarily burden the General Conference with an institution which can be better managed and cared for by the existing society from which this memorial comes.

The Committee recommend the General Conference to change paragraph 176, section 7, of the Discipline, so as to read, "To read and explain the General Rules at least once a year in every congregation." Also, strike out from the order of business of the first, second, and third Quarterly Conferences the question, "Have the General Rules been read this Quarter?" and change the form of this question in the fourth Quarterly Conference so as to read, "Have the General Rules been read this Year."

Report No. IV of the Committee on Revisals was read.

Class Leaders' Reports.

Item 3 was read. J. M. Buckley moved as a substitute, to strike out "Quarterly Conference," and insert "his class," which was laid on the table.

On motion of M. S. Terry, item 3 was adopted by a vote of 130 to 109, and the rest of the Report was withdrawn.

The item adopted is, as follows:

For paragraph 57, section 1, substitute the following:

"Let the classes, wherever practicable, be composed of not more than twenty persons, and let the leader report at each Quarterly Conference the condition of his class, as follows:

"1. Number of members in class.

"2. Number of probationers.

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3. Average attendance.
4. Number habitually absent.
5. Number of class-meetings held.
6. Number who contribute to the support of the Church.
7. Number of visits made.
8. Number of heads of families in the class, and what proportion of them observe family worship.
9. Number of Church papers taken by class members.
10. Miscellaneous matters.

Report No.  
III of Judi-  
ciary Com-  
mittee.

The Judiciary Committee presented Report No. III, which was adopted, as follows:

In the matter of the appeal of Rev. L. R. Thayer, of the New England Conference, the Judiciary Committee respectfully report:

That it appears that at a session of said Conference the following question of law was propounded:

"Has a member of a Conference a right to withdraw therefrom, there being no official charges presented against him, in the interim of the sessions of the Conference; and if he withdraw does he cease to be a member of the Conference from the time of his withdrawal?"

The presiding Bishop gave the following answers:

"1. It is the right of any member of a Conference to give notice of withdrawal from the Conference, through the proper officer, when there are no charges presented against him.

"2. But the withdrawal is not complete until the Conference with which he was connected takes action upon it."

From this decision the present appeal was taken.

Your Committee report that, in their opinion, the answers given above were correct, and that the appeal should not be sustained.

Report No.  
VI of Judi-  
ciary Com-  
mittee.

The Judiciary Committee presented Report No. VI, which was adopted, as follows:

The following question, submitted by E. P. Phelps and another, was referred to the Committee:

"Has the General Conference of the Methodist Episcopal Church, either directly or through a commission appointed by said Conference, the legal right to deed, sell, give, or in any way dispose of, or transfer a Church house or parsonage, held according to the law of the State and the Discipline of said Church by trustees properly appointed, to or for the use of members and ministers of another Church or denomination, or for any other use or purpose, without the consent of the trustees and other parties interested in it, under the Discipline of the Methodist Episcopal Church?"

This question the Committee answer in the negative.

Another question was submitted, which, for want of knowledge of the particular facts in the case, the Committee cannot answer further than is necessarily implied from the answer above given.

Copy to E.  
P. Phelps.

On motion, the Secretary was instructed to furnish a certified copy of the above to E. P. Phelps.

Metropolitan  
Church,  
Washing-  
ton, D. C.

Report No. VII of the Committee on the State of the Church was read and adopted, as follows:

The Committee on the State of the Church, to whom was referred the memorial of the Metropolitan Church, of Washington, D. C., make the following report:

*Whereas*, The General Conference since 1852 has been committed



to this enterprise, and has had an advisory care over it, and been in a measure responsible for its existence; and,

*Whereas*, This Church is a valuable property, costing about \$225,000, and is now incumbered for only about \$35,000; and,

*Whereas*, The Church has accomplished and is accomplishing the work for which it was designed, and has a large congregation and Sabbath-school, and is in a good spiritual condition; and,

*Whereas*, The trustees and friends of said Church in Washington have paid liberally toward its debt and running expenses, and pledge themselves to continue to do so, provided said sum of \$35,000, which is now pressing them, can be provided for;

Now, therefore, in consideration that the trustees of said Church pledge the further sum of \$5,000;

*Resolved*, That we request the Bishops of our Church to make an appeal to the Churches in our Connection in the United States for a collection on or before the second Monday in October next, for the purpose of paying the bonded debt of said Church.

Report No. IV of the Committee on the State of the Church was read, and A. J. Kynett offered the following, as a substitute, which was accepted by the Committee, and read.

John Lanahan moved to amend by inserting after the word "monthly" the words "or quarterly," and it was adopted; and the Report, as amended, was adopted as follows:

In order to provide for the better diffusion of information concerning the benevolent work of our Church, the General Conference directs as follows:

1. There shall be published and sent to all our traveling preachers, and to such others as may subscribe for the same, a periodical, in magazine form, to be called "The Monthly (or Quarterly) Manual of the Methodist Episcopal Church," to include a department of Education, of Missions, of Church Extension, of Freedmen's Aid, of Sunday-schools and Tracts, and of Publication.

2. The Book Agents at New York and Cincinnati, the Corresponding Secretaries of the Board of Education, of the Missionary Society, of the Board of Church Extension, of the Freedmen's Aid Society, and the Editor of the Sunday-school Advocate and Tracts, shall constitute a Committee of Publication for said Manual, with authority to make all necessary arrangements for the issue of the same.

3. Each department above named shall be entitled to at least four pages in each number of said Manual, and the officer representing such department shall be the editor of the same, and as such shall furnish all the matter to be published therein at least twenty days before the date of issue.

4. The Book Agents at New York shall publish and mail said manual as the Committee of Publication may direct, and after crediting amounts received by subscriptions, shall divide the remainder of actual cost of issue among the several societies represented in proportion to the space allotted to each.

5. The several societies and boards above named are hereby authorized and directed to appropriate the amounts required of each in order to publish the Manual, as above provided.

6. The first number of said Manual shall be issued not later than October, 1880.

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**Afternoon.**

Report No.  
IV on the  
State of the  
Church.

Manual for  
benevolent  
societies.

**May 28.** The Committee on Boundaries presented their Report for publication in the Journal:  
TWENTY-FOURTH DAY.  
 Afternoon.

**Alabama.****ALABAMA CONFERENCE.**

1. Alabama Conference shall include the Lebanon, Birmingham, West Alabama, and South Alabama Districts, embracing also the Sand Mountain and Scottsborough Charges, and also that portion of the State of Florida lying west of the Appalachianicola River.

**Arkansas.****ARKANSAS CONFERENCE.**

2. Arkansas Conference shall include the State of Arkansas.

**Austin.****AUSTIN CONFERENCE.**

3. Austin Conference shall include the State of Texas.

**Baltimore.****BALTIMORE CONFERENCE.**

4. Baltimore Conference shall embrace the District of Columbia, the Western Shore of Maryland, excepting so much of Garrett County as lies west of the dividing ridge of the Alleghany Mountains, and including so much of the State of Pennsylvania as lies within the Hancock, Flintstone, Union Grove, and New Bridgeport Circuits, the County of Frederick, the city of Fredericksburgh, in the State of Virginia, and the counties of Jefferson, Berkeley, Morgan, Hampshire, Mineral, Hardy, Pendleton, and Grant, in the State of West Virginia.

**Blue Ridge.****BLUE RIDGE CONFERENCE.**

5. Blue Ridge Conference shall include the State of North Carolina.

**California.****CALIFORNIA CONFERENCE.**

6. California Conference shall embrace that part of the State of California lying west of the summit of the Sierra Nevada Mountains, and north of a line commencing at Carmel Bay, Monterey County, and running thence on a straight line to the intersection of Merced and Fresno Counties, and thence along the northern line of Merced and Mariposa Counties to the summit of the Sierra Nevada Mountains, leaving Salinas city in the California Conference: and it shall also include the Sandwich Islands.

**Central  
Alabama.****CENTRAL ALABAMA CONFERENCE.**

7. Central Alabama Conference shall include Ashville, Dadeville, Huntsville, and Marion Districts.

**Central  
German.****CENTRAL GERMAN CONFERENCE.**

8. Central German Conference shall comprise the German work within the States of Ohio, West Virginia, Michigan, and Indiana, except those appointments belonging at present to the Chicago German Conference; also, the German work in the States of Kentucky and Tennessee, and in Western Pennsylvania; and shall also include Golconda and Metropolis in the State of Illinois.

**Central  
Illinois.****CENTRAL ILLINOIS CONFERENCE.**

9. Central Illinois Conference shall embrace that part of the State of Illinois north of the Illinois Conference, and south of the following line, namely: beginning on the Mississippi River at the Meredosia; thence down the Meredosia to its mouth; thence easterly to Center School-House, so as to include Center Society; thence to the mouth of Mud Creek; thence up Green River to Coal Creek; thence up said creek to the Chicago and Rock Island Railroad;

thence along said railroad to Bureau Junction; thence to the Illinois River; thence up said river and the Kankakee to the Indiana State line, leaving the city of Ottawa in the Rock River Conference, and Aroma and Bureau Junction in the Central Illinois Conference.

**May 28.**  
**TWENTY-  
 FOURTH DAY.**  
*Afternoon.*

#### CENTRAL NEW YORK CONFERENCE.

10. Central New York Conference shall be bounded on the west by the west lines of the towns of Williamson, Marion, and Palmyra, in Wayne County, and of the towns of Farmington and Canandaigua, in Ontario County, and of Yates and Schuyler Counties, and of the towns of Hornby, Corning, and Caton, in Steuben County; and in the State of Pennsylvania by the railroad running from Lawrenceville to Blossburgh, including Mansfield and Blossburgh Charges; on the south by Central Pennsylvania Conference; on the east by Wyoming and Northern New York Conferences; on the north by Northern New York Conference and Lake Ontario.

Central  
 New York.

#### CENTRAL OHIO CONFERENCE.

11. Central Ohio Conference shall be bounded on the north by the north line of the State of Ohio; on the east by the North Ohio Conference; on the south by the Springfield branch of the Cleveland, Columbus, Cincinnati and Indianapolis Railroad to the west line of the Ohio Conference, yet so as to exclude Saint Paul's Charge in Delaware, and Milford, and to include Marysville; thence to the west line of the State of Ohio, by the north line of the Cincinnati Conference; and on the west by the west line of the State of Ohio.

Central Ohio.

#### CENTRAL PENNSYLVANIA CONFERENCE.

12. Central Pennsylvania Conference shall be bounded as follows: On the south by the State line from the Susquehanna River to the west boundary of Bedford County, excepting so much of the State of Pennsylvania as is included in the Baltimore Conference; on the west by the west line of Bedford, Blair, and Clearfield Counties, except so much of Clearfield County as is embraced in the Erie Conference; thence to Saint Mary's on the north by a line extending from Saint Mary's eastward to Emporium; thence by the southern boundary of Potter and Tioga Counties, including Wharton, and Liberty Valley Circuit; thence through Sullivan County north of Laporte, to the west line of Wyoming County; on the east by Wyoming Conference to the north line of the Philadelphia Conference; thence on the northern line of Carbon, Schuylkill, and Dauphin Counties to the Susquehanna River, including Hickory Run, Weatherly, Beaver Meadow, and Ashland; and thence by the Susquehanna River to the place of beginning, including Harrisburgh.

Central  
 Pennsylvania.

#### CENTRAL TENNESSEE CONFERENCE.

13. Central Tennessee Conference shall include all that part of the State of Tennessee not included in the Holston Conference.

Central  
 Tennessee.

#### CHICAGO GERMAN CONFERENCE.

14. Chicago German Conference shall include the German work in the State of Wisconsin, except those appointments along the Mississippi River, and in that part of the State of Illinois north of an east and west line passing along the north line of the City of Bloomington, excepting the territory now in the Saint Louis German Conference, and east of a north and south line passing through the city of Freeport; and in that part of the State of Indiana west of the line between the Counties of Saint Joseph and Elkhart, and north of the line between Stark and Pulaski Counties. It shall also include Danville, in the State of Illinois.

Chicago  
 German.

**May 28.**TWENTY-  
FOURTH DAY.Afternoon.  
Cincinnati.

## CINCINNATI CONFERENCE.

15. Cincinnati Conference shall be bounded on the north by a line commencing at the south-west corner of Darke County in the State of Ohio; thence easterly to the north-west corner of the Ohio Conference, so as to leave Bellefontaine and Delaware Districts in the Central Ohio Conference; on the east by the Ohio Conference; on the south by the Ohio River; and on the west by the State of Indiana, except so much of a variation of that line as to attach Elizabeth, Hamilton County, Ohio, to the South-eastern Indiana Conference.

Colorado.

## COLORADO CONFERENCE.

16. Colorado Conference shall include the State of Colorado, and that part of the Territory of Wyoming not included in the Black Hills and Montana Mission.

Columbia  
River.

## COLUMBIA RIVER CONFERENCE.

17. Columbia River Conference shall include all the State of Oregon lying east of the Cascade Mountains, except Lake County; all of Washington Territory lying east of the Cascade Mountains, and all of Idaho Territory lying directly north of the State of Nevada.

Delaware.

## DELAWARE CONFERENCE.

18. Delaware Conference shall include the territory east and north of the Washington Conference.

Des Moines.

## DES MOINES CONFERENCE.

19. Des Moines Conference shall include that part of the State of Iowa west and south of the following lines: Beginning at the south-east corner of Wayne County; thence north to the south line of Marshall County, leaving Knoxville in the Iowa Conference, and Monroe in the Des Moines Conference; thence west to the south-east corner of Story County; thence north to the north-east corner of Story County; thence west to the north-east corner of Crawford County; thence south to the north line of township eighty-three; thence west to the east line of Monona County; thence south and west on the line of Monona County to the Missouri River.

Detroit.

## DETROIT CONFERENCE.

20. Detroit Conference shall include that part of the State of Michigan in the Lower Peninsula east of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the south-west corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the south-east corner of said County of Charlevoix; thence north to the Straits of Mackinaw; and shall also include the Upper Peninsula.

East Ger-  
man.

## EAST GERMAN CONFERENCE.

21. East German Conference shall embrace the German work east of the Alleghany Mountains.

East Maine.

## EAST MAINE CONFERENCE.

22. East Maine Conference shall include that part of the State of Maine not included in the Maine Conference.

East Ohio.

## EAST OHIO CONFERENCE.

23. East Ohio Conference shall be bounded by a line beginning at the mouth of the Cuyahoga River, and running easterly to the Pennsylvania State line; thence along said line, leaving the Pittsburgh Society in the Erie Conference, to the Ohio River; thence

down said river to the Muskingum River; thence up the Muskingum River to the Ohio Canal near Dresden, excluding Marietta and Zanesville; thence along said canal to Lake Erie, including Akron and all of the city of Cleveland lying east of the Cuyahoga River.

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## ERIE CONFERENCE.

Erie.

24. Erie Conference shall be bounded on the north by Lake Erie, on the east by a line commencing at the mouth of the Cattaraugus Creek; thence up said creek to the village of Gowanda, leaving said village in the Genesee Conference; thence to the Alleghany River at the mouth of the Tunungwant Creek; thence up said creek southward, excluding the City of Bradford on said creek, to the ridge dividing between the waters of Clarion and Sinnemahoning Creeks; thence southward to the Mahoning Creek; thence down said creek to the Alleghany River, excluding the Milton Society, but including Finley Society in the Punxutawney Circuit, and Putneyville in the Bethlehem Circuit; thence across said river in a north-westerly direction to the Western Reserve line, including Wampum and Petersburg; thence along the State line to the place of beginning, including Orangeville and the State line appointments on the Jamestown Circuit.

## FLORIDA CONFERENCE.

Florida.

25. Florida Conference shall include the State of Florida, except that portion lying west of the Appalachicola River.

## FOOCHOW CONFERENCE.

Foochow.

26. Foochow Conference shall include the Fokien Province in China.

## GENESEE CONFERENCE.

Genesee.

27. Genesee Conference shall include all that part of the State of New York lying west of the Central New York Conference, including the village of Painted Post, excepting that part of Chautauqua and Cattaraugus Counties now included in the Erie Conference. It shall also include the village of Gowanda, in the State of New York, and so much of Tioga County, including Tioga Charge, in the State of Pennsylvania, as is not embraced in the Central New York Conference; also so much of Potter County, in said State of Pennsylvania, as is not included in Central Pennsylvania Conference; also, including so much of M'Kean County, in said State of Pennsylvania, as is embraced in the Olean District, including the city of Bradford.

## GEORGIA CONFERENCE.

Georgia.

28. Georgia Conference shall consist of the Atlanta, Dalton, Gainesville, and Ogeechee Districts.

## GERMANY AND SWITZERLAND CONFERENCE.

Germany  
and Switzer-  
land.

29. Germany and Switzerland Conference shall include the work in Germany and those portions of France and Switzerland where the German language is spoken.

## HOLSTON CONFERENCE.

Holston.

30. Holston Conference shall be bounded on the north by the States of Kentucky and Virginia, on the east by the States of Virginia and North Carolina, on the south by the States of North Carolina and Georgia, and on the west by the western limits of the Counties of Marion, Grundy, Van Buren, Cumberland, and Fentress Counties in the State of Tennessee.

## ILLINOIS CONFERENCE.

Illinois.

31. Illinois Conference shall include that part of the State of Illinois not within the Southern Illinois Conference, south of the

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following line, namely: Beginning at Warsaw on the Mississippi River; thence to Vermont; thence to the mouth of the Spoon River; thence up the Illinois River to the north-west corner of Mason County; thence to the junction of the Central, and, the Alton and Chicago Railroads; thence to the south-west corner of Iroquois County; thence east to the State of Indiana, leaving Bentley, Vermont, Mackinaw Circuit, and Normal in the Central Illinois, and Warsaw and Bloomington in the Illinois Conference.

#### Indiana.

#### INDIANA CONFERENCE.

32. Indiana Conference shall be bounded on the north and east by a line beginning where the National Road intersects the west line of the State of Indiana; thence along said road to Terre Haute; thence along the St. Louis, Vandalia, Terre Haute, and Indianapolis Railroad to the corporation line of Indianapolis, including Locust-street Charge, in Greencastle; thence north and east by said corporation line to the Michigan Road; thence south by said road to the Indianapolis and Lafayette Railroad; thence south by said railroad to Third-street; thence east by Third-street to Meridian-street; thence south by Meridian-street, Madison Avenue, and Madison Pike to the southern limits of the city; thence west to White River; thence down said river to the west line of Johnson County, thence south on the west line of Johnson, Brown, Jackson, Scott, and Clarke Counties to the Ohio River; on the south by the Ohio River; and on the west by the State of Illinois.

#### Iowa.

#### IOWA CONFERENCE.

33. Iowa Conference shall be bounded on the east by the Mississippi River; on the south by the Missouri State line; on the west and north by a line commencing at the south-west corner of Appanoose County; thence north to Marshall County, leaving Knoxville in the Iowa Conference and Monroe in the Des Moines Conference; thence on the south line of Marshall County due east to Iowa River; thence down said river to Iowa City; thence on the Chicago, Rock Island, and Pacific Railroad to Davenport, leaving Davenport and Iowa City in the Upper Iowa Conference, and all intermediate towns in the Iowa Conference.

#### Kansas.

#### KANSAS CONFERENCE.

34. Kansas Conference shall embrace that portion of the State of Kansas lying north of the south line of township sixteen, including the town of Pomona, lying south of said line, but excluding Louisville and Ottawa, lying north of said line.

#### Kentucky.

#### KENTUCKY CONFERENCE.

35. Kentucky Conference shall include the State of Kentucky.

#### Lexington.

#### LEXINGTON CONFERENCE.

36. Lexington Conference shall include the States of Kentucky, Ohio, Indiana, and Illinois.

#### Liberia.

#### LIBERIA CONFERENCE.

37. Liberia Conference shall embrace the western coast of Africa.

#### Little Rock.

#### LITTLE ROCK CONFERENCE.

38. Little Rock Conference shall include the State of Arkansas.

#### Louisiana.

#### LOUISIANA CONFERENCE.

39. Louisiana Conference shall include the State of Louisiana.

## MAINE CONFERENCE.

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Maine.

40. Maine Conference shall include that part of the State of Maine west of the Kennebec River from its mouth to the great bend below Skowhegan, and of a line running thence north to the State line, including Skowhegan and Augusta, and also that part of New Hampshire east of the White Hills, and north of the waters of Ossipee Lake and the town of Gorham.

## MICHIGAN CONFERENCE.

Michigan.

41. Michigan Conference shall include the State of Michigan in the Lower Peninsula west of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the south-west corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the south-east corner of said county; thence north to the Straits of Mackinaw.

## MINNESOTA CONFERENCE.

Minnesota.

42. Minnesota Conference shall include the State of Minnesota and so much of the Territory of Dakota as lies north of the forty-sixth parallel of latitude.

## MISSISSIPPI CONFERENCE.

Mississippi.

43. Mississippi Conference shall include the State of Mississippi.

## MISSOURI CONFERENCE.

Missouri.

44. Missouri Conference shall include so much of the State of Missouri as lies north of the Missouri River.

## NEBRASKA CONFERENCE.

Nebraska.

45. Nebraska Conference shall embrace the State of Nebraska, except so much of the State as is included in the West Nebraska Mission.

## NEVADA CONFERENCE.

Nevada.

46. Nevada Conference shall include the State of Nevada, and so much of the State of California as lies east of the west summit of the Sierra Nevada Mountains.

## NEWARK CONFERENCE.

Newark.

47. Newark Conference shall include that part of the State of New Jersey not included in the New Jersey Conference; Staten Island; and so much of the States of New York and Pennsylvania as lies within the Jersey City and Paterson Districts.

## NEW ENGLAND CONFERENCE.

New England.

48. New England Conference shall include all of the State of Massachusetts east of the Green Mountains not included in the New Hampshire and Providence Conferences.

## NEW HAMPSHIRE CONFERENCE.

New Hampshire.

49. New Hampshire Conference shall include the State of New Hampshire, except that part within the Maine Conference; also that part of the State of Massachusetts north-east of the Merrimack River.

## NEW JERSEY CONFERENCE.

New Jersey.

50. New Jersey Conference shall include that part of the State of New Jersey south of the following line, namely: Commencing at Raritan Bay; thence up said bay and river to New Brunswick; thence along the turnpike road to Lambertville on the Delaware, including the city of New Brunswick and Lambertville Station.

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FOURTH DAY.****Afternoon.****New York.****NEW YORK CONFERENCE.**

51. New York Conference shall consist of the territory now in the New York, Poughkeepsie, (including Gaylordsville,) Newburgh, Prattsville, and Ellenville Districts.

**New York  
East.****NEW YORK EAST CONFERENCE.**

52. New York East Conference shall include the New York, New York East, Brooklyn, and New Haven Districts, including those charges in the city of New York east of a line running through Third Avenue, Bowery, Chatham-street, Park Row, and Broadway to the Battery.

**North Caro-  
lina.****NORTH CAROLINA CONFERENCE.**

53. North Carolina Conference shall include the State of North Carolina, not included in the Blue Ridge Conference.

**Northern  
New York.****NORTHERN NEW YORK CONFERENCE.**

54. Northern New York Conference shall include so much of the County of Franklin as is not within the Troy Conference, and all of the Counties of St. Lawrence, Jefferson, Lewis, Oneida, and Herkimer, and all of Oswego County except Phoenix, and so much of the County of Madison as lies on and east of the New York and Midland Railroad, together with Cherry Valley, Springfield, and Richfield Springs in Otsego County, and Saint Johnsville in Montgomery County.

**North India.****NORTH INDIA CONFERENCE.**

55. North India Conference shall include the Province of Oudh and the Districts of Rohilcund, Cawnpore, Kumaon, and Gurhwal in the North-west Province.

**North In-  
diana.****NORTH INDIANA CONFERENCE.**

56. North Indiana Conference shall be bounded on the north by Michigan: on the east by Ohio, including Union City; on the south by the National Road, from the State line west to Marion County; thence north to the north-east corner of said county; thence west to the Michigan Road; on the west by said Michigan Road to South Bend, and thence by the Saint Joseph River to the Michigan State line, including Logansport and all towns on the National Road east of Indianapolis.

**North Ohio.****NORTH OHIO CONFERENCE.**

57. North Ohio Conference shall be bounded on the north by the Ohio State line; on the east by East Ohio Conference and Tuscarawas and Muskingum Rivers to Dresden; on the south by Ohio Conference, including Utica, Homer, and Galena Circuits, and excluding Stratford; on the west by the main road passing through Delaware and Marion to Upper Sandusky, and the Sandusky River, excluding so much of the town of Delaware as lies west of the Olentangy River, and also excluding the towns of Marion, Fremont, and Upper Sandusky, and including Tiffin.

**North-west  
German.****NORTH-WEST GERMAN CONFERENCE.**

58. North-west German Conference shall include the German work in the State of Minnesota; and in that part of the State of Iowa north of an east and west line passing along the south line of the city of Clinton; and in that part of the State of Illinois lying west of the bounds of the Chicago German Conference.



## NORTH-WEST INDIANA CONFERENCE.

59. North-west Indiana Conference shall be bounded on the north by Lake Michigan and the State line; on the east by the St. Joseph River and the Michigan Road; on the south by the Indiana Conference; and on the west by Illinois, including all the towns on the Michigan Road except Logansport; and, all the towns on the southern boundary, excluding Locust-street charge in Greencastle.

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N. W. Indiana.

## NORTH-WEST IOWA CONFERENCE.

60. North-west Iowa Conference shall include that part of the State of Iowa west of the Upper Iowa and north of the Des Moines Conferences.

N. W. Iowa.

## NORTH-WEST NORWEGIAN CONFERENCE.

61. North-west Norwegian Conference shall include the Norwegian work in the West and North-west.

N. W. Norwegian.

## NORTH-WEST SWEDISH CONFERENCE.

62. North-west Swedish Conference shall include the Swedish work in the West and North-west; and the Swedish Churches within the bounds of Erie Conference in the State of New York.

N. W. Swedish.

## NORWAY CONFERENCE.

63. Norway Conference shall embrace Norway in Europe.

Norway.

## OHIO CONFERENCE.

64. Ohio Conference shall be bounded as follows: Commencing on the Muskingum River south of Dresden; thence down said River to the Ohio River, including Zanesville and Marietta; thence down the Ohio River to the mouth of Ohio Brush Creek; thence north to the south-east corner of Fayette County; thence north-west to the west line of Fayette County; thence north on the west line of Fayette and Madison Counties to the Springfield branch of the Cleveland, Columbus, Cincinnati, and Indianapolis Railroad, leaving Vienna, Dumbarton, and Sinking Springs Circuits west of said line; thence east on the southern boundaries of Central Ohio and North Ohio Conferences to place of beginning, including Milford and Stratford, and, St. Paul's Charge in Delaware.

Ohio.

## OREGON CONFERENCE.

65. Oregon Conference shall include that part of the State of Oregon and that part of Washington Territory lying west of the Cascade Mountains, and so much of what is known as Goose Lake Valley as lies within the State of Oregon.

Oregon.

## PHILADELPHIA CONFERENCE.

66. Philadelphia Conference shall be bounded on the east by the Delaware River; on the south by the Pennsylvania State line; on the west by the Susquehanna River, excluding Harrisburgh; on the north by the north lines of Dauphin, Schuylkill, Carbon, and Monroe Counties, excepting Ashland and Beaver Meadows Circuit.

Philadelphia.

## PITTSBURGH CONFERENCE.

67. Pittsburgh Conference shall be bounded on the north by Erie Conference; on the east by the summit of the Alleghany Mountains to the southern boundary of Pennsylvania, excluding New Wash-

Pittsburgh.

**May 28.** ington Circuit; thence west along the line of the West Virginia Conference to the Ohio River; thence up said river to the Pennsylvania State line, thence along said line to the Erie Conference.  
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Providence.

#### PROVIDENCE CONFERENCE.

68. Providence Conference shall include that part of the State of Connecticut lying east of Connecticut River; the State of Rhode Island, with Millville and Blackstone in the State of Massachusetts; and also that part of the State of Massachusetts south-east of a line drawn from the north-east corner of the State of Rhode Island to the mouth of Neponset River, leaving Walpole Station, Foxborough, and Quincy Point in the New England Conference.

Rock River.

#### ROCK RIVER CONFERENCE.

69. Rock River Conference shall include that part of the State of Illinois north of the Central Illinois Conference.

St. Louis.

#### SAINT LOUIS CONFERENCE.

70. Saint Louis Conference shall include the State of Missouri lying south of Missouri River.

St. Louis  
German.

#### SAINT LOUIS GERMAN CONFERENCE.

71. Saint Louis German Conference shall include the German work in that part of the State of Illinois south of the Chicago German Conference; and in the State of Iowa south of the North-west German Conference, and east of the Western German Conference; and, in the State of Missouri, all east of the boundary line of the Western German Conference.

Savannah.

#### SAVANNAH CONFERENCE.

72. Savannah Conference shall include the State of Georgia.

S. Carolina.

#### SOUTH CAROLINA CONFERENCE.

73. South Carolina Conference shall include the State of South Carolina.

S.E. Indiana.

#### SOUTH-EAST INDIANA CONFERENCE.

74. South-east Indiana Conference shall be bounded as follows, namely: Beginning at the crossing of Meridian and Third streets, in the city of Indianapolis; thence west by said Third-street to the Indianapolis and Lafayette Railroad; thence north on said railroad to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the north-east corner of said county; thence south on the east line of said county to the National Road; thence east on said Road to the State line; on the east by Ohio, so as to include Elizabeth, Hamilton County, Ohio; on the south by the Ohio River; and on the west by the Indiana Conference.

Southern  
California.

#### SOUTHERN CALIFORNIA CONFERENCE.

75. Southern California Conference shall embrace that portion of the State of California lying south of the California Conference; also that portion of the State east of the Sierra Nevada Mountains, and south of Inyo County.

Southern  
German.

#### SOUTHERN GERMAN CONFERENCE.

76. Southern German Conference shall include the German work in the States of Texas and Louisiana.

## SOUTHERN ILLINOIS CONFERENCE.

May 28.

TWENTY-

FOURTH DAY.

Afternoon.

Southern Ill-  
inois.

77. Southern Illinois Conference shall include that part of the State of Illinois south of the following line, namely: Beginning at the mouth of Illinois River; thence up said river to the north-west corner of Jersey County, including Kane and Woodbury; thence to Honey Point; thence to Hillsborough, leaving it in the Illinois Conference; thence east through Fayette and Effingham Counties to the north-west corner of Jasper County; thence on the north line of Jasper and Crawford Counties to the Wabash River.

## SOUTH INDIA CONFERENCE.

S. India.

78. South India Conference shall include all those parts of India not embraced in the North India Conference.

## SOUTH KANSAS CONFERENCE.

S. Kansas.

79. South Kansas Conference shall embrace that portion of the State of Kansas not included in the Kansas Conference.

## SWEDEN CONFERENCE.

Sweden.

80. Sweden Conference shall embrace Sweden in Europe.

## TENNESSEE CONFERENCE.

Tennessee.

81. Tennessee Conference shall include that portion of Tennessee not included in the Holston Conference.

## TEXAS CONFERENCE.

Texas.

82. Texas Conference shall include so much of the State of Texas as lies east of a line beginning at the Gulf of Mexico on the east line of Matagorda County, and running along said line and the east line of Wharton and Colorado Counties, to the north point of Colorado County, thence north until it strikes the Central Railroad at Calvert; thence along the line of said railroad to the northern boundary of Texas, excluding Calvert, and all the towns on the line of said road.

## TROY CONFERENCE.

Troy.

83. Troy Conference shall include Troy, Albany, Saratoga, Plattsburgh, and Cambridge Districts, and also the Poultney Charge in the State of Vermont.

## UPPER IOWA CONFERENCE.

Upper Iowa.

84. Upper Iowa Conference shall be bounded as follows, to wit: Beginning at the north-east corner of the State of Iowa; thence down the Mississippi River to Davenport; thence west on the north line of the Iowa Conference to the south-east corner of Story County; thence north to the State line so as to include Iowa Falls; thence east on said line to the place of beginning.

## VERMONT CONFERENCE.

Vermont.

85. Vermont Conference shall include the State of Vermont, excepting the Poultney Charge.

## VIRGINIA CONFERENCE.

Virginia.

86. Virginia Conference shall include all that part of the State of Virginia not embraced in the Baltimore and Wilmington Conferences, and also the counties of Pocahontas, Green Brier, and Monroe in the State of West Virginia.

**May 28.****TWENTY-  
FOURTH DAY.****Afternoon.****Washington.****WASHINGTON CONFERENCE.**

87. Washington Conference shall include Western Maryland, the District of Columbia, the States of Virginia and West Virginia, and so much of the State of Pennsylvania as lies west of the Susquehanna River, including the towns on said river.

**Western  
German.****WESTERN GERMAN CONFERENCE.**

88. Western German Conference shall include the States of Kansas, Nebraska, and Colorado, and so much of the States of Missouri and Iowa as lies west of the following lines: Commencing at the south-east corner of Kansas, thence by a direct line to the south-east corner of Morgan County, Missouri; thence north to the north-east corner of Chariton County, Missouri; thence to the north-east corner of Worth County, Missouri; thence due north to the southern boundary line of the North-west German Conference.

**W. Texas.****WEST TEXAS CONFERENCE.**

89. West Texas Conference shall embrace so much of the State of Texas as is not included in the Texas Conference.

**W. Virginia.****WEST VIRGINIA CONFERENCE.**

90. West Virginia Conference shall be bounded as follows: Beginning at the south-west corner of the State of Pennsylvania; thence along said line to the north-east corner of Ohio County, West Virginia, so as to include Wheeling Creek Mission and Triadelphia Circuit; thence by the most direct way to Short Creek, so as to include Short Creek and Liberty Circuit; thence down Short Creek to the Ohio River; thence down said river to the mouth of the Big Sandy River; on the west by the State line; on the south and east by the Virginia and Baltimore Conferences, to the Pennsylvania State line; thence westward along said line to the place of beginning.

**W. Wisconsin.****WEST WISCONSIN CONFERENCE.**

91. West Wisconsin Conference shall include that part of the State of Wisconsin not embraced in the Wisconsin Conference.

**Wilmington.****WILMINGTON CONFERENCE.**

92. Wilmington Conference shall include the State of Delaware and the Eastern Shores of Maryland and Virginia.

**Wisconsin.****WISCONSIN CONFERENCE.**

93. Wisconsin Conference shall include all that part of the State of Wisconsin lying east and north of a line beginning at the south-east corner of Green County, on the south line of the State; thence north on the range line between ranges nine and ten east, to the north line of town twenty; thence west on the said line to the east line of range three; thence north on said line to the Michigan State line.

**Wyoming.****WYOMING CONFERENCE.**

94. Wyoming Conference shall include the southern part of the State of New York not included in the New York, New York East, Newark, Central New York, and Genesee Conferences, and that part of Pennsylvania bounded on the west by Central New York Conference, including the territory east of the Susquehanna River, and on the south by the Central Pennsylvania, Philadelphia, and Newark Conferences, including Narrowsburgh, and on the east by the New-ark and New York Conferences.

## GERMAN WORK.

The German work on the Pacific coast shall be connected with the Conferences within whose bounds the respective charges thereto belonging may be situated.

## SCANDINAVIAN WORK.

The Swedish and Norwegian work in the cities of New York and Brooklyn, and in the vicinity of those cities, shall belong to the New York East Conference.

## ENABLING ACTS.

1. The Nebraska Conference may, during the next four years, by the vote of a majority of its members present and voting, with the approval of the Bishop presiding, divide into two Conferences, on such a line as may be agreed upon.

2. The South Kansas Conference shall have power at any time during the next quadrennium, the Bishop presiding concurring, to divide its territory and create a new Conference; and also, if found desirable, to unite with the Kansas Conference in forming a new Conference in the western part of the State.

3. The Central German Conference may divide and form a new Conference during the coming four years, provided that a majority of the Conference shall so decide, with the concurrence of the presiding Bishop.

4. The Kansas Conference shall have power at any time during the next quadrennium, the Bishop presiding concurring, to divide its territory and create a new Conference on the fourth line of the sixth principal meridian; and also, if found desirable, to unite with the South Kansas Conference in forming a new Conference in the western part of the State.

5. The Detroit Conference may, during the next four years, by a vote of two thirds of its members present and voting, and with the approval of the Bishop presiding, organize the Lake Superior Conference, to be composed of the Upper Peninsula of Michigan.

6. The colored members now within the St. Louis, Missouri, and Kansas Conferences are hereby enabled to organize themselves into a separate Annual Conference, when a majority of each class at any session of these several Conferences respectively, shall, by vote, ask for it, and the presiding Bishop or Bishops shall concur, at any time within the ensuing four years.

7. The Holston Conference may divide and organize a separate Annual Conference when a majority of the members of both classes at any annual session shall ask for such separation and new Conference within the ensuing four years, provided the Bishop presiding shall concur therewith.

8. The Mississippi Conference is hereby enabled to direct and organize a new Conference when a majority of both classes in conference session shall ask for such division and organization within the ensuing four years; provided the Bishop presiding at such session concurs.

9. The Providence Conference may change its name to "Southern New England," or some other name, if the Conference at its next session shall so elect.

May 28.

TWENTY-  
FOURTH DAY.

Afternoon.

German  
Work.Scandinavian  
Work.Enabling  
Acts.

The Committee on the Pastoral Address presented their Report, which was adopted. [See *Appendix*, 4, page 430.]

Pastoral Ad-  
dress.

**May 28.****TWENTY-  
FOURTH DAY.***Afternoon.*  
To what ec-  
clesiastical  
bodies dele-  
gates are to  
be sent.

The Report of the Committee on Fraternal Corre-  
spondence was read.

John Lanahan moved that delegates be sent only to the English Wesleyan and Irish Methodist Churches, the Methodist Episcopal Church, South, the Methodist Episcopal Church of Canada, and the Methodist Church of Canada, and that letters be sent to all the other bodies, and the motion prevailed.

On motion, it was ordered that only one delegate be sent to each of the above-mentioned bodies.

J. M. Walden moved that the Delegates to the foreign bodies be selected from among the Bishops, by themselves. On motion of John Lanahan this motion was laid on the table.

Expenses  
paid by the  
Book Con-  
cern.

Sandford Hunt moved that the expenses of these delegates be paid by the Agents of the Book Concern, and it was adopted.

Bishops to  
appoint al-  
ternates.

On motion of K. P. Jarvis the Bishops were empowered to appoint alternates.

Committee  
to prepare  
letters to  
Fraternal  
bodies.

A. Wheeler moved that a committee of five be appointed to prepare letters called for by the Committee on Fraternal Correspondence.

Bishop Harris announced the following as the Committee:

A. Wheeler, M. S. Terry, C. H. Fowler, G. G. Reynolds, and Jacob Todd.

Resolution  
of thanks to  
Committee  
on Ex-  
penses.

W. H. Perrine offered the following, which was adopted:

*Resolved*, That this body puts on record with gratitude this expression of its appreciation of the marked ability, fidelity, and unwearied urbanity of the Committee on General Conference Expenses.

Resolution  
of thanks  
to the  
Bishops.

The following was presented by H. W. Key, and it was adopted:

*Resolved*, That we do hereby express our gratification in the very able and impartial manner that our Bishops have presided over the deliberations of the General Conference, and also their very able address delivered before this body through Rev. Bishop M. Simpson, D.D., LL.D.; and we do hereby assure them that we will always remember them at a throne of grace in our prayers to Almighty God, and that they may be blessed with good health and long lives for usefulness to the Church.

And we earnestly request them to pray for us; and, should we meet no more on earth, we hope to meet them in bright glory,

where parting and pain are no more. And we will always with pleasure receive their godly admonition, in the future as in the past, and we will do all in our power to make their visit pleasant during their stay among us.

May 28.  
TWENTY-  
FOURTH DAY.  
Afternoon.

The following was presented by the Committee on Fraternal Correspondence, and it was adopted:

General  
Resolution  
of thanks.

Resolved, That the thanks of the General Conference are hereby given to the Committee of Entertainment, that has made such ample provision for the comfort of the delegates to this body; to the families of Cincinnati and vicinity, that have so hospitably opened their homes to us; to the pastors and officers of the various Churches, for courtesies extended; and to the railroad companies, that have afforded special facilities to the members of the Conference.

The Committee on Delegates' Expenses presented their final Report, and it was adopted, as follows:

Expenses of  
delegates.

Your Committee herewith present a detailed statement, showing a deficiency in the expenses of the General Conference, amounting to \$4,225 50, for which amount we have drawn upon the Book Concern, as per order of this body:

CONFERENCES.	Amount Apportioned.	Amount Paid.	Expenses of Delegation.
Alabama .....	\$50 00	\$50 00	\$74 90
Arkansas.....	40 00	26 00	144 60
Austin.....	50 00	10 00	237 00
Baltimore.....	1,000 00	385 05	273 15
California.....	300 00	202 75	1,645 90
Central Alabama.....	50 00	20 85	106 28
Central German.....	250 00	254 06	45 00
Central Illinois.....	700 00	686 76	304 05
Central New York.....	600 00	318 79	233 86
Central Ohio.....	700 00	356 68	110 40
Central Pennsylvania.....	1,000 00	629 54	292 69
Central Tennessee.....	50 00	36 62	78 20
Chicago German.....	175 00	170 00	85 85
Cincinnati.....	1,000 00	317 06	84 36
Colorado.....	100 00	86 00	90 00
Columbia River.....	50 00	56 00	752 05
Delaware.....	50 00	50 00	80 50
Des Moines.....	300 00	116 88	335 25
Detroit.....	700 00	307 30	264 95
East German.....	100 00	100 82	93 00
East Maine.....	200 00	96 00	170 56
East Ohio.....	1,100 00	355 72	199 35
Erie.....	600 00	322 80	154 71
Florida.....	50 00	29 50	156 15
Foochow.....	50 00	50 00	643 02
Genesee.....	1,100 00	726 23	312 22
Georgia.....	50 00	40 30	66 00
Germany and Switzerland.....	200 00	166 74	256 50
Holston.....	150 00	99 95	138 35
Illinois.....	1,000 00	914 07	178 55
Indiana.....	700 00	172 12	39 00
Iowa.....	500 00	337 56	188 95

**May 28.**  
**TWENTY-**  
**FOURTH DAY.**  
*Afternoon.*

## CONFERENCES.

	Amount Apportioned.	Amount Paid.	Expenses of Delegation.
Kansas.....	\$300 00	\$173 10	\$252 80
Kentucky.....	150 00	70 16	47 55
Lexington.....	50 00	18 62	31 95
Liberia.....	50 00	.. ..	234 20
Little Rock.....	25 00	10 50	80 75
Louisiana.....	100 00	36 45	296 05
Maine.....	300 00	134 80	298 95
Michigan.....	600 00	233 15	238 00
Minnesota.....	300 00	197 51	304 80
Mississippi.....	100 00	81 40	231 70
Missouri.....	200 00	60 86	189 55
Montana.....	25 00	27 50	445 80
Nebraska.....	150 00	83 86	325 90
Nevada.....	50 00	35 00	643 90
Newark.....	1,000 00	578 00	360 50
New England.....	1,000 00	234 12	349 09
New Hampshire.....	300 00	191 00	245 75
New Jersey.....	900 00	813 88	303 45
New York.....	1,200 00	725 30	405 34
New York East.....	1,200 00	787 03	361 61
North Carolina.....	50 00	33 00	158 84
Northern New York.....	800 00	357 29	277 54
North India.....	150 00	163 94	1,044 91
North Indiana.....	700 00	462 90	101 45
Norway.....	100 00	129 25	331 10
North Ohio.....	700 00	239 97	69 85
North-west German.....	125 00	126 95	214 45
North-west Indiana.....	500 00	355 80	104 31
North-west Iowa.....	150 00	80 16	93 05
North-west Swedish.....	50 00	48 05	33 05
Ohio.....	900 00	498 51	44 95
Oregon.....	200 00	130 00	777 05
Philadelphia.....	1,200 00	875 89	319 34
Pittsburgh.....	600 00	256 86	131 07
Providence.....	500 00	281 13	322 88
Rock River.....	1,000 00	453 95	197 85
Saint Louis.....	300 00	113 30	124 65
Saint Louis German.....	200 00	193 75	132 74
Savannah.....	60 00	59 50	71 85
South Carolina.....	100 00	56 50	304 65
South India.....	150 00	150 00	850 75
South Kansas.....	100 00	92 90	261 15
South-eastern Indiana.....	500 00	215 42	47 30
Southern California.....	100 00	67 35	711 90
Southern Central.....	50 00	25 00	161 75
Southern German.....	75 00	75 00	205 05
Southern Illinois.....	500 00	350 99	133 40
Sweden.....	100 00	124 13	346 90
Tennessee.....	50 00	30 75	80 50
Texas.....	75 00	65 00	376 43
Troy.....	1,000 00	619 42	436 93
Upper Iowa.....	500 00	206 50	253 32
Utah.....	25 00	25 00	277 70
Vermont.....	200 00	166 75	319 85
Virginia.....	50 00	29 15	84 30
Washington.....	150 00	115 00	148 10
Western German.....	150 00	133 75	104 45
West Texas.....	50 00	50 00	369 80
West Virginia.....	200 00	87 50	130 60



CONFERENCES.	Amount Apportioned.	Amount Paid.	Expenses of Delegation.	May 28. TWENTY- FOURTH DAY. Afternoon.
West Wisconsin.....	\$200 00	\$154 55	\$241 57	
Wilmington.....	500 00	375 15	203 10	
Wisconsin.....	500 00	276 59	198 20	
Wyoming.....	525 00	380 75	318 71	
Expenses of Bishops.....	.. ..	.. ..	272 97	
Gen. Conf. Secretary expenses.	.. ..	.. ..	12 00	
Expenses of Committee.....	.. ..	.. ..	3 20	
Expenses of Pages.....	.. ..	.. ..	60 00	
	<hr/>	<hr/>	<hr/>	
	\$35,100 00	\$20,717 74	\$24,948 50	

Report No. I of the Committee on Temperance was read and adopted, as follows: Temperance.

Your Committee on Temperance respectfully submit the following partial report:

1. That section 6, of paragraph 175, be amended by adding to it the words: "And to see that the stewards provide unfermented wine for use in the sacrament of the Lord's Supper, whenever practicable;" so that the whole section when amended shall read thus: "To hold Quarterly Meetings in the absence of the Presiding Elder; and to see that the stewards provide unfermented wine for use in the sacrament of the Lord's Supper, whenever practicable."

2. That the sentence in brackets, immediately preceding paragraph 484 of the Discipline, be so changed as to read, as follows: "Let none but the pure unfermented juice of the grape be used in administering the Lord's Supper, whenever practicable."

3. We also recommend that the following be inserted in the Discipline, as a separate chapter, expressive of the general sentiment of the Church on the Temperance question:

#### "TEMPERANCE.

"Temperance in its broader meaning is distinctively a Christian virtue, scripturally enjoined. It implies a subordination of all the emotions, passions, and appetites to the control of reason and conscience. Dietetically, it means a wise use of useful articles of food and drink, with entire abstinence from such as are known to be hurtful. Both science and human experience unite with Holy Scripture in condemning all alcoholic beverages as being neither useful nor safe. The business of manufacturing and vending such liquors is also against the principles of morality, political economy, and the public welfare. We, therefore, regard voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government. We heartily approve of all lawful and Christian efforts to save society from the manifold and grievous evils resulting from intemperance, and earnestly advise our people to co-operate in all such measures as may seem to them wisely adapted to secure that end. We refer to our General Rule on this subject, and affectionately urge its strict observance by all our members. Finally, we are fully persuaded that, under God, hope for the ultimate success of the Temperance Reform rests chiefly upon the combined and sanctified influence of the family, the Church, and the State."

On motion of W. Swindells, the following resolutions relating to the expenses of the General Conference of 1884 were adopted, namely:

Delegates'  
Expenses.

**May 28.**  
**TWENTY-  
 FOURTH DAY.**  
*Afternoon.*

*Resolved*, 1. That the Agents of the Book Concern at New York and Cincinnati be a Committee to estimate, as near as may be, the sum necessary to defray the expenses of the next General Conference, and the expenses of delegates appointed by this General Conference to corresponding bodies, and to report the same to the Board of Bishops by the time of their meeting in the fall of 1882.

*Resolved*, 2. That the Bishops be authorized to apportion the said amount among the several Conferences, according to their best judgment of their ability to meet the same, and notify the said Conferences of the sum apportioned to them, at their sessions in 1883.

*Resolved*, 3. That it shall be the duty of the said Conferences to make arrangements for raising the amount so apportioned, and any Conference failing to do so shall forfeit all claim for the expenses of its delegation.

Chartered  
Fund.

The Report of the Committee on the Chartered Fund was read.

Motion of J.  
S. Smart as  
to distribu-  
tion of  
Chartered  
Fund.

J. S. Smart moved that the trustees distribute the funds to the Conferences in proportion to the number of superannuated preachers who are claimants, and the motion was laid on the table.

The Report was adopted as follows:

Your Committee on "The Condition of the Chartered Fund" report that the capital of the fund, in safe investments, amounted (Jan. 1, 1880) to the sum of \$45,311 66, and \$464 in centenary subscription notes in the bounds of the Central Illinois Conference, supposed to be "not collectable."

The increase of the fund during the last four years has been \$2,375.

The papers containing this partial statement of the affairs of the fund came to us too late to allow time to secure other information needed for a full report covering liabilities and expenditures.

If it may be presumed that each Annual Conference has, at each session, ordered a draft of \$30 on the Chartered Fund, the sums so paid out would amount to nearly six per cent. on the investments of the fund, and make a satisfactory showing.

In view of the difficulties in making collections and in supervising real estate interests in distant States, we recommend that suitable persons be employed and paid a reasonable per centum on transactions, in all cases where there is liability to loss on notes due the fund, or complications through non-payment of taxes, or otherwise involving lands owned by or mortgaged to the fund in those distant States.

Report No.  
XI. of Com-  
mittee on  
Itinerancy.

Report No. XI of the Committee on Itinerancy was read, amended, and adopted as follows:

#### EXTENSION OF PASTORAL TERM.

That, in view of the different times of the sessions of different Conferences, whereby pastoral terms often expire in the middle of the Conference year, they recommend an amendment of the Discipline, paragraph 157, section 3, page 103, line 6, by inserting the following words: "Nevertheless, if in any case the term of three years shall expire in the interim of an Annual Conference, he may continue him until the next session, provided the time shall not be more than six months."

They also recommend the striking out, in the same section, page 102, line 14, of the words, "and to our people of color," and the insertion, in line 12, of the words, "except those on the Pacific coast," so as to read, "Not including the Germans, except those on the Pacific coast."

May 28.  
TWENTY-  
FOURTH DAY.  
Afternoon.

Report No. II of the Committee on Temperance was presented and adopted: Temperance.

Your Committee on Temperance would respectfully submit the following additional report:

1. We recommend that paragraph 98 of the Discipline be amended by inserting in the third line, after "Sunday-schools," the words, "on Temperance;" the simple effect of which will be to make it the duty of each pastoral charge, at the fourth Quarterly Conference, to appoint a Committee on Temperance, as is now done on missions, Sunday-schools, and various other kindred subjects.

2. We recommend the insertion of a new section in paragraph 175, to read as follows: "To call the Committee on Temperance together, at least once in three months, for the purpose of considering the best means to be employed for promoting the cause of temperance in the community."

3. We recommend the General Conference to re-affirm, for insertion in the Appendix of the Discipline, the following resolutions, adopted by the General Conference of 1876:

"Resolved, 1. That we recommend the organization of juvenile temperance societies in all our congregations and Sunday-schools.

"Resolved, 2. That we recognize the necessity of healthy temperance literature, and, therefore, recommend the publications of the National Temperance Association of New York to the patronage of our people and Sunday-schools.

"Resolved, 3. That we gratefully recognize and heartily commend the ministry of the gifted and godly women of the Churches in the work of temperance, and in their holy crusade against the liquor traffic."

On motion of Secretary Woodruff, it was resolved that after the reading of the Journal and religious exercises, the General Conference adjourn *sine die*.

Final adjournment.

The Journal of the afternoon session was then read and approved, and Bishop Simpson said:

Address of  
Bishop  
Simpson.

Before closing the General Conference I desire to express, both for myself and for my colleagues, our grateful acknowledgments to the brethren of the General Conference for their uniform courtesy, kindness, and brotherly love during the progress of this session.

While we have, necessarily, been called upon to decide questions suddenly, and while we have not always been able, probably, in giving the floor, to recognize brethren, who possibly should have been recognized, we have endeavored to act kindly and impartially, and we thank you for your forbearance, and for the very kind expressions you have made in reference to us.

Our prayer is that God may go with you to your homes and fields of labor, that you may have great success in the various charges which you occupy, and that, through your work at this General Conference, the blessing of God may rest upon the Churches, and great peace and prosperity may be in all our borders.

It has afforded us great pleasure to meet our brethren here, and to be with them in their deliberations, to listen to their thoughts; and we shall be pleased to meet you, if Providence spare us, in your

**May 28.**  
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 FOURTH DAY.**  
*Afternoon.*

different localities and different appointed spheres, and our prayer is that God may so enable you and us to fulfill our varied duties that we may have a meeting by and by in the general assembly of the Church of the firstborn on high; and that we may be there without the loss of a single one, and that all of you may come rejoicing, bringing your sheaves with you.

The Conference then joined in singing the doxology, and the apostolic benediction was pronounced by Bishop Simpson, and the General Conference of 1880 was adjourned.

LEVI SCOTT,  
 MATTHEW SIMPSON,  
 THOMAS BOWMAN,  
 WILLIAM L. HARRIS,  
 RANDOLPH S. FOSTER,  
 ISAAC W. WILEY,  
 STEPHEN M. MERRILL,  
 EDWARD G. ANDREWS,  
 JESSE T. PECK,  
 HENRY W. WARREN,  
 CYRUS D. FOSS,  
 JOHN F. HURST,  
 ERASTUS O. HAVEN,

*Bishops.*

GEORGE W. WOODRUFF, *Secretary.*

*Assistant Secretaries :*

DAVID S. MONROE,	LEW E. DARROW,
ISAAC S. BINGHAM,	HENRY B. HEACOCK,
GEORGE MATHER,	JAMES P. MAGEE,
JAMES N. FITZGERALD.	

# APPENDIX.

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## 1.—Journal, page 85.

### ADDRESS OF THE BISHOPS.

TO THE DELEGATES OF THE SEVERAL ANNUAL AND ELECTORAL  
CONFERENCES OF THE METHODIST EPISCOPAL CHURCH IN GEN-  
ERAL CONFERENCE ASSEMBLED :

DEAR BRETHREN: With gratitude to Almighty God, who has permitted us to witness the assembling of this General Conference, we extend to you, as the representatives of the ministry and laity of the Methodist Episcopal Church, our cordial and fraternal greetings. We most earnestly pray that the presence of the great Head of the Church may be constantly felt in your midst, and that the divine benediction may rest upon you personally, and upon all your deliberations.

The work you have to perform is one of vast responsibility. You are to supervise the interests of a Church which covers not only the wide-spread territories of our own country, but which extends into distant parts of the globe; which numbers its communicants by the hundreds of thousands, and the members of its congregations by millions; a Church, which has preserved for nearly a century its peculiar organization and its itinerant ministry, and which unites simplicity of service with facilities for the highest culture; which calls into active exercise the talents of its humblest members, and blends into oneness of doctrine, usage, and discipline, peoples of many nationalities and races. To legislate properly for such a Church requires a spirit of cautious conservatism, which scrupulously preserves unimpaired its sources of vital energy and efficiency, united with a spirit of wise progress, which readily adds whatever may be necessary to carry it forward toward the conversion of the world. Your assembly is one of great interest. The Church has called into its general council its chosen representatives, as well from distant fields as from our own land, and has brought into your midst, for the first time in its history, as members of this body, its native converts from the four quarters of the globe. As we look on such an assembly we joyously exclaim with the apostle, "Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."

Yet this joyousness is tinged with sadness, as we think of some

who are not with us to-day. With no ordinary emotions of sorrow we record the death of three of our beloved colleagues, Bishops Janes, Ames, and Haven. Bishop Janes was our senior in office, and had been spared for a long term of episcopal labor. Those of you who were present at the last General Conference will remember his stirring and exultant address at its close. Thereafter he presided at only one Annual Conference. He had been for several years suffering from severe attacks of disease. His wife, who had been severely afflicted, died on the 13th of August, 1876, and on the 18th of September he followed her to the tomb. Bishop Ames, whose seventieth anniversary occurred during the last General Conference, continued to labor, though suffering from increasing infirmities, until the spring of 1879. Though very feeble, he declined any assistance in presiding over his last Conferences, and ended his official work with the East German Conference, which closed on the 8th of April. After a brief confinement he passed away, April 25, 1879. Bishop Haven was prostrated in the early part of December last by a complication of diseases, partly malarial and partly constitutional, and died in holy triumph January 3, 1880. The loss of three such Bishops, remarkable for their varied gifts and endowments, has been deeply felt by the Church, and has called forth general expressions of sorrow. We deeply mourn our loss, but as you will doubtless arrange for memorial services, we forbear the words, both of sadness and of eulogy, which are in our minds and hearts. We also lament the death of the senior Book Agent at New York, Rev. Reuben Nelson, D.D., which occurred Feb. 20, 1879, and that of the senior Secretary of the Missionary Society, Rev. Robert L. Dashiell, D.D., which occurred March 8, 1880. Both of these brethren had been diligent and faithful in their official trusts, and both were beloved and honored by the Church. In this connection we also record the death of seven ministers and three laymen who were members of the last General Conference, several of whom were brethren of age and experience, and whose fame was in all the Churches. Very recently two of the delegates elected by the Des Moines Conference as members of this body, Rev. T. S. Berry and Rev. J. M. Holmes, were called to their reward; only yesterday Dr. John R. Goodwin, an esteemed and honored layman, a member of this body from the South-east Indiana Conference, by a sad casualty, came to an untimely end. These occurrences remind us how near death may be to our own footsteps, and how faithfully and wisely we should fulfill the duties of to-day.

Notwithstanding the loss of our colleagues, we report, with devout thankfulness to God, that we were able to preside at each session of every Annual Conference held during the past quadrennium throughout the United States and Territories; and we were also permitted to visit all the Mission Conferences, and to inspect most of the foreign mission fields not yet organized into Conferences.

In 1876 Bishop Andrews presided in the Conference of Germany and Switzerland, and, according to the direction of the last General Conference, organized the Annual Conferences of Sweden and of Norway. He also presided over the Annual Meeting of the missionaries in Denmark and Bulgaria, organized the South India Conference in November, 1876, and held the North India Conference in January, 1877. On his return, he held the Annual Meeting of the missionaries in Italy, and presided again in the summer of 1877 over the Conferences of Germany and Switzerland, of Sweden, and of Norway.

In the fall of 1876 Bishop Haven sailed for Africa, and held the Liberia Conference in the latter part of December. He visited the various places occupied by our work, and acquired much valuable information as to the condition of the interior.

In 1877 Bishop Wiley, after holding Conferences on the Pacific Coast, sailed for Japan and China, where he held the Annual Meeting in Peking and Kiukiang, and organized in December, 1877, under the direction of the last General Conference, the Annual Conference of Foochow. After extensive explorations in both China and Japan, he returned in the spring of 1878.

In the summer of 1878 Bishop Bowman presided over the Conferences of Germany and Switzerland, of Sweden and Norway, and held the Annual Meeting of the missionaries in Denmark. He also presided over the South India Conference in December, 1878, and over the North India Conference in January, 1879. Returning, he held the Annual Meeting of our missionaries in Italy, where the sad intelligence reached him that during his absence his wife had been summoned to her heavenly home. In 1879 Bishop Wiley presided in the Conferences of Germany and Switzerland, of Sweden, and of Norway, and held the Annual Meeting in Denmark.

The missions in Mexico were visited by Bishop Merrill in 1878, and by Bishop Harris in 1880. During these visits the Annual Meetings were held, and the different parts of the work were examined. The mission fields in New Mexico were visited by Bishop Bowman in 1877, by Bishop Simpson in 1878, and by Bishop Merrill in 1879. An inspection of the missions in South America had been contemplated, and also a second visit to China and Japan; but, owing to the death of our colleagues and other causes, they were deferred. Should information be desired from any of the Bishops in reference to their work in the foreign fields, it will be their pleasure to await the order of the General Conference.

In addition to the work performed in Annual Conferences and in the mission fields, we have presided over Judicial Conferences held in Waterloo and Davenport, Iowa; in Richmond, Indiana; Mansfield, Ohio; Wheeling, West Virginia; in the city of Philadelphia, and in Wilmington, Delaware, to hear appeal cases from the California, Nevada, Nebraska, North-west Iowa, Des Moines, Wisconsin, Indiana, Cincinnati, Ohio, Erie, West Virginia,

Philadelphia, and New Jersey Conferences. We have also presided over District Conferences whenever we could do so consistently with other duties. According to the direction of the last General Conference Bishop Bowman was deputed by us to visit, as Fraternal Delegate, the British Wesleyan Conference, and in this office Rev. E. O. Haven, D.D., was associated with him. They were cordially received, and, no doubt, their mission has added to the links which bind so closely the two bodies together. Delegates were also appointed to the various Conferences with which your body is in fraternal correspondence.

#### ANNUAL CONFERENCES.

By the authority of the last General Conference the Swedish work embraced in the Central Illinois and Minnesota Conferences was organized, in 1876, into the North-west Swedish Conference. The Rocky Mountain Conference was divided into two parts, the one known as the Utah, and the other as the Montana Conference. And in 1878 the South-west German Conference divided its territory into the Saint Louis German and Western German Conferences. Under a general provision made as to the division of Conferences, there have been organized the Central Tennessee, Little Rock, Austin, and the Southern Central Conferences. At their first session after the General Conference the Western New York Conference, which sat at Leroy, and the East Genesee Conference, which sat at Rochester, at the same time unanimously passed resolutions proposing to obliterate the line of division between them, and to be united in one body. While there was no express warrant of the Discipline for this action, yet as there had been for several years discussions and controversies in reference to their boundaries, as the Conferences were authorized by concurrent action to change their lines indefinitely, as the action was without a dissenting voice, and as it would not affect other Annual Conferences, Bishop Ames, who presided at the Western New York Conference, and Bishop Simpson, who presided at the East Genesee Conference, believing that it would not be wise for them to interpose any obstacle to the proposed union, gave to it their concurrence and approval. The two bodies were merged into one, known as the Genesee Conference, which by a formal vote ratified the proceedings. With the new Conferences organized the Annual Conferences now number ninety-five.

The Bishops would respectfully submit to the General Conference whether it might not be wise to organize the Rocky Mountain region, now occupied by the Utah, Montana, and a part of the Nevada Conferences, into mission districts, to be administered as foreign missions. The small number of pastors employed, and the immense distances from each other at which they are located, render a large Conference almost impracticable, and yet any division leaves too few pastors to properly constitute an Annual Conference, or be entitled to elect a delegate.



## COMMITTEES.

The Bishops were directed by the last General Conference to appoint several committees, which should pursue their labors after the close of its session. Of these the first in order was the Committee to Prepare a new Hymn Book. This Committee consisted of fifteen brethren, selected from different sections of the Church. They devoted a large portion of their time for nearly one year to this work, without pecuniary compensation, and performed it both faithfully and skillfully. They are justly entitled to the thanks of the entire Church. The work has every-where met with approval, and is unquestionably one of the best collections which has ever been published. A committee was also appointed on the subject of an Ecumenical Council. A Circular Letter was issued and addressed to the various Methodist bodies in different parts of the world. Kind and favorable responses have been received from nearly all of these, and a meeting of the Committee, as well as a joint meeting of committees from the various Methodist bodies, will be held in this city, after which a full report will be made to the General Conference. The measure thus inaugurated it is hoped will be consummated, and will add to the strength, influence, and unity of the Methodist family of Churches. Committees were also appointed on Fraternity and Union, on Lay Delegation in the Annual Conferences, and on the Preparation of a Judicial Code.

## GENERAL CONDITION.

The financial depression which marked the earlier part of the quadrennium now closing affected the interests of the Church in common with the general condition of the country. To some extent the benevolent contributions were diminished, and many Churches suffered from embarrassment on account of debts contracted during the period of high prices. It is to us a matter of thankfulness that, notwithstanding the condition of the country, the interests of the Church have been generally maintained. Our literary institutions and our benevolent organizations have been kept in active operation, scarcely a church has been lost, and the general indebtedness of the Church has been considerably diminished. We have enjoyed peace and harmony in all our borders, and while the progress has not been as rapid as at some periods, it has nevertheless been gradual and constant. The general prosperity will be seen from a brief review of the minutes and of the reports of the various institutions.

The statistics for 1875 show 10,923 traveling preachers, 12,881 local preachers, and 1,580,559 members including probationers. The statistics for 1879 show 11,636 traveling preachers, 12,475 local preachers, and 1,700,302 members and probationers. This exhibit gives an increase in the four years of 713 traveling preachers and 119,743 members; and a decrease of 406 local preachers. This general increase, though not so large as during

the preceding quadrennium, is, nevertheless, gratifying and encouraging to the Church. We must also take into consideration that during that time there have died 512 traveling preachers and 78,520 members. These must be added to the increase of four years to show the actual number of members which had been received. While we have lost that number from the Church militant, we rejoice that the Church triumphant has gained, and the great mission of the Church has been accomplished in so many precious souls, nearly all of whom have, as we have good reason to believe, died in peace. In 1875 there were 15,633 church edifices and 5,017 parsonages, valued at \$81,081,862. In 1879 there were 16,955 churches and 5,689 parsonages, valued at \$70,955,509. This shows an increase in the number of churches of 1,322, or more than one church for every working day in the four years; and an increase of 672 parsonages, or more than one for every two working days in the same period. The estimated value, however, instead of being increased, has been diminished. This results from a change in the price of real estate throughout the land. The number of new churches and parsonages will not show the full work of the Church, for during that period many churches have been remodeled, enlarged, and rebuilt.

#### BOOK CONCERN.

The publishing interests of the Church, the earliest organized among its institutions, continue to be of great value and power. After the death of Dr. Nelson, the Book Committee met, and on the 3d of March, 1879, in conjunction with the Bishops, elected Sandford Hunt, D.D., of the Genesee Conference, to serve until the General Conference. During the quadrennium \$95,000 of the bonded debt on the New York publishing house have been paid, and the interest on the remaining \$400,000 has been reduced from seven to six per cent. per annum. New and valuable books have been added to the extensive list heretofore published, and the various periodicals are generally sustained, the circulation of several of them having largely increased. They are doing much to promote the connectional interests of the Church, as well as to furnish suitable and profitable reading for our families. The sales of books and periodicals during the last four years in New York amounted to \$3,415,016, and in the Western Book Concern to \$2,675,125, aggregating \$6,090,141. We think the General Conference should consider whether some plan might be devised whereby a greater impetus may be given to the sale of our publications. It seems to us that with the large capital employed, with the excellent character of the publications, and with the increasing number of communicants in the Church, the sales ought to be larger than they now are. The experiments which have been made in establishing depositories under the control of the Annual Conferences, and by associations in various cities, have shown that, without loss to the Book Concern, the publications can

be kept on sale in the leading centers. It may be well worth considering how far these conference and associated efforts may be more extensively employed in the circulation of our literature.

#### MISSIONS.

The mission cause continues to occupy its position of prominence among the movements of the Church. No new mission field has been opened during the last quadrennium, but nearly every field has been enlarged, either in its boundaries, the number of its missionaries, or in its resources. The South India Conference, which was organized in 1876, has enlarged its field by extending not only into large districts in South India, but also into Rangoon, Burmah. It now embraces three districts, with 37 traveling ministers, 45 local preachers, and 2,169 members and probationers. The mission in Japan, which was opened in 1873, gives promise of great success. In no part of the world is the outlook more cheering. In China, the Foochow Conference was organized in 1877, and now consists of 6 districts and 57 ministers, of whom 52 are native preachers. There are also 28 others employed as supplies, making 80 native laborers. Some of these fields are self-sustaining; and in all the spirit of heroic Christianity is evinced by many of the native ministers. In addition to the Conference of Foochow the mission fields of North China and of Central China are also manifesting indications of hopefulness and success. Our brethren in the North India Conference are steadily prosecuting their labors, and the schools and orphanages are taking firm hold of the hearts of the people. In Bulgaria the conflict between Russia and Turkey rendered missionary labor for a time impracticable. Since peace has been restored there are hopeful indications, but the work is limited. In Italy decided progress has been made. Sixteen ministers are employed, all of whom, except Dr. Vernon, the superintendent, are native Italians. In Denmark, also, recent manifestations favor the enlargement of the work. In Germany, Sweden, and Norway new Conferences are in operation, papers are published, and books are printed and circulated. The membership is increasing, but the good accomplished far exceeds the increase in the membership of the Church. Wherever our missions are prosperous the State Churches are putting forth greater efforts, Sunday-schools are established, and more evangelistic work is done.

In Africa an effort has been made to reach the interior, and we trust the territorial acquisitions made by Liberia may open a wider door to our missionaries.

In Mexico, in the face of many difficulties produced by the long and degrading influence of the Church of Rome, considerable progress has been made. A paper has been established, and books have been printed by the aid of a fund procured by its former superintendent. This work is still carried on through the present missionaries, who are laboring faithfully. A theological

school and orphanage add to their instrumentalities. In South America there has been some enlargement, and an urgent call is made for more missionaries and for more means.

The western coast of South America was visited a few years since by Rev. William Taylor, and under his influence several young men and women have gone to that region, chiefly as teachers, risking their support among the people, and also endeavoring, when there is opportunity, to preach the Gospel of Christ. This work, though not under the control nor at the expense of our Missionary Society, has yet been so far sanctioned, that the mission field has been extended to embrace all South America, and a few preachers have been appointed by the Bishops to that work. Our mission fields thus encircle the globe, and occupy centers which promise future development. Our missionaries are preaching in some twenty languages and dialects, into some of which many of our hymns have been translated, and in all of which efforts have been made for the distribution of our religious literature.

In these mission fields the Woman's Foreign Missionary Society of our Church has also been an earnest co-laborer. We owe much to the devoted women who have organized societies, collected funds, and sent young women as missionaries to India, China, Japan, Mexico, and South America, and more recently to Africa. We have great confidence in the wisdom and devotion of the Christian women who manage this interest, and we trust there will ever be a perfect and cordial co-operation between the societies.

After the death of Dr. Nelson, Mr. J. M. Phillips, Book Agent at New York, was appointed as Missionary Treasurer to fill the vacancy until the General Conference. We are gratified at the statement that the debt, which in 1876 was \$262,355, was reduced in November last to \$63,037. In addition, the proportion of debt owing by the Missionary Society, and which had remained on the building, has been paid, and a permanent fund of some \$30,000 has accumulated through the benevolence of friends, on which annuities are yet paid, but which will soon fall into the treasury. Such is now the credit of the Society, that bills are sent to some of the mission fields by the treasurer, and are sold at as favorable prices as those of leading bankers, thus saving to the Society the expense of commissions. The receipts of the last four years, as compared with the previous period, show a diminution of \$350,000, or about 13 per cent., a part of which, as to the support of our missions, may be balanced by the difference in the value of money and of saving in the rate of exchange. In the last quadrennium the receipts of the Woman's Foreign Missionary Society have considerably increased.

While we rejoice in what has been accomplished, we cannot conceal from ourselves the fact that the annual contributions of the Church are far below what we believe is demanded of the Church, and far below the pressing demands of the mission fields.

We hope the General Conference may be able, by some action, to reach the heart and conscience of the Church, and to secure contributions from every person in our Churches and congregations. A severe loss was sustained by the Society in the sickness and death of Dr. Dashiell, but it was not deemed necessary by the Bishops, in view of the near approach of the General Conference, to fill his place.

#### CHURCH EXTENSION.

The Board of Church Extension has performed a grand work in building and assisting Churches among the sparse population on the Western frontier and through the South. It has also been instrumental, both by donations and loans, in saving many embarrassed Churches, which, so far as we can judge, would otherwise have been lost. The calls for aid by loans are less numerous than they once were, and many leading Churches which were heavily embarrassed have paid their entire indebtedness. A spirit of greater carefulness prevails in the Churches, and will leave them hereafter less heavily burdened. The annual collections for donations amounted last year to \$75,721 77, and for the quadrennium to \$266,047 95. In the same time the Loan Fund has increased from \$303,411 23 to \$329,920 73, upon \$171,535 50 of which there were several annuities to be paid. This Board has rapidly extended its influence and is acquiring a strong hold upon the heart of the Church. In the improved financial condition of the country it seems to us it would be wise to make a general and simultaneous effort to liquidate the entire indebtedness upon Church property. The organization of the Methodist Episcopal Church dates from the beginning of 1785, and its one hundredth anniversary is rapidly approaching. We believe that if proper effort was made all the debts existing at the beginning of 1880 might be paid by the beginning of 1885.

Though there will never be a time when a growing Church can be entirely free from debt, yet its liabilities should not be large nor of long standing. It would be a grand record if the Church could show to the world its accumulated property free from past indebtedness during its first one hundred years of toil. We believe this to be possible. Though the returns are not perfect, yet the reports made to Conference show an indebtedness on the average of ten per cent. on the estimated value of the property, or about \$7,000,000 of indebtedness on \$70,000,000 of property. The statistics also show that during the past year nearly \$2,400,000 were paid on Church improvements or on Church indebtedness. A less amount than this annually would free the Church property from debt in the time mentioned. If a Church, beginning without wealth and without influence, could accumulate in the first century a property in churches and parsonages, literary and educational institutions, and funds for benevolent purposes, of at least \$80,000,000, how much more might it do when commencing a new era on such a basis?

We also ask your attention to the necessity of some effective provision to prevent the accumulation of indebtedness upon Church property for current expenses. The last General Conference enacted a law that no mortgage or lien should be placed on Church property for current expenses; but, notwithstanding the enactment, several cases have occurred in which Church property has been so mortgaged. We think this has resulted chiefly from a departure from primitive principles. Mr. Wesley displayed his foresight in creating two separate boards: trustees to care for and preserve the property, and stewards to attend to the current expenses. Under this arrangement the stewards endeavor, at the close of each year, to meet the current liabilities; but when the current expenses are assumed by the trustees, if the board be either careless or reckless, the debt accumulates and becomes a lien upon the Church. Were this a matter affecting only a few Churches it would be of little moment, but in our connection its tendency is to destroy confidence in the management of the Churches and to prevent liberal contributions for embarrassed Churches. Our friends have heretofore contributed to relieve Churches under the conviction that they would remain as permanent Church property, and they would not have so given had they thought their contributions would be used to pay current expenses. For trustees to permit this is a breach of faith to the public. If persisted in, it will destroy our power to appeal to the public, and will interfere with our whole plan of Church extension.

#### SUNDAY-SCHOOLS.

In the Sunday-School Department considerable progress has been made. The number of schools is reported at 20,340, the officers and teachers 226,367, and scholars 1,538,311; being an increase in four years of 1,234 schools, 19,754 teachers, and 139,580 scholars, the increase in scholars being larger than in the membership of the Church. One of the most gratifying features is the report of 352,908 conversions in the four years, and it reminds the Church it must look largely to its scholars for its future growth. Its list of publications has been increased by several valuable works, and many new and important helps have been furnished to aid the Sunday-school teacher. The public mind has been stirred by assemblies held at Chautauqua and other important points, where Sunday-school workers have met to promote their own improvement and the interests of their department. We rejoice in all the helps that can be afforded, and in the habits of reading and study which are being promoted. We approve, also, of the adoption of the International Series, because the public attention has been turned to the same great facts in Bible history and to the same great lessons at the same time among different denominations and in different parts of the world. In our judgment it will prove to be one of the great steps toward promoting unity of thought and feeling among na-

tions far distant from each other. While, however, we rejoice in these International Lessons, and in the Berean Series, and in the increased appliances and helps which have been provided, we fear that close and catechetical instruction has been either neglected or but partially imparted in many of our schools. While a broad catholicity of spirit should be cultivated and a narrow sectarianism avoided, it is yet the duty of the Church to educate its children carefully in the doctrines of the Gospel as it sees and understands them. For the performance of this work the pastors are chiefly responsible, and they should see that such instruction is given in their Sunday-schools. To neglect accurate doctrinal teaching encourages a latitudinarianism which must weaken the future power of the Church. The same remarks will apply to Church polity; the general outlines of our Church economy should be so taught in our Sunday-schools that our young people may have an intelligent view of our Church organization, as well as of our general benevolent enterprises.

#### TRACTS.

We have little to report in reference to our Tract Society. Its publishing office is in connection with the Sunday-School Union. Several new and valuable tracts have been published during the last quadrennium, and of different sizes, more especially for the young. The Tract Board has also assisted in the publication of tracts for our foreign missions. We regret, however, that there is not a more systematic effort made for the distribution of these tracts, or that there is not some agency by which they may more readily reach the entire population. Might not the services of many of the women of the Church be more actively enlisted in their circulation?

#### FREEDMEN'S AID SOCIETY.

The Freedmen's Aid Society, the last in organization among the great benevolent boards, has been performing in its field a noble work. Through its secretary its revenue has been largely increased during the last four years. Its chief effort is now directed to the education of young ministers, and to the training of young men and women as teachers for the colored population. Several institutions, especially those at Nashville, Atlanta, Orangeburgh, and Baltimore, have erected, or are erecting, large and commodious buildings, and are preparing to give more thorough instruction. A medical department has also been established in connection with the university at Nashville, where colored young men are being trained for professional life.

We deem it also of great importance that a similar work should be done among the white members and friends in the South. Possibly the sphere of the Freedmen's Aid Society might be enlarged so that it would work in the same lines in this field also. At all events, the educational work among the poorer



white people of the South should be in some way developed through the general benevolence of the Church.

Though the work performed by the Freedmen's Aid Society may not be needed when the race among which it labors shall enjoy full and equal privileges with others, yet for years to come the fostering care of such a society will be imperatively required.

#### COLLEGES AND SEMINARIES.

The general cause of education, embracing our colleges, seminaries, and universities, is very dear to the Church, and has long received its attention. While mistakes have doubtless been made in attempting to found too many colleges and seminaries, yet we are glad to note the general improved conditions of our literary institutions. Many of our friends have contributed to their endowment, and a few large donations have been made, which, we trust, are but the precursors of many others. Most of the literary institutions are enjoying prosperity, and are accumulating means to provide facilities for superior education; yet in a few cases, as in reference to our Churches, we are obliged to report that the trustees have mortgaged the property for current expenses. We believe this to be a flagrant violation of trust, as the contributors, to purchase ground and erect buildings, gave the money with the conviction that it would not be consumed for current expenses.

#### THEOLOGICAL SCHOOLS.

The Church has a deep interest in the theological schools, and should ever give them a careful supervision. These institutions are either under the watch-care of the General Conference or of the Annual Conference where they are located, and the professors are either chosen on the nomination of the Bishops or confirmed on their approval. The object of this is to secure the most perfect harmony with our doctrines and economy. The three principal institutions, the Boston Theological School, the Garrett Biblical Institute, and the Drew Seminary, are in active operation, and their halls are well filled with students. We regret to say that they have suffered considerable loss through accidents or the change of times, but we are gratified to add that our friends are coming to the rescue, replacing their endowment by generous gifts, and showing how deep an interest the Church feels in the education of its young ministers.

The Martin Theological School, at Frankfort, Germany, the theological school in India, and the smaller biblical and theological schools, are also accomplishing a good work.

The Board of Education has received some additions to its fund from the contributions on Children's Day, and has also received a few donations from benevolent individuals. The fund is carefully invested, and the income has been distributed to aid



students preparing for the ministry, and especially for the mission field. Large additions ought to be made to this fund in view of the objects to be promoted.

#### LADIES AND PASTORS' CHRISTIAN UNION.

No action was taken by the last General Conference on the Report of the Ladies and Pastors' Christian Union. The board appointed at the previous Conference continue to act, and will report to your body. Though without funds and without any Church-appointed officers, this association has accomplished, in many localities, a good work in visiting the sick and poor, and stimulating Christian women to increased activity.

#### SUGGESTIONS.

As the one hundredth anniversary of the organization of the Methodist Episcopal Church will occur within less than a year after the next General Conference, it will be appropriate for this body to consider what measures should be adopted to arrange for a suitable observance of so important an occasion, and what objects should be selected for the generous offerings of our people.

According to the order of the last General Conference, we submitted its action on the alteration of the second Restrictive Rule concerning a change in the ratio of representation in the General Conference. It did not receive the constitutional approval of the Annual Conferences, the vote being 3,144 for and 2,753 against. We also submitted its action touching the alteration of the third Restrictive Rule, but this did not meet their concurrence, the vote being 1,338 for, and 4,445 against.

Several of the Lay Electoral Conferences passed resolutions favoring the introduction of lay representation in the Annual Conference, and this action was also indorsed by some of the Annual Conferences. The question will, doubtless, come before you on the report of the committee appointed at your last session, and will be worthy of your most careful consideration. We do not see how such a measure can be properly consummated without an alteration of the second Restrictive Rule, as it must affect the composition of the Annual Conference and the basis for the election of ministerial delegates.

Appeals were taken from episcopal decisions in Annual Conferences as to the right, under our Discipline, of licensing women to preach, and as to their election and ordination to the office of deacons. These appeals will bring the subject fully before you. As it is a question affecting the administration and the uniformity of Church action, it should have your careful deliberation and determination.

It has been the honor of Methodism to have maintained from

the commencement of its history the doctrines of the Church in their purity and efficiency. The controversies which have arisen have had reference to questions of Church polity but not as to questions of doctrine. Its ministers fully accepted the teachings, and were almost universally faithful to their vows. We regret to say that in some quarters a spirit of latitudinarian speculation has been introduced into the Church, and occasionally ministers have claimed the right to preach doctrines which are not in harmony with our articles and standards. We are in full sympathy with freedom of thought and freedom of speech. Every one should follow the dictates of his own judgment and conscience, and should so select his Church affiliations. But when a minister has been admitted into official position in the Church, professing to believe its doctrines, and pledging himself to maintain and defend them, and when he is sent forth on that profession to minister to its congregations, he is under sacred obligations to be faithful to his vows. He is not at liberty to occupy the pulpits of the Church for the purpose of disseminating sentiments contrary to the faith of the Church. If he should change his convictions he can honorably retire from his position and give utterance to his views in some other sphere.

We would earnestly recommend to your consideration the propriety of so amending the Discipline as to extend the period of probation for membership in Annual Conferences to four years. In so short a time as two years, especially where the candidate may have been changed at the end of one year from one part of the Conference to another, the Church has not full opportunity to ascertain his qualifications or his fitness for the itinerant ministry: hence, some persons are admitted who are not clear in their doctrinal views, or who are not apt to teach or to labor effectively for the edification of the Church; but when once received into full connection they cannot very easily be displaced. The presence of such preachers, even though few in numbers, works an injury to the reputation of the Conference and seriously affects the progress of the Church. As early as 1768 Mr. Wesley found it necessary to extend the period of probation to four years, and such has remained the rule of Wesleyan Methodism in Great Britain. In the United States the demand for laborers in frontier fields was so great that the period of two years was thought to be for the interest of the Church. As the work increased, the necessity of the extension of the period was so greatly felt that the Bishops, in their address in 1844, recommended the extension of probation to four years. The recommendation was not then adopted, as it was alleged it would interfere with properly supplying some of the western Conferences. With the present supply of ministers, however, we think the Church might safely extend the period, allowing the candidate to be ordained as deacon at the close of the two years, and to the office of elder when he is admitted into full connection. The only change would be that the Church would have a longer time

in which to become acquainted with the qualifications of the candidate before his admission into full membership.

Closely allied to this subject is the question of members of Annual Conferences engaging in secular pursuits. In some instances ministers have taken a supernumerary or superannuated relation to engage in business. If successful, they have so remained for years; but if unsuccessful, they have returned to the Conference and demanded appointments at the hand of the Bishops. This return has given rise to a crowded state of the Conference, and has prevented the introduction of active and promising young men whose hearts are in the work of the ministry. Not unfrequently these secular occupations give occasion, by failure in business, or by other circumstances, to cast discredit upon the Church and its ministers.

The same remarks apply to members of Annual Conferences becoming candidates for political offices. Ministers are, indeed, citizens, and have all the rights of citizenship, but the work of the ministry is so momentous, it demands all the energies and all the time of the strongest minds and hearts.

In this connection we regret to say that in some parts of the Church sufficient provision has not been made for the support of the ministry. We fear that the membership of the Church have been, in many instances, derelict in their duties, and have thus caused the ministers to turn temporarily aside. We think the whole subject demands your wise consideration. There seems to us to be an urgent demand for some simpler method of locating ministers who are not, for various reasons, acceptable to the Church, or useful in the itinerancy.

It is our conviction that the Methodist Episcopal Church was never in a more promising condition than it is to-day, and we see no cause for the adverse criticism or for the predictions of disaster which have sometimes been made. The condition of Methodism in our large cities has been a subject of discussion, and its small relative advance has been contrasted with its more rapid growth in rural populations.

It is your duty to look carefully into this matter and into all other matters that affect the prosperity and progress of the Church.

For ourselves, we are free to say that so far from being discouraged or being despondent, we are rather surprised at the progress of the Church in our great centers. The growth of those cities has been very largely from foreign immigration. In the city of New York nearly four fifths of all the inhabitants, as shown by the census of 1870, are either foreign born or the children of foreign parentage. In Cincinnati, Chicago, Saint Louis, and some other cities, the persons who are foreign born or of foreign parentage compose more than two thirds of the entire population. Of these foreign families very few were educated as Methodists. The Wesleyan family in England do not compose more than one in twenty of the population; in Ireland not more

than one in eighty or ninety. Beyond these countries, until within a very few years, there has been no appreciative percentage of Methodism. To-day there is a slight sprinkling in Germany and Scandinavia, but so slight as to scarcely enter into the calculation. This entire foreign population has been brought up, not only without Methodist influence, but generally in hostility to it. A large proportion of the immigration from Europe is Roman Catholic. The greater part of the Protestant immigration from England, Scotland, and parts of Ireland, is either of the Church of England or Presbyterians. The Protestant element on the Continent is divided between the Episcopal Churches of Scandinavia and the Lutheran or the Reformed Churches on the Continent, the latter of which always affiliates with Presbyterian bodies. Thus the Presbyterian and Protestant Episcopal Churches have received large additions, both in number and means, from the immigration to our cities, while Methodism has received but a few, and those, as a general rule, of the working classes of the community. Another consideration is, that the other leading Protestant Churches were in the older cities a century or so in advance of the commencement of our Church. They had secured sites for churches, their friends had possession of large portions of the real estate of the country; they had the control of the colleges, of the press, and of the social influences of the land. When we think of the amount of means necessary to purchase real estate in cities and to erect suitable buildings, we shall see how greatly other Protestant denominations were in advance of us, and what strong agencies of financial, literary, and social influence they possessed. That under such circumstances the Methodist Episcopal Church should now stand in almost every city as either first or second among the Protestant Churches in point of numbers and church accommodations, must be a matter of surprise and a proof of the energy and efficiency of its movements. When we survey the whole country we find the membership is annually enlarging, its edifices are not only increasing in number, but in taste and commodiousness. Its literary institutions are placed on broader foundations. The number of students in its seminaries, colleges, and universities is increasing from year to year; its periodicals are obtaining a wider circulation, and the issues of its press are more extensively diffused. The benevolence of the Church is shown not only in the mission fields, which are annually extending, but in the enlargement of the funds of the Church Extension, Freedmen's Aid, and Educational Boards. In several of our cities also, chiefly by the labor and self-sacrifice of Christian women, homes for the aged of the Church have been established, and commencements have been made for orphanages among both the American and German population.

Not only are there these external evidences of progress, but we believe there is as much piety, purity, and devotion in the membership as at any former period. Class-meetings, though

not so generally attended as we could desire, are, we believe, better attended within the last few years, while prayer-meetings, love-feasts, watch-nights, special revival services, protracted and camp meetings, show the same spirit of energetic devotion which influenced our fathers. We think there is also an intelligent and earnest appreciation of the general polity of the Church. It cannot be expected that in a communion so large as ours there should be perfect unanimity of opinion, and especially so where a large proportion of the membership was in early life educated under the influence of Churches with a different economy; yet a careful examination has led us to believe that the Church is as much devoted as ever to its itinerancy and its connectional unity.

There is some difference of opinion as to the proper period of limitation as to ministerial service, but, with few exceptions, there is unflinching devotion to the system of itinerancy. It is not claimed that there is any divine authority for any definite term of years. It is simply a question of expediency, to be determined by the judgment of the Church. So far as we can judge, both the ministry and membership are well satisfied with our present rules, and there is little demand for any change. There is need felt for some measure of flexibility in cases of great exigency. How this exigency shall be determined, or how this need can best be met in harmony with the principles of our itinerancy, we submit to your wise and godly judgment.

In maintaining and working our system of itinerancy, in addition to the limitation of service, an umpire is needed, which from its constitution shall be as impartial as may be possible in our imperfect humanity. This umpire in our Church is the episcopacy, selected by the highest assembly of the Church, and removed as far as possible from all questions of locality and partisanship. The Bishops should be men of pure personal life, deep piety, earnest devotion to the doctrines and economy of the Church, of self-sacrificing and sympathetic spirit, of comprehensive views, of fair culture, and willing to be in labors "more abundant." Such men, we hope, may be selected by you for such additions as you may see fit to make to the number of Bishops at this General Conference. As to the number that should be selected, we express the opinion that it is best to select only the number sufficient for the proper performance of the work, and to make additions at subsequent Conferences as necessity may demand. Such a policy, we believe, would give greater regularity and uniformity to our work than to select a larger number, and to make no additions for several Conferences.

As the policy of our Church, as it came to us from the fathers, has been to place the superintendency in the hands of a few Bishops, they have had the assistance of Presiding Elders, who, in their official sphere, are also umpires between the pastors and the Churches. As the administration of these Presiding Elders is, through the Bishops, under the control of the General Conference; as these Elders visit every Church and preside in the Quar-

terly Conferences, the administration is every-where in harmony with the directions of the General Conference, and the connectional unity and efficiency are preserved. It has been our aim to select for this office men of executive ability, of deep piety, and of sound judgment and discretion. It has also been our conviction that the judgment of the Church favors, as a general rule, the change of the Presiding Elder from district work to the pastorate at the end of four years, unless special circumstances shall demand a reappointment. It has also been our judgment that in general it is not wise to change an elder from one district to another during the four years' term. The action of the last General Conference, which relieved the Presiding Elder from the absolute necessity of attending four Quarterly Conferences in each charge, enabled us in many parts of the work to enlarge the districts, without, as we think, seriously impairing the efficiency of the office. We desire, however, to express our firm and deliberate judgment, that the presiding eldership is essential, in a Church constituted as is ours, to the efficiency of the itinerancy and to the uniformity of the administration.

We believe, also, that the connectional unity of the Church commands both the judgment and the affection of our people. There may be a few who, from the prejudice of education, or from being members of strong and wealthy congregations, may not so deeply consider the value of connectional ties. There may be a few who would prefer a temporary benefit to their own Church to the general good of the whole Churches. But such, we think, are few in number. Our intelligent and active laymen are devotedly attached to the Church, and are seeking its growth in all departments. Some of them are contributing to its general institutions liberally and munificently. Others are spending large sums on plans of city evangelization; and others are aiding quietly and unostentatiously our poorer ministers who occupy hard fields of labor. Some of these laymen we know have spent weeks of careful study that they might be better prepared at this Conference to understand and sustain the general principles of our economy.

This connectional unity is seen in every part of our organization. The class is but a part of the society, the society of the circuit or station, the circuit of the district, the district of the Annual Conference, and the Annual Conference of the General Conference. This supervising body turns its eyes to every part of the Church, and extends its arms of affection to distant parts of the globe.

To preserve this unity, and efficiency in this unity, its superintendency is connectional, and not diocesan. It sends its Bishops to hold Conferences throughout its wide territory, and to bring back tidings of victory from every field. Thus its Churches and its missions become part of one great body, the Churches sympathizing with the missions, and the missions, though small and feeble, feeling they are parts of a great body which nourishes

and protects them. What may be in the future we know not, but thus far in our history the noble spirit of a Wesley, who said "The world is my parish," inspires his followers. Far distant be the day when a spirit of congregationalism shall make our Churches independent, shall separate our Annual Conferences from each other, or shall cast off a single mission field that clings to us with fond affection. Let our itinerant hosts ever listen to the voice of the Captain of our salvation as he commands, "Go ye into all the world."

Ready as we are to follow in our administration the directions of this body as the supreme council of the Church, we place before you our administration, with the hope that it may meet your approval.

Again invoking the divine blessing upon you, and praying that you may ever abide under the shadow of the Almighty, we are, dear brethren, fellow-laborers in the Gospel of Christ.

LEVI SCOTT,  
MATTHEW SIMPSON,  
THOMAS BOWMAN,  
WILLIAM L. HARRIS,  
RANDOLPH S. FOSTER,

STEPHEN M. MERRILL,  
ISAAC W. WILEY,  
EDWARD G. ANDREWS,  
JESSE T. PECK.

CINCINNATI, May 3, 1880.

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## ECUMENICAL CONFERENCE.

### 2.—Journal, page 91.

#### REPORT OF COMMISSION APPOINTED BY THE GENERAL CONFERENCE OF 1876:

DEAR FATHERS AND BRETHREN: The General Conference of the Methodist Episcopal Church in the United States, in session in the city of Baltimore, adopted, May 31, 1876, the following preamble and resolutions:

"Whereas, There is a number of distinct bodies of Methodists in the United States, in the Dominion of Canada, in Great Britain, and in other countries; and *whereas*, these different Methodist organizations accept the Arminian theology, and maintain usages which distinguish them to some extent from every other denomination of Christians; and *whereas*, there are in these Methodist Churches nearly thirty thousand itinerant ministers, twice that number of local preachers, and more than four millions of lay members; and *whereas*, these several Methodist bodies have many interests in common, and are engaged in a common work, and seeking a common object; and *whereas*, an Ecumenical Conference of Methodism would tend in many ways to a closer alliance, a warmer fraternity, and a fuller co-operation among these vari-



ous Methodist organizations for the advancement of the Redeemer's kingdom in all parts of the earth; and *whereas*, it is eminently proper that this General Conference of the Methodist Episcopal Church—a Conference and a Church representing and including eleven thousand itinerant ministers, and sixteen hundred thousand members—should initiate and propose such a measure; therefore,

“*Resolved*, 1. That the Bishops be requested to appoint a Committee of Correspondence, consisting of nine persons—two of their own number, four other ministers, and three laymen—who shall take this whole subject into consideration, correspond with different Methodist bodies, in this country and in every other country, and endeavor to arrange for the said Ecumenical Conference of Methodism, at such time and place as may be judged most advisable, to consider topics relating to the position, work, and responsibility of Methodism for the world's evangelization.

“*Resolved*, 2. That such Committee is hereby empowered to represent and speak for and in the name of the Methodist Episcopal Church in the United States in respect to said Ecumenical Conference, and is directed to make a full report of its proceedings to the General Conference of 1880.

“*Resolved*, 3. That the necessary expenses of such Committee of Correspondence be met in the same manner as expenses of Fraternal Delegates to other religious bodies are met.”—Journal, page 367.

In pursuance of such action the Bishops, at a meeting held in New York City, November, 1876, appointed said Committee of Correspondence as follows:

*Bishops*—Rev. Matthew Simpson, D.D., LL.D., of Philadelphia, Pa., and Rev. Edward R. Ames, D.D., LL.D., of Baltimore, Md.

*Other Ministers*—Rev. Augustus C. George, D.D., of Central New York Conference; Rev. Lorenzo D. Barrows, D.D., of New Hampshire Conference; Rev. Park S. Donelson, D.D., of Central Ohio Conference; and Rev. Isaac N. Baird, D.D., of Pittsburgh Conference.

*Laymen*—Hon. J. W. Marshall, of Washington, District of Columbia; Hon. James Harlan, of Mount Pleasant, Iowa; and Francis H. Root, Esq., of Buffalo, N. Y.

\* Rev. Bishop Edward R. Ames, D.D., LL.D., and Rev. Lorenzo D. Barrows, D.D., having deceased, the Board of Bishops appointed in their places Rev. Bishop Jesse T. Peck, D.D., LL.D. and Rev. James Pike, D.D.

Your committee, in accordance with the instructions of the General Conference of 1876, has corresponded with several Methodist bodies, and with the following results:

The Methodist Protestant Convention, assembled in Baltimore in May, 1877, indorsed the proposed Ecumenical Conference, and appointed delegates to attend the same. The Methodist Re-



corder (Pittsburgh, June 30, 1877) says: "The Methodist Protestant Church is fully committed to this important and truly catholic movement. We rejoice that such is the fact, as we believe that great good will come to Methodism and to the world from the consummation of such an enterprise."

The Bishops of the Methodist Episcopal Church, South, in their quadrennial address to the General Conference of that Church, assembled in Atlanta, May, 1878, called attention to the proposed Methodist General Council, and said:

"We have received from a Committee, authorized by the last General Conference of the Methodist Episcopal Church, a communication which cannot fail to arrest your attention and awaken your interest. That Committee was instructed to consider the subject of an Ecumenical Methodist Conference. They were empowered to speak for and in the name of the Methodist Episcopal Church in the United States, to correspond with the various Methodist bodies in the world, and endeavor to arrange for said Conference, to be held at such time and place as may be judged most advisable, in order to consider topics relating to the position, work, and responsibility of Methodism for the world's evangelization. This communication comes to you from that General Conference, through its Committee. It proposes a call for a representative council of every Methodist organization throughout the world. It assigns the reasons and sets forth the advantages of such a Pan-Methodistic Convention in forcible terms, and solicits your favorable response. We confess that we are impressed with the moral grandeur and the possible utility of such a movement. There are not less, the document assures us, than twenty-four different ecclesiastical organizations of Methodists, numbering upward of four millions of members, thirty thousand itinerant and sixty thousand local preachers, holding the true Arminian doctrine, and maintaining, more or less, the same usages. It would be an inspiring and profitable occasion to meet their representatives on the grand platform of a common Methodism, and consider the relations of these organizations to each other, to the universal Church, to the conversion of heathen nations, and to the times in which we live. It would strengthen each other's hands, cement the bond of denominational brotherhood, and consolidate the Methodistic forces for their proper position in the sacramental host of God's elect. The communication referred to will be transmitted to you by the President of the College of Bishops, and we invoke a careful consideration of it."

This portion of the Episcopal Address was sent to a special committee, which made an able report favoring an Ecumenical Conference, and closing with the following resolutions, which, says the record, "were promptly adopted:"

"*Resolved*, 1. That the General Conference of the Methodist Episcopal Church, South, heartily approve of the proposed Ecumenical Conference of Methodist Churches.

*“Resolved, 2.* That the Bishops of our Church be and are hereby authorized and directed to appoint a Committee of seven, consisting of two of the Bishops, three other ministers, and two laymen, who shall be fully empowered to arrange for such a Conference, and to represent our Church in the correspondence necessary thereto, and to appoint delegates to represent the Methodist Episcopal Church, South, in the Ecumenical Conference, whenever it may assemble.”

The General Conference of the Methodist Episcopal Church of Canada, August, 1878, adopted a resolution expressing its hearty concurrence in the proposal for an Ecumenical Council of Methodism, and appointed a Committee of Correspondence on the subject, of which Bishop Carman is the chairman.

The General Conference of the Methodist Church of Canada also considered the suggestion favorably, and appointed a Standing Committee of Eleven, with the President and Secretary of the Conference, “to confer or correspond with other branches of the great Methodist family as to the advisability of such a council, and, if found expedient, to make arrangements for the same.”

The address of your Committee was formally presented to the British Wesleyan Conference at its session in Bradford, England, July 31, 1878, by Rev. Dr. E. O. Haven, one of our Fraternal Delegates to that body. When the address had been read, Dr. Haven, in substance, said that this subject had been intrusted to him, and that he was anxious that it should be fairly understood. Two great Churches had spoken definitely on this subject—the Methodist Episcopal Church, and the Methodist Episcopal Church, South. Their action was unanimous. He could not improve the statement of reasons presented in the paper just read, but he wished the Conference to observe that the American Churches recommend an Ecumenical Conference, not with any reference to a proposed fusion, nor with any reference to ecclesiastical authority. Nor was their object mutual admiration. But they wished that the representatives of all the Methodist bodies in the world should come together and devise means, through our common Methodism, the more to glorify God. He therefore respectfully asked this mother Conference to appoint a committee to consider the subject, and bring it to a successful result.

An English correspondent of the *New York Christian Advocate* says: “Dr. E. O. Haven formally presented the proposal to the British Conference, and Bishop Bowman urged it in the peroration of his eloquent address. He took the vast congregation captive as he pictured the coming event. We saw good men coming from almost every land under the sun toward this little island of the sea. We saw them from Japan and China, from India and Africa, from South America and Mexico, from Canada and the United States, from Newfoundland and Nova Scotia, and from the distant islands, coming to the grand jubilee; and every heart beat in sympathy with the good Bishop as he uttered his closing words: ‘And when they do come, I shall want

to be there; and if I am there, I shall move that all gather round the tomb of our sainted Wesley, and sing, as Methodist people can sing, 'Praise God, from whom all blessings flow.'"

The Conference appointed a large, strong, and influential Committee to consider the subject, and to report at the next session. In the Journal of the Conference for 1879, at page 192, the following entry is made: "The Conference, having received the report of the Committee appointed in 1878 to consider the proposal submitted by a Committee of the General Conference of the Methodist Episcopal Church for the holding of an Ecumenical Conference, reappoints the committee, with power to add to their number such ministers and laymen as they may think necessary for completing the arrangements for the proposed Conference, to report in July, 1880." The considerate action of the British Wesleyan Conference in reference to an Ecumenical Council has greatly advanced the movement in every part of our world-wide Methodism.

Favorable steps in respect to holding an Ecumenical Conference of Methodism have also been taken by the representative bodies of the American Wesleyan Church and the Evangelical Association in the United States.

The United Brethren Church declined to co-operate with us, not from any lack of fraternal feeling, and not because of indifference to a movement so grand and catholic, but for the reason that it does not consider itself distinctively a Methodist body. We are still hopeful, however, that the authorities of this Church—a Church which is substantially, though not nominally, Methodist—will see their way clear to unite with us in this great movement.

The Free Methodist Church will be represented in our consultations by its superintendent, Rev. B. T. Roberts.

The African Methodist Episcopal Church, by the act of its Bishops, has, in accordance with our invitation, designated a Commission which will represent that body in all future deliberations on this subject.

The Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church of America have been addressed, but no communications have been received from them in return.

Last November your Committee published a card in all the papers of the Methodist Episcopal Church, and requested its publication in all the Methodist journals of the world, reciting in brief the above-named facts, and concluding as follows:

"It seems now to be necessary that there should be a joint meeting of these Committees, or of their chairmen, or of some one or more persons authorized to act in their stead, to prepare a call for such Ecumenical Conference, determining the time and place of meeting, suggesting a basis of representation, and providing for essential preliminary details. We would, therefore, respectfully propose that such joint meeting be held in the city of Cincinnati, May 6, 1880; and we express our earnest desire that

it may be attended, not only by the representatives of the several Methodist bodies which have taken action in favor of an Ecumenical Conference, but also, as far as practicable, by authorized representatives of all other Methodist organizations in every part of the world. We would, furthermore, call on all Christians, and especially on all Methodists, to offer continually fervent prayers to Almighty God, that he may be pleased to further this godly design with his blessing, so that it may redound to his glory, and may result in a large increase of the spirituality, unity, and prosperity of his Church, and the more speedy conversion of the world to our Lord Jesus Christ."

The conclusions reached by such joint Committee will be laid before the General Conference in a few days, together with such supplemental report from your Committee, as the occasion may seem to demand.

In conclusion, we desire to express our conviction—a conviction which has deepened the more we have considered the subject—that the proposed Ecumenical Conference of Methodism is in perfect harmony, not only with the declaration of Mr. Wesley, "I desire to have a league, offensive and defensive, with every soldier of Christ," but also with the sublime invocation of our divine Lord and Master, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." In the spiritual and manifested unity of the Church is to be found the latter-day demonstration that Jesus is the Messiah, the Sent of God, and the baptizer with the Holy Ghost. The great need of Christianity is not an organic oneness, but a manifest catholicity of spirit and a confederation of Churches for the great work of the world's evangelization. Is there any reason why Methodism—one in doctrine, spirit, and purpose, and very nearly one in usage and discipline—should not be conjoined in a holy league and covenant for the salvation of the world? Confederation, and not consolidation, is the object to be attained. Distinct bodies we may remain, reasonably and usefully distinct; but, assuredly, we may federatively unite against the powers of darkness. The aggressions of Popery and of infidelity, the virulent crusade against Christian education, the Sabbath-breaking, God-defying, man-despising monopolies, devoted simply and wholly to the work of accumulating riches, the necessity of economizing our resources, both at home and abroad, and the great advantage of moral influence to be secured, are all powerful arguments in favor of a co-operative Methodism. We need to stand together *against* rationalism, ritualism, communism, paganism, intemperance, licentiousness, and every vice; and *for* a consecrated Sabbath, a spiritual religion, a defense of personal liberty and rights of property—*for* revivals of religion, the overthrow of infidelity, the rescue of the heathen millions from darkness and death—*for* Christian education, the sanctity of the household, and the conversion of the world. Surely the soldiers of Christ, who recog-

nize Mr. Wesley as, under God, their spiritual father, are ready for a "league, offensive and defensive," for the righteousness of the Gospel, and against indifference, infidelity, and idolatry. No Methodist body, possibly, can afford to lose its autonomy—its distinctive name and mission—except it may be for greater efficiency and wider usefulness; but the four and a half millions of Methodists, in the United States, in Canada, in Great Britain, on the continent of Europe, in Asia, in Africa, in Australasia, in the islands of the sea, can covenant together, and stand together, and strive together, forgetful of race, color, and every other difference, without friction or waste of resources, in home fields and in mission fields, in every kind of Christian work and warfare, for the speedy gathering of the world's millions into the fold of the great Shepherd. We believe that an Ecumenical Council of Methodism will demonstrate the feasibility of such a result, and will be the beginning of its consummation. It will confound infidelity, silence gainsayers, encourage unity in other Christian Churches, strengthen the hands and hearts of missionaries, and inspire grander ideas of the Church's mission in the earth.

Methodism is more than continental; it is ecumenical. It has accomplished a great evangelistic and missionary work in many lands. It has been, from the beginning, a revival and missionary movement, steadily aiming at the conversion of the world. Such a Church could not be kept within national limits. To be itinerant was a necessity of its spiritual life. Its restless, conquering ardor could not be restrained. As a historic fact, Methodism has been an overflow. Its evangelists have gone every-where preaching the Gospel. Its banners have been unfurled from ocean to ocean, and almost from pole to pole. Its victories have been gained on land and sea, among all classes and conditions, and despite the most powerful obstacles which could be arrayed against a religious movement. Its ministers and members are of many colors, and speak many different languages. The Methodist Episcopal Church of the United States has Annual Conferences—entitled to send delegates to its supreme legislative body—in Europe, Africa, and Asia. The Wesleyan Methodist Church of England—the parent body—is present as a practical power, not only on the British Isles, but on the continent, in Africa, Asia, Australia, and in many islands of the ocean. Methodism, therefore, is rightfully ecumenical, and is entitled to hold a General Council.

The proposed Conference will possess no ecclesiastical authority, and can impose no dogma on the Church; but its influence will undoubtedly be powerful to promote a closer alliance, a warmer fraternity, and a fuller co-operation among the various Methodist organizations for the advancement and triumph of the Redeemer's kingdom. It might secure for the one world-wide Methodism a common psalmody and a uniform order of worship. It might possibly devise some way to prevent the waste of wealth and energy which comes from two or more Methodist bodies oc-

cupying the same mission field. It would, almost certainly, be such an exhibition of Christian unity, such a manifestation of brotherly love, and such a demonstration of devotion to the welfare of the race, as would rebuke worldliness, command the consideration of bigots and skeptics, and prove a blessing to mankind. "Through all the differences and contests of the modern world," says Guizot, "a deep and dominant unity lies in its moral life, as in its destinies—let us call it," he adds, "Christianity." The more signally and powerfully this deep spiritual unity is demonstrated to the world, the more speedily will the Gospel triumph in all lands.

"If it was the design of the Head of the Church," says Professor Wm. G. Blaike, D.D., LL.D., in the "*British and Foreign Evangelical Review*" for April 5, 1875, "that within a definite territory or a particular Church the members should have a close relation to each other, it could not have been his intention that the several organizations, spread over the world, should be quite apart. Here, then, is the great deficiency of Presbyterianism. It has wanted the ecumenical bond. It presents the aspect of mere independent fragments. It has not even the appearance of visible or formal unity, and the want is all the more striking because it has so much, both of substantial unity as a whole, and of visible unity in the separate parts."

Is not this non-alliance of organizations, to remedy which Presbyterianism devised its Pan-Council, "the great deficiency" of Methodism also? Does it not present to the world the aspect of more than a score of independent fragments? Has it, as a whole, even the appearance of a visible or formal unity? And yet in the separate parts the unity is manifest, and the life is common throughout the stupendous whole. The way, therefore, to a visible unity is plain, and the beneficent results of easy realization. An Ecumenical Conference, while not imperiling the autonomy of any society, would, in our judgment, produce a salutary visible unity; would bring the stimulation and strength of a great, growing body to each of the several parts; would secure a wiser and less wasteful expenditure of the resources and energies of the Church; would make the practical experience of each body the property of all; would demonstrate the adaptation of Methodism to every demand of Christ's cause in every part of the earth; would combine the strength and influence of all Wesleyan organizations against the giant sins and wrongs of the age; and would impart new impulses of spiritual life to Christendom and the world.

MATTHEW SIMPSON,	JESSE T. PECK,
AUGUSTUS C. GEORGE,	JAMES PIKE,
PARK S. DONELSON,	ISAAC N. BAIRD,
J. W. MARSHALL,	FRANCIS H. ROOT.

**3.—Journal, page 91.****REPORT OF JOINT COMMITTEE.****CALL FOR A COUNCIL.**

THE undersigned, in the name and by the authority of the different Methodist bodies with which we are connected, and which we have been appointed to represent, recommend the holding of an Ecumenical Conference of Methodism, in City Road Chapel, London, the middle of August, 1881, or as near thereto as our English brethren can arrange; nevertheless, if it should be found impracticable to hold said Conference at the time indicated, the General Executive Committee may determine the date.

In respect to such Ecumenical Conference, we make the following statements and suggestions:

1. The Conference is not for legislative purposes, for it will have no authority to legislate. It is not for doctrinal controversies, for Methodism has no doctrinal differences. It is not for an attempt to harmonize the various polities and usages of the several branches of the one great Methodist family, for Methodism has always striven for unity, rather than uniformity. It is not, in a word, for consolidation, but for co-operation. It is to devise such means for prosecuting our home and foreign work as will result in the greatest economy and efficiency, to promote fraternity, to increase the moral and evangelical power of a common Methodism, and to secure the more speedy conversion of the world.

2. A Methodist Ecumenical Conference might properly consider such topics as these:

The duty of Methodism in respect to Popery, paganism, pauperism, skepticism, intemperance, and kindred vices; the relation of Methodism to education; the means of evangelization, such as an itinerant ministry, training schools for Christian workers, both at home and abroad, Sunday-schools, and special efforts for special classes; Methodism as a missionary movement, the relation of the home to the foreign work, and the best mode of avoiding waste and rivalries, and of securing instead thereof sympathy and co-operation between different Methodist bodies occupying the same or contiguous mission fields; the use of the press for the increase of Christian knowledge and sanctifying power; the resources of Methodism, in numbers, wealth, culture, spiritual life, and revival agencies, and the corresponding responsibility; the spiritual unity of Methodism, and the best way to secure its maintenance and increase, and to manifest it to the world; and other kindred topics.

3. The Ecumenical Conference shall be composed of four hundred members, of which two hundred are assigned to British and Continental Methodism, and to their affiliated conferences and mission fields, and two hundred to the Conferences and Churches in the United States and Canada, and in their foreign work. The Conference shall be composed, as nearly as possible, of an equal number of clerical and lay delegates. The delegates from British and Continental Methodism shall be distributed among the vari-



ous Methodist bodies of that section, as the British Methodists, on consultation and correspondence, may agree. The delegates assigned to the Churches in the United States and Canada shall be distributed as follows: the Methodist Episcopal Church, eighty; the Methodist Episcopal Church, South, thirty-eight; the African Methodist Episcopal Church, twelve; the Methodist Episcopal Zion Church, ten; the Colored Methodist Episcopal Church of America, six; the Evangelical Association, six; the Union American Methodist Episcopal Church, two; the Union American Protestant Church, two; the Methodist Protestant Church, six; the American Wesleyan Church, four; the Free Methodist Church, two; the Independent Methodist Church, two; the Congregational Methodist Church, two; the Methodist Church of Canada, twelve; the Methodist Episcopal Church of Canada, four; the Primitive Methodist Church in the United States and Canada, two; the Bible Christian Church, two; and the British Methodist Episcopal Church, two. The remaining six members are left to be distributed by the Western section of the General Executive Committee.

4. There shall be a General Executive Committee, consisting of one clerical and one lay member from each Methodist body, to be appointed by the General Conference, the Board of Bishops, the Conference president, or by any other available authority which can act during the year 1880, or as soon thereafter as may be practicable.

The General Executive Committee shall be divided into two sections, which may meet separately. The Eastern section shall include British and Continental Methodism and its affiliated Conferences, and the Western section shall include the Methodism of the United States and Canada, and of its mission fields. The president of the British Wesleyan Conference shall be an additional member of the Committee, and shall be chairman of the Eastern section, and is specially charged with the duty of opening the proceedings, and of effecting the organization of the Ecumenical Conference. Rev. Bishop M. Simpson shall be an additional member of the Committee, and shall be chairman of the Western section. Rev. Bishop H. N. M'Tyeire shall also be an additional member of the Committee, and shall be vice-chairman of the Western section. In case the two sections meet together, the chairmen may preside alternately.

When three Methodist bodies beyond the borders of the United States and of Canada shall have chosen members of the General Executive Committee, the Eastern section may be organized; and when five Methodist bodies in the United States and Canada shall have chosen members of the General Executive Committee, the Western section may be organized. It shall require a majority of both sections to make any general action valid; but each section may act independently on all local matters.

The General Executive Committee shall prepare and publish a scheme of business, or programme of exercises, for said Ecumenical Conference, and shall make all other necessary arrangements.



5. The several Methodist bodies are requested to arrange during the present calendar year for the appointment of delegates to the proposed Ecumenical Conference, on the basis previously stated, and by the highest available authority.

6. Each Methodist body shall provide, as it may see fit, for the traveling expenses of its representatives in the General Executive Committee, and of its delegates to the Ecumenical Conference.

In conclusion, we desire to express our devout thanksgiving to the God and Father of all our mercies for the favor which he has been pleased thus far to show to this truly catholic movement, and especially for the spirit of forbearance, charity, and brotherly love which has prevailed in all our counsels. We fervently pray that the blessing of Almighty God may rest upon our work and upon his people, and eminently upon every branch of the great Methodist family; and that this proposed Methodist Ecumenical Conference may be brought to a glorious consummation, and may be made fruitful of blessings to all mankind.

WILLIAM ARTHUR, F. W. MACDONALD,  
*British Wesleyan Conference.*

WALLACE M'MULLEN,  
*Irish Methodist Conference.*

S. D. RICE, E. H. DEWART, E. B. RYCKMAN,  
*Methodist Church of Canada.*

BIDWELL LANE, ISAAC B. AYLSWORTH,  
S. G. STONE,  
*Methodist Episcopal Church, Canada.*

M. SIMPSON, JAMES PIKE,  
JESSE T. PECK, I. N. BAIRD,  
AUGUSTUS C. GEORGE, J. W. MARSHALL,  
P. S. DONELSON, FRANCIS H. ROOT,  
*Methodist Episcopal Church in the United States.*

DAVID S. DOGGETT, A. G. HAYGOOD,  
H. N. M'TYEIRE, C. W. MILLER,  
J. B. M'FERRIN, E. R. HENDRIX,  
J. H. CARLISLE,  
*Methodist Episcopal Church, South.*

B. F. LEE, R. A. JOHNSON,  
J. J. MITCHELL,  
*African Methodist Episcopal Church.*

E. J. DRINKHOUSE, WM. J. C. DULANY,  
*Methodist Protestant Church.*

B. T. ROBERTS,  
*Free Methodist Church.*

N. WARDNER, E. G. PAINE,  
*American Wesleyan Church.*

CHARLES M. GIFFIN, CHARLES J. BAKER,  
*Independent Methodist Church.*

**4.**—*Journal, page 393.***PASTORAL ADDRESS OF THE GENERAL CONFERENCE OF 1880  
TO THE MINISTERS AND MEMBERS OF THE METHODIST  
EPISCOPAL CHURCH.**

DEARLY BELOVED: Grace, mercy, and peace be with you always, from God, the Father, and the Lord Jesus Christ, our Saviour, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

The continued prosperity enjoyed by our Church calls for a renewed expression of gratitude to God, a greater zeal in his service, and a holier life.

At this eighteenth delegated General Conference there are representatives present from ninety-five Annual Conferences, including native converts from Europe, Asia, and Africa, as well as of our own country. And we may all heartily unite with our chief pastors in the apostolic exultation, "Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge in every place."

We do well to rejoice in view of our extended territory, increased numerical strength, accumulated wealth, and enlarged benevolence; but these bring to our Church great opportunities, multiplied obligations, and a measure of responsibility which may involve terrible condemnation if we are not faithful to our high commission. Therefore, let us rejoice with trembling.

A communion of seventeen hundred thousand souls, owning seventeen thousand houses of worship, worth seventy millions of dollars, and representing many hundreds of millions of personal wealth, should be a power with men almost infinite. And such our people must be, if honest and upright in business, deeply and humbly pious in their devotions, and, moreover, baptized with the Holy Ghost and with fire.

The demand of the hour, the New Testament standard of character, can only be realized through that Church in which the disciple is as the Master, having the same mind, being richly imbued with his word, and absorbed in his work, who said, "My meat is to do the will of Him that sent me, and to finish his work." And then shall be fully realized the wonderful declaration of Jesus, "The works that I do shall he do also, and greater works than these shall he do."

The possibility and the realization, however, are far from being equal. From the address of our Bishops we learn that the whole number of persons received into the Church during the past quadrennium is less than two hundred thousand, a gain of less than four per cent. per annum upon a communion of one and a half million of members. How great is the contrast between this result and the "thirty, sixty, and an hundred fold" spoken of in the parable of the kingdom of heaven.

Thousands of co-laborers with us are toiling constantly to cultivate Immanuel's land. If miracles of power are not always witnessed, wonderful works are in many places. Faithful women not a few are achieving, instrumentally, great things toward the redemption of man. Through their agency, in union with the pastors, and also by special efforts as preachers of righteousness, God is moving through the Churches with great awakening and converting power. The missionary cause, too, has received a powerful impetus at the hands of the women of our Church, before whose path new doors are opening into wider fields of whitening harvest, and a richer fruitage of success is gathered year by year. And the temperance cause as well has begun a new era of great promise, in which are employed the eloquent voices, and pens, and personal efforts of pious Christian women, among whom some of our own elect ladies are distinguished as active and efficient co-workers.

With great satisfaction we remind you that our schools of learning continue to be divinely recognized by the presence and power of the Holy Spirit. Gracious revivals have been developed within their halls, under the guidance of our devoted Christian educators. God has opened the hearts of some of our good and wise men, whose generous gifts have flowed into the treasuries of a few of our colleges. We hope that many others will emulate their example, and that there shall be secured speedily a liberal endowment of our institutions of every grade in this country and in other lands. We commend to you, earnestly, daily prayer for colleges and seminaries. Ask God for their highest prosperity—that learning and godliness may every-where be combined, and that all our institutions may take rank among the chief instrumentalities for evangelizing the world.

A few only of many personal duties can have even brief mention made in this address. Daily Bible readings, at the family altar and in closet worship, should be a universal habit. For lack of it very little is known of many of God's most precious truths. "My people perish for lack of knowledge." The protection and profit and pleasure of having the memory stored therewith can not be over-estimated. "O, how I love thy law; it is my meditation day and night," should express the sentiment and practice of every child of God.

"That men ought always to pray and not to faint," are the words of Jesus. Do not restrain prayer before God, nor neglect the Saviour's special admonition: "Enter into thy closet," and "pray to thy Father which is in secret." In the home of Bishop Janes there was a chair at which the Bishop kneeled from one to two hours nightly in private prayer. Doth our "Father which seeth in secret," or his angels who minister unto us, know where that chair is in our home? Alas! alas! Too many homes have no family altar; and the closet door, we fear, is not opened and shut so frequently and faithfully as the door of the counting-room or work-shop, among our people. Be instant in prayer.

Instant prayer brings instant relief. Prayer opens heaven and lets down glory like a flood upon the consecrated place and hour. Sweet hour of prayer!

The decay of spiritual life begins where constant prayer ceases, and the promise of the life that now is becomes the absorbing pursuit. Eschew worldliness. Keep the lines distinct between the narrow path of self-denial for Christ's sake and the broad way of conformity to the world, remembering the dread alternative, "If any man love the world, the love of the Father is not in him." In this direction those who are pastors of the flock should be examples by abstaining from secular pursuits, and especially from office-seeking, and by "giving themselves continually to prayer and to the ministry of the word."

As American citizens we do right to indicate our choice of just men to rule over us, and to exercise the right of suffrage faithfully, and also to vindicate and maintain the equal political rights of our native, our adopted, and enfranchised citizens. All this may be performed as religiously as the duty of prayer, with an eye to the glory of God, the maintenance of good order in society, and the elevation of man.

Parental oversight of the literature of childhood and youth is of equal importance with jealous watchfulness over the companions allowed to them. We fear that thousands of parents know very little of the reading of their children, and they allow, unchallenged, loose, and even licentious, literature the freedom of their homes, which poisons the thought, perverts the imagination, and depraves the heart and lives of the children of the Church. We should know what they read by providing freely the choicest publications at our command. Money expended thus is money saved, with purity retained and integrity added. Our own publishing houses will amply supply this demand. The duty assigned to our pastors, superintendents, and Sabbath-school committees, to decide what books shall be used in our schools, if faithfully performed, would protect our libraries, and yet we fear that a neglect of this supervision has admitted improper reading thereto in some instances. Special attention is asked to this important regulation, and also to the manifest advantage of using the Hymnal in our Sunday-school, to promote a more intelligent spirit of devotion among the children.

The missionary zeal of the Church needs greater quickening. Feeble Churches at home; heathen people abroad, and in our own land as well; enfranchised millions, and other impoverished, struggling communities in the South; with the numerous rapidly growing towns on the lines of Western emigration, call in vain for help, because our missionary funds are so limited. If all our people were contributors, and the complete missionary system of the Church was carried out every-where, we would secure annually double our present revenue.

Lack of uniformity in the financial plan of our Churches embarrasses ministerial support and our benevolent enterprises gen-

erally. Novel plans for raising money are unprofitable. Direct contribution alone has the sanction of divine appointment. The regulations of the Discipline, if diligently observed, would produce the largest and most permanent results. Our pastors, then, would find their way prepared from year to year, and not be embarrassed, as many of them now are, by finding in new charges novel changes in the mode of raising money. An itinerant pastorate requires uniformity of system in order to the highest financial efficiency.

Dependence on extra help at religious meetings, in many places, we fear, is becoming a hinderance to the permanent results of our revivals. Personal effort on the part of a quickened membership, prompted by the faithful pastor's appeals, with full reliance on the word of truth, and on the Spirit's presence and power, always secures the most abiding results. Other than home agencies are not condemned, but these are paramount, and to be preferred, as our Church records show from year to year.

A want of reverence in the house of God is increasing in some places, which should be promptly yet kindly corrected. We refer to lateness of attendance, lingering about the door until after service begins, pre-occupancy of mind with secular conversation up to the time of entrance, leaving before service closes, busily adjusting hats and coats, and even talking, while the doxology is being sung. Whether the un-Methodistic habit of standing while leading in public prayer helps to promote reverence or otherwise we submit for consideration.

Our camp-meetings are less helpful to the spiritual life of the Church than they should be. Especially is this true when they are made a source of revenue mainly, or where entertainment rather than salvation is the chief end, or where luxurious ease and popular amusement are more largely patronized than prayer-meetings are. Serious hinderances to the cause of Christ are oftener suffered over a large extent of territory near camp-meetings by the desertion of houses of worship, the suspension of public service, and a general demoralization of the community, and by the desecration of the Sabbath day in public travel. This is a crying evil that demands correction.

We question seriously the propriety of permanent union efforts where the distinctive methods of the Church are yielded to conciliate the prejudices of good men of other denominations. We lose more than the Master gains, while others gain all we lose. We should not be bigots, yet we do well always to remember we are Methodist Christians.

And we are constrained to condemn, as a real grievance to all good people, many meetings held in the name of Christianity and temperance, which are controlled by inexperienced and, in some cases, by irreligious men. They often supersede religious worship, lower the standard of piety, and encourage neglect of the house of God on the Sabbath. Christian temperance meetings should be held by all our pastors, with the aid of their people

and other co-workers. Let the Church lead in every good word and work.

"Finally, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

LUCIUS C. MATLACK,	DANIEL C. KNOWLES,
JAMES B. FAULKS,	CHARLES O. FISHER,
WILLIAM STEPHENS,	ISAAC F. KING,
THOMAS N. BOYLE,	DAVID COPELAND,
LUDWIG NIPPERT,	JAMES S. SMART,
LEWIS HARTSOUGH,	PHILIP M. STARR,
JAMES M. THOBURN.	

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## METHODIST EPISCOPAL CHURCH, SOUTH.

### 5.—Journal, page 93.

#### REPORT OF FRATERNAL DELEGATES TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

THE Fraternal Delegates appointed by the Bishops of the Methodist Episcopal Church, in pursuance of the action of the General Conference of 1876, to bear the fraternal greetings of the Methodist Episcopal Church to the General Conference of the Methodist Episcopal Church, South, respectfully present the following report:

We reached Atlanta, Georgia, where our pleasant duty was to be discharged, on Tuesday A. M., May 14, 1878. As soon as we entered the General Conference room we were greeted with the utmost cordiality by the Committee on Introductions, the Bishops, and many of the most prominent members of the Conference.

Thursday A. M., May 16, was fixed for our reception. At the time appointed we were escorted to the platform by Governor Colquitt, of Georgia, the Chairman of the Committee on Introductions, and by him presented to the venerable senior Bishop, Paine, who introduced us to his colleagues severally.

After our addresses to the Conference the patriarch of Southern Methodism, Rev. Dr. Lovick Pierce, then in his ninety-fifth year, responded briefly, beginning thus:

"Beloved brethren, I rise to thank you for your kind expression in regard to myself, and I request you to return to my brethren in the North this communication: When they can out-love me I want them to send me word;" and closing with these

words: "I am glad that fraternity has come to pass in all its beauty, and in all its perfection, and in all its sacredness."

In further response to our addresses, Bishop Paine, with great tenderness and fervor, gave utterance to these, among other most fraternal words:

"It is the earnest hope of him who addresses you, and of my honored colleagues, and the whole body who appear before you, that fraternity may become more genial, more effective, and that our hearts and souls may be knit together more closely in the love of our common Methodism, under the influences of the Holy Spirit."

The Journal of the Conference says: "The whole scene was morally sublime, and at its close the Conference spontaneously rose and sung the doxology,

Praise God, from whom all blessings flow, etc.,

and, without formal vote, adjourned with the benediction by the Bishop."

We remained in Atlanta about a week, and were entertained with such cordiality as left nothing to be devised or thought of in emphasizing the welcome and greeting which our beloved Church received in our persons.

Your Fraternal Delegates could not but feel that such a reception was, under the circumstances, a very significant fact. The action of the Commission which met at Cape May to establish formal fraternity had been hailed with a general outburst of joy by both branches of Episcopal Methodism in this country. That action had been taken with a full understanding that our Church had gone South to stay, and to carry forward with all our might, among people of all colors and races, the great work which God had committed to our hands in that region of our common country. With this conviction both your Fraternal Delegates profoundly sympathize. Inclination as well as duty led us, therefore, studiously to avoid, both in public and in private, every word which could by any possibility be construed as giving an "uncertain sound" as to this matter, and we agreed beforehand in saying to the Conference, as we did say, "If our Christian charity is too narrow to extend beyond State lines, and is cramped within sectional boundaries, then would we all better look into the genuineness of our conversion."

When we took our leave we felt warranted in giving the Conference this assurance: "The cordiality of the welcome which the General Conference of the Methodist Episcopal Church will extend to your Fraternal Messengers to us in 1880 will emulate, though it cannot surpass, your example, and will make Cincinnati as bright a spot in their memory as Atlanta must ever be in ours."

Respectfully submitted,

CYRUS D. FOSS,  
WILL CUMBACK.



## 6.—Journal, page 152.

ADDRESS OF REV. ATTICUS G. HAYGOOD, D.D., FRATERNAL DELEGATE FROM THE METHODIST EPISCOPAL CHURCH, SOUTH.

MR. PRESIDENT, FATHERS, AND BRETHREN: I count it a great privilege to share, with my honored colleague, Dr. Carlisle, of South Carolina, the duty of conveying to the great Church which you represent the Christian salutations of your brethren of the Methodist Episcopal Church, South.

An occasion like this brings together so many representatives from our Methodist families, planted by the good hand of God in many lands, that we must now say in minutes what might not all be said in hours. Would that words, few or many, could tell you how sincerely the Church which we represent wishes you prosperity in all good things! For you we can repeat the prayer of St. John for his friend Gaius: "Behold I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Twice have the representatives of our Church, met in General Conference, received the messages you sent by your Fraternal Delegations. Their hearts burned within them while they listened to the wise and gracious words of your messengers. Once your Church, in its representatives, has received the fraternal greetings of Southern Methodism. Four years ago your General Conference, at its session in Baltimore, in the centennial year of the independence of our common country, received with generous warmth two of our most honored brethren, and heard read the fatherly and affectionate letter of the venerable chairman of our delegation, the Rev. Dr. Lovick Pierce, a wise and saintly man, who held in his heart the memories of three generations of Methodists. He lived through the "heroic days" of Methodism; he lived through the period of its more perfect ecclesiastical organization; he lived to see Methodism established on every continent and every chief island of the sea. Last November he died, full of faith, of years, and of honors, saying of himself in one of his last messages to the Church: "I am just outside the gate of heaven."

May I now say—for it was my privilege and honor to have been much with him from my boyhood, and often with him during the last year he lingered among us—that the fact of fraternity, with all that Christian word signifies, helped to make his declining years very happy; that your response to his fatherly letter in 1876 cheered and gladdened him as perhaps no event had done for fifty years? He died full of hope and prophecies of the greater things yet to be accomplished through the instrumentality of our two-one Methodism—may I not say of our *one* Methodism round the world?

Another one of our messengers to your Conference in 1876,



the much-loved and eloquent Dr. James A. Duncan, has, in his prime and strength, fallen on sleep since he spoke to you in Baltimore. The venerable and scholarly Christian layman, Chancellor Garland, is still spared to us. There was another very dear to us, the Rev. Dr. E. H. Myers, who bore an important part in the deliberations at Cape May, who, in September, 1876, fell at his post in the city of Savannah, saying to a friend just before the yellow fever stilled his eloquent and truthful tongue, "I am ready, and have been ready a long time."

I have mentioned these names, brethren, that I might say to you at this time, their words were the words of our Church. To all their fraternal and Christian utterances our people said, "Amen."

I am deeply conscious, brethren, that it is not in the power of any words of mine to express to you in a worthy manner the Christian sentiments that such an occasion as this inspires. But fraternity is an affair of the heart, and never yet did the heart satisfy itself with words.

Let me say, however, that your brethren of the Methodist Episcopal Church, South, are not unmindful of your history. They have knowledge of your great achievements in the good cause of Christ. And they share in the blessings and joys of your success. For this cause is one not only in spirit, but in all true interests, however diversified may be its manifestations. What is true of the universal Church is especially true of Methodism to Methodists; the whole is interested in each of the parts, as the least member is interested in the health and peace and prosperity of the whole body. When we hear that God has blessed the work of our fellow-laborers of other denominations, whether at home or abroad, whether in the great cities of our own country or in the most remote and obscure of mission stations in heathen lands, we rejoice with them. For we are all truly one in Christ Jesus, and none can be blest of him and any—the very least of the tribes of Israel—be unblest. But we are not lacking in true catholicity of feeling when we say that Methodists every-where have especial delight in the good done by the hand of Methodists anywhere.

Therefore when we hear of the prosperity of your Church we are glad, and anew thank God for the man called John Wesley, and for "the people called Methodists."

We have been profoundly interested, not only in your general prosperity, but in special manifestations of your Christian zeal and enterprise—I believe I will say also of your Christian courage.

It would not become me to set in order before you the statistics of your Christian work. But I may mention with propriety some things that have impressed your brethren of our Church. They have observed, with interest and pleasure, the great success of your publishing enterprises. Your success in this direction has not excited our envy, but it has provoked our zeal in

the good work of seeking to furnish our people with Christian literature. We have observed with much satisfaction how wisely and vigorously you have taken hold of the great and delicate problem of Christian education. Here, too, your example will do us good. Your Church extension schemes have excited deep interest among us, and started many questions as to what we can do in this line of things. Your great work through the agency of the Freedmen's Aid Society we recognize and appreciate.

But, Mr. President, if I am not much mistaken, your enlightened zeal and your far-reaching enterprise in the work of foreign missions have excited among us the deepest interest. Methodism is, indeed, a grand missionary system. Its founder was a missionary. Far more for us of to-day, counting our hosts by millions, than for our revered founder himself, are the truth and inspiration that belong to his motto: "The world is my parish." Your Church seems about to try very boldly the experiment of realizing the prophecy that was in the words of Mr. Wesley.

But I am sure, my brethren, that the world, small as the scientific people say it is, is still a very large world, and that there is not only room enough but work enough for all the many branches of our Methodist family. Your Southern brethren are not afraid that you will do all the work there is to be done, leaving them only to sit down and weep that they have not an obscure province to conquer for Christ. For, Mr. President, the evangelization of the world is a very large affair. Hardly any body knows what a million is, and yet we are told that there are more than twelve hundred millions of people that live upon this earth. The majority of them know not Christ. I am told that there are still portions of our globe, as in some of the interior provinces of China, where there are not two preachers to each million of people; that there are others, as in the interior of Africa, where there are millions of human beings who have never so much as heard whether there be a Christ or a Holy Ghost. Upon the work of the world's evangelization the Church is just entering. It has not been long, measuring time by the lifetime of nations and of Churches, since William Carey proposed at Northampton to discuss the question: "Whether it is not the duty of the Church to attempt the conversion of the heathen?" We have gotten beyond that question, Mr. President. We may now discuss the question: "Whether a Church that does not attempt the conversion of the heathen can continue to exist?" It has not been very long since we began to think seriously of our duty to the heathen. Not yet have we entered upon the vast work of converting them. The missionary fire burns high in some hearts in all the Churches that are in the succession of Christ and of the apostles, but the divine impulse has not yet moved the great mass of Christian people. When it does, instead of going by ones and twos, they will march by regiments upon the heathen world.

I have spoken in terms of sincere admiration of the zeal of your Church in the work of foreign missions. Mr. President, I will add this word: Numbering nearly two millions, with your great wealth, with your facilities, with your opportunities, you ought to do great things for the heathen; you ought to lead the world in this, the grandest work of any age, the work of giving the Gospel of the Son of God to those that sit in darkness and in the shadow of death. I cannot doubt that many of you feel profoundly the responsibility of this great duty, the duty of preaching "Jesus and the resurrection" to the many millions that are waiting and watching for our coming in China, in Japan, in India, in that marvelous and mysterious Africa that God is so strangely opening up to the faith and love of his children, and in all lands that know not the Lord.

But I must tell you something of the state and work of the Church which we have the honor to represent to this General Conference. We also have reason to "thank God and take courage."

Mr. President, your brethren of the Methodist Episcopal Church, South, are Methodists in deed and in truth. Whatever is peculiar to Methodist doctrine we preach with all the ability that God gives us. Notwithstanding the wide *swing* of a recent indictment of the entire Southern pulpit, evolved from the consciousness of a distinguished and eloquent Chicago lecturer, you will permit me to say, the Gospel, the old-fashioned Gospel, is still "the power of God unto salvation," as it is preached throughout the length and breadth of our Southern land. Whatever is peculiar in the modes, manifestations, or degrees of Methodist religious experience, is realized and exemplified among our people.

The power and spirit of a true Methodist itinerancy are in our preachers. In every city, town, and village, in every county and parish of our States of which I have any knowledge, our itinerants, nobly aided by our local preachers, proclaim a full and free salvation. On the mountains, in the wire grass, on the Atlantic coasts, across the continent to the Golden State, in our largest cities, and in our sparsest settlements, in the Indian Territory, and on the border of Mexico, our itinerants rejoice in their vocation of self-denial and gospel-proclamation for the sake of Christ and souls.

Pardon me, Mr. President, for our seeming boasting. At family reunions we are always glad to hear of the prosperity of our brothers and of those we love. I am sure you will be glad to hear how the Lord has dealt with us, and that you will rejoice with us that he has prospered the work of our hands. Magnify, my brethren, the grace of God in us. You are not alone in your growth in numbers and in grace.

In 1866 we numbered, all told, 505,101, of whom 419,404 were white members; the Minutes for the year 1879 showed a total of 830,126, all of whom are whites except 6,125. God has helped

us mightily, and we have nearly doubled our numbers in fourteen years. Last year our net increase was 31,264.

In most of our Conferences the increase of our membership has been many times greater than the increase of our population. Even in Texas we have kept pace with the increase of population. In one of the Texas Conferences we last year received over 5,000 members.

God's blessing upon our labors manifests itself in many ways that will interest and encourage you as sharers of our toils and rewards. There is a manifest quickening of the zeal of our Church as to all those great enterprises to which all enlightened Churches are, in this day, committed.

Our Sunday-school work is steadily growing, not only in the number of children and young people that attend the schools, but in thoroughness of instruction and in fullness of spiritual results. Our Church is also waking up to her duty in the work of sanctified learning. We are beginning to realize our educational function. We are far behind you in the matter of college endowments, but even here we have begun to do something. We have fourteen male colleges, thirty-three female colleges, and nearly fifty district schools under the care and patronage of the Church. We have one thoroughly organized and equipped university, embracing all the departments. That it was built and endowed for the most part by the broad-minded liberality of a citizen of New York does not make us love you any the less.

But far more important than these statistical statements is this: Every-where the masses of our people are awaking to the value, not of education only, but of education baptized by divine grace. Very deep is the conviction in the heart of our Church that learning and religion must go hand in hand. Very deep, also, is the conviction of the danger of a godless culture.

Our publishing interests, which have suffered many reverses, are, I am glad to say to you, being not only disentangled, but placed upon a firm and productive business basis. Our large debt of three hundred thousand dollars has been "placed" in long-time four per cent. bonds. The business of the house is conducted on a cash basis; the management buys nothing on credit. It makes no debts, and does not owe a dollar on account of business transacted since June 1, 1878. The business of the house is constantly increasing, and there is every reason to believe that it will continue to increase from year to year. Be assured, brethren, our Church will bring no financial dishonor upon Methodism. It will pay every dollar of its publishing house debt, as it paid every dollar of its mission debt.

The dozen or more papers published in the interests of our Church are extending their circulation, and growing in power and usefulness.

It may be mentioned with propriety, also, that there is a great and widespread building revival among us. The improvement in all our business interests has brought invigoration to all our

Church finances. Our lands have brought forth plentifully, our great staples have brought good prices, and our people have made haste to divide their money with the Church. Throughout our connection there is a zeal for building churches and parsonages we never saw before.

Our Conference collections for the aid of our superannuated preachers, and of the widows and orphans of those who have died in the work, are larger than heretofore. Our preachers are better paid, our Sunday-schools better furnished, our poor better cared for, than ever in our history.

I rejoice to tell you that our Church is taking some advanced steps in the work of foreign missions. We are far from doing what we ought to do; we are not yet doing what we soon will do. But we have made notable progress during the last few years. For a long time our Church occupied itself for the most part, so far as mission work was concerned, in preaching to the negroes upon the plantations. That work God owned and blessed in a most extraordinary manner. Less than twenty years ago there were nearly a quarter of a million of colored people in the communion of our Church. Hundreds of our preachers were constantly employed in preaching to them. Hundreds of thousands of dollars were expended upon this part of our work. There is not a Bishop in our college who has not sustained pastoral relations to the colored people, and there is hardly a preacher among us, forty years old and upward, who has not, as pastor, preached to them, and enjoyed religion with them.

Surely we ought to have done more for foreign missions. But you will rejoice to hear of the progress we are now making. Ten years ago we had in the whole foreign field but two missionaries and their wives. At that period all our aggressive plans were hindered by the incubus of debt. That paid, we began to move forward. We have now missions in China, in Brazil, in Mexico, among the Germans in Texas, among certain Romish French populations in Louisiana, and among the Indians. In China we have 5 white male missionaries and 9 native preachers; in the city of Mexico 1 missionary and 13 native preachers; on the Mexican border we have 2 American missionaries and 13 native preachers. In Brazil we have 2 missionaries. We have an Indian Conference, with 25 traveling preachers and 108 local preachers. Among the Germans in Texas we have a regularly organized Annual Conference, with 21 traveling and 16 local preachers.

It should be mentioned in this connection that the good women of our Church are moving in the work of foreign missions. Two years ago the Woman's Foreign Missionary Society of the Methodist Episcopal Church, South, was organized. Our sisters have taken the work seriously in hand. While their statistics are not comparable to the imposing array of the older societies, still they have wrought famously. They have effected vigorous organizations in twenty-six of our Annual Conferences. Last year, their

second year, they raised \$13,000. They have three representatives in China, and will in due time send more.

Within the next ten years we will, there is every reason to believe, quadruple our mission force in that foreign field. Never, Mr. President, as now, have our people been moved on the subject of their obligation to Christ to give the Gospel to the heathen. As indicating the character of this increased interest, I may mention, among other interesting facts, that in the present senior class of Emory College, Georgia, there are three young men now under appointment to China. Another in the same institution awaits his graduation to take a foreign appointment under the direction of our board. Another, a graduate of three years, and the son of one of our leading preachers, has been accepted by the board for foreign service. I am informed of a profound interest on this subject in other of our Church colleges. Individuals have of late been moved to give larger sums than have been common among us. One brother built a beautiful church in Shanghai, that was visited last December, a few days after its dedication, with an old-fashioned Methodist revival. Another is building a church and mission school-house in Su-chew.

Our delinquencies, Mr. President, forbid boasting — were we inclined to that small vanity — but in the knowledge of large improvement, and in the consciousness of greater zeal, we are much encouraged. It is Methodist to give thanks for “growth in grace.”

As our Church has made some notable changes in its working economy during the last fourteen years, it may not be out of place to inform you briefly of some results of our experiment. I may safely say that it is almost the universal judgment of our preachers and laymen that the results, after faithful trial, justify the wisdom of our leaders, who, in 1866, with true faith and courage, made such changes in our polity as Providence seemed to indicate.

The most important of these changes was the introduction of lay representation in all of our Conferences. It was really a notable thing that the itinerant preachers, who from the beginning had held in their own hands the entire legislative power of the Church, should, on their own motion, have surrendered one half of it to their lay brethren. I say “on their own motion,” for the laymen had not asked this surrender. It was not preceded by agitations. There were a few newspaper discussions, conducted almost exclusively by the traveling preachers.

Some good and wise men feared at the beginning that the laymen, in equal numbers in our General Conference, would be overmuch given to experiments in Church legislation. The results have certainly reversed these judgments. It is a matter of common remark among us that the laymen in General Conference are so very conservative—so jealous for the “original John Wesley Methodism”—that they have allowed the preachers but small



margin for trying their own pet schemes of what they think may be progress. Indeed, in 1870, at their first General Conference, the laymen came very near putting the pastoral term back to two years.

We are persuaded, Mr. President, that lay representation has brought a great blessing to our Church. It is obvious to all informed persons among us that our lay brethren, appearing in all our Conferences, and participating in the business of the Church, have become better informed on all questions that concern the welfare of the Church. Better knowledge of the Church, its work, its plans, its methods, and its needs, has developed in them a deeper interest in all its enterprises. It has quickened their zeal, increased their faith, and enlarged their liberality in the support of all the institutions of the Church. Another very gracious result I mention: the laymen have responded to the confidence reposed in them by more love for their pastors. Indeed, Mr. President, we make no question that lay representation in our Church has been "a means of grace" to our lay brethren; it has improved their personal piety. And this deeper, broader, and stronger religious life among the laymen has reacted upon the preachers. They also have had an upward movement.

Before closing this address, I may add that our people have looked forward to this General Conference with deep interest, not only because it is in itself a most important and influential assemblage of Christian men, met to consider affairs vital to the Church, but chiefly because, here and now, the first practical steps are to be taken for bringing about an Ecumenical Conference of universal Methodism.

It is a grand conception, Mr. President, that honors the heart and mind that first suggested it. It will honor, also, the hearts and minds of those who, under God, may so guide the development of this great idea as to realize the large possibilities that this scheme involves. Let this greater Conference be held. Let representatives—the wisest and holiest of them all—be present from every Methodist family in the world.

And this Conference, my brethren, will be held. As great a thought as this, of a Pan-Methodist Conference, that may confer, in brotherly love and confidence, in the spirit of mutual helpfulness, concerning all the interests of Methodism, and that, so conferring, must help forward all these interests—a thought as great as this, with so much wisdom and faith and Christian love in it, was not born to die.

Such a Conference might, as it seems to me, bring to each one of our Methodisms the momentum of the whole body; might impart to each the larger views and higher inspiration of the whole confederation; but would, at the same time, preserve intact the autonomy of each, thus leaving each one of the Methodist household to fulfill, without hinderance, its providential mission to the world.

We trust that this General Conference will devise and accom-

plish many wise and excellent things for the Church, that it will be long remembered for the blessings that followed it; but will not its relations to Ecumenical Methodism give it its chief historic glory and importance? I cannot doubt that in every country where Methodism has a foothold, there are ascending prayers for the divine blessing upon the deliberations to be had in this city preliminary to the assembling of a Pan-Methodist Conference that will consider the affairs of universal Methodism, and the greater affairs of our common Christianity.

When that Conference meets—when the English Methodisms, Irish Methodism, the Methodisms of the Canadas, of Australasia, India, China, Europe, and the many Methodisms of our great Union—Episcopal and non-Episcopal, Caucasian and African—when all these brothers meet together to advise, to bless and to help each other, then will the ascended fathers say, with deeper emphasis and larger meaning than the words ever bore before: “What hath God wrought!”

There is no more encouraging fact among all the encouraging facts of the bright day in which we live, than the coming together of all Christian people in close and brotherly sympathy. Of the endless and bitter logomachies that characterized a past age, this age says: “Let the dead bury their dead.” Christians are learning to love and honor each other as never before—to love and honor each other for the sake of the Christ-image that is seen within them. We must, if Christ be in us, love our brother whom we have seen, when we see that Christ is also in him. For the basis and condition and soul of all true human brotherhood is in Christ Jesus, who is the Son of God and the Son of Man, and, therefore, the brother of every man.

The two converted heathen of the Pacific islands, who met for the first time on the deck of a missionary ship, understood fraternity. Ignorant of each other's language, each saw something in the other that drew them together. Looking into each other's faces they read the “signs infallible” of the new life. Claspings hands, the one said “Halleluia!” The other answered, “Amen!” They understood each other; they were looking for the good in each other; they found it; they loved each other; they were helpful to each other. Fraternity was established.

Mr. President, it is not in the traditions or the spirit of Methodism that it should be the last to feel the promptings or to realize the blessings of a broad, generous, and true fraternity. The time has fully come for all Methodists to meet on the platform of Mr. Wesley's text: “If thy heart be as my heart, give me thy hand.”

The different sections of our wide-spread country are being brought close together by steam and electricity. May they be brought together in affection also!

The opening of your great Cincinnati Southern Railroad was counted a very notable event by the business men. And so it was. A wise and energetic city does not spend twenty millions



of dollars that her people may go on excursions to Lookout Mountain. Cincinnati seeks not a better view, but a broader field. She seeks the very heart of the Gulf cotton States. And these States bid her "Come on."

But a few weeks ago the Southerners, by the thousand, came to see your "Queen City," on this beautiful Ohio, and the hospitality, good cheer, and brotherhood of Cincinnati quite took their hearts away. Recently a large delegation from this city visited my own State. The Georgians received them as brothers wherever they went. I fell in with some of them, and I thought them very pleasant people to know. We wish them to come again and stay longer. I am told they were pleased with their visit.

A Georgia lady told me that there is serious apprehension that Georgia and Ohio are about to lose some of their children. I wish they may with all my heart. I wish one hundred thousand of your best Northern girls were married to one hundred thousand of our best Southern boys, and that one hundred thousand of your best boys were married to one hundred thousand of our best girls. Then we would beat the politicians. Moreover, we would beat the editors—especially the Church editors, of whom I am one. And when we beat the politicians and the editors, we will have a Union and a peace that it will be a joy for the sun to look down upon.

My brethren, my countrymen, my fellow-citizens, the Methodists, the Christians, the people of this country will love each other if they are let alone.

I came through Nashville, the capital of Tennessee, on my way to this city. The "Rock City" was in holiday dress. One man told me that "one million United States flags"—the veritable "stars and stripes"—had been sold in Nashville during her Centennial week. I know not the number; they are numberless. They are every-where, from the proud State-house to the lowly cabins of the poor. There are great arches spanning the streets. These arches are twined with the national colors, and decorated with countless little flags. They span the carriage-ways that lead to the Southern Methodist Publishing House. I could not get into the house without passing "under the flag." The little flags were all over the face of it, fluttering from every door and window of it. I slept in the house of John B. McFerrin, (who is reported to have "surrendered on the last ten acres,") and there is a United States flag, full two yards long, floating from the top of it.

Mr. President, "*Let us have peace!*" If we Methodist preachers and people intend to allow Cincinnati merchants and Georgia merchants to love each other better than we do, then it is time to call for "mourners."

Mr. President and brethren, we find in what God has done for us, and through us, very much that is encouraging. But we should "rejoice with trembling." There are more than twenty-

five hundred thousand of us. Great are our responsibilities—to the country, to the world, to God.

Our greatest work is before us. "There remaineth yet very much land to be possessed." Plans of Church enterprise that startled by their boldness fifty years ago are tame and meager to-day. Plans that are counted large to-day will be reckoned small to-morrow. We smile when we are told that our fathers in England rejoiced when they had so much as \$200 to place in the hands of Pilmoor and Boardman, when they were sent across the Atlantic to plant Methodism on this continent. In one hundred years from to-day, those who come after us will smile that we took pleasure in what we now esteem our courage and our liberality. Already there are indications that conceptions of Christian work, commensurate with the opportunities of our time, are beginning to assert themselves in the consciences of Christian men. Within one year we are told that twelve persons in the United States gave three million dollars to the cause of foreign missions. One man gave a round million. There is a streak of millennial light in such gifts to God and humanity.

This is a day of great triumphs over matter. The spiritual in man begins to dominate the material in nature. Her subtlest and mightiest forces man is learning to employ in the service of his pleasures, his avarice, and his ambition. Marvelous is the progress of invention; marvelous are the triumphs of mind over blind and dumb nature; marvelous is the boldness of the great builders and projectors. What faith they have in their science, in themselves, in the permanence of nature and the constancy of her laws! It is the day of trans-continental railroads and ocean cables; of St. Gothard tunnels and African explorations; of Suez Canals and Panama ocean-ways. Surely there are "giants" in these days!

Why, sir, they talk of redeeming Sahara by turning the sea into it. And one bold thinker has proposed to dig away part of Alaska and let in the warm currents of the Pacific Ocean upon the ice and dearth of Arctic regions. These schemes may be visionary; but it is not visionary to talk about redeeming the moral deserts of our world, nor to talk of warming into perennial life and beauty the frozen regions of unbelief and spiritual night.

Shall it always be true that "the children of this world are wiser in their generation than the children of light?" If the children of this world, for money, and fame, and power, can tunnel the Alps at the cost of many millions of money, and the sacrifice of hundreds of lives, shall not the children of the Kingdom expend millions of money and lay down hundreds of lives to carry salvation to every nation under heaven?

It is "faith that overcomes the world," whether in the labors that redeem a wilderness or a nation.

If men of the world believe in science, may we not believe in the Gospel? If they rely upon the permanence of nature and the constancy of her laws, cannot we rely upon the permanence

of that kingdom that endureth forever, and upon the constancy of Him who is "without variableness or shadow of turning?"

Shall the men of this world, sustained only by their faith in things "seen and temporal," surpass in the broadness and boldness of their schemes of conquest the Church of God, sustained by faith in things "unseen and eternal," encouraged by the promise of Christ Jesus, and succored by the "powers of the world to come?"

Pardon me, Mr. President and brethren, for alluding once more to the mission work of our Churches. If any thing worthy is to come out of our fraternity and our Ecumenical Conferences, surely one result will be a vast increase of our faith and zeal and enterprise in the work of converting the many millions of the heathen world. Vain is our boast of more than four million Methodists, if when we are drawn together in the bonds of Christian brotherhood we do not realize the greatness both of our opportunity and responsibility.

"Out of discipleship comes apostleship," Phillips Brooks tells us. It is true, and it is also true that out of brotherhood comes an increment of power that no array of mere numbers can express. And power means responsibility. Brethren, in this "home-stretch of the nineteenth century," it seems that Providence is about to put us to the severest tests that try the very spirit and life of a Church; to try us in the use of vast resources. We are told to "use this world as not abusing it." Do we consider the importance and difficulty of so using the power of great Churches as not abusing that?

When we are using our power in pushing the conquests, not simply of Methodism, but of Christianity, then, be sure, we are not abusing our power. But a great Church that is not doing its missionary work is a fearful thing to contemplate. It is nigh unto cursing and death.

Long time we have been praying God to open the doors of the heathen world. God has lifted those doors off their hinges. Do we read the "signs of these times?" Do we see that God makes even the "wrath of man praise him," and that "he restrains the remainder" of wrath? Do we see that in his own way God is using the men of this world, bent only on their own schemes, to open the way for his people? Do we see how the all-embracing, all-observing; overruling Providence, through wars and conquests, through explorations and inventions, through the sword-power and the money-power, through the tongue-power and the pen-power of this world, is making the "crooked places straight" and the "rough places smooth?" Do we see how God uses even the kingdoms of this world that "come with observation," to "prepare the way" of the "Son of Man," and the "Son of God," whose "kingdom cometh not with observation?"

Diplomatists may "rectify frontiers," conquerors may "change the map of nations," but it is the Church of Christ alone that, by

God's help and blessing, changes the hearts and homes of the world.

If now our Methodist fraternity and our Methodist Ecumenical Conferences can only kindle in our souls inextinguishable fires of missionary zeal—if they can only show us how to evoke and to use the vast resources of thought and impulse, of culture and money, of men and women, of faith and love, that God has committed to our Methodist millions—then may we indeed bless the day that brings together our Methodist brotherhood.

May all our numberings of Israel be not for the glory of Israel, but for encouraging the faith of the people, that they “are well able to subdue the land” that is promised; that they may now “go up and possess it” in its length and breadth, in the name of Jesus Christ, our Saviour and King.

Brethren, may the spirit of Christ guide your General Conference! May it inspire your Church! May it inspire ours! May it sanctify us all! And may it help us to help each other in the Lord, to the good of men, and the glory of his holy name!



## 7.—Journal, page 152.

ADDRESS OF JAMES H. CARLISLE, LL.D., FRATERNAL DELEGATE FROM THE METHODIST EPISCOPAL CHURCH, SOUTH.

MR. PRESIDENT, FATHERS, AND BRETHREN: A few weeks ago a sick man rode into the depot of a Southern city. Calling for one of his own faith, he introduced himself as a dying Methodist preacher from the North. He was kindly received, and had such attentions as he needed. This incident was scarcely worthy of all the notice taken of it by the newspapers North and South. It would mortify us to learn that any one was surprised at the reception given to a strange brother. It is very certain that a minister from the South, crossing the line into your border, under similar circumstances, would receive precisely similar treatment. To the dying Christian all the kindness shown was of little value. If he had been met with coldness, with positive rudeness and insult even, supposing that possible in a Christian land, he would still have died in peace. It is the living who need kindness, recognition, and confidence.

It is an era in the history of both parties when one million human beings speak through any medium to two millions, and say, WE ARE BRETHREN. “But all this is only a form,” it is sometimes said. The splendid bridge which spans the noble river near us is only a form, a dead, passive thing, yet the current of trade and travel rolls over it ceaselessly to enrich your city. What is the metal tube which carries water or light into your dwelling

but a form? Yet it gladdens your home. What was the salutation with which your friend met you this morning, but a form? What are all courtesies among men? What are all human usages and institutions but forms? In this sense a salutation between Churches is a great form, empty in itself, but open to receive all that either side can pour into it. This form has so much value that some in our Church, as in yours, cannot enter into it heartily. One of the saddest results of recent events is, that some in every part of our country have lost confidence in their fellow-men, their fellow-citizens, their fellow-Christians. There is a loss greater than that. Some have lost the power to confide in others. This, if general, would be national bankruptcy in its most dreadful shape. There is, however, a loss even beyond that. Some have lost the wish to confide in others. They are not only reconciled to their disability, but they glory in it. These represent a class described by Arthur Helps as men who, imprisoned by their prejudices, like madmen mistake their jailers for a guard of honor. Let us hope there are not more of these in any part of our country than can be profitably used as instructive object-lessons.

It is a painful condition of things in a country when, through lack of confidence, silver and gold are hidden away in secret places, and trade decays. It is more painful when, in a Christian land, suspicions and distrust prevail, so that any kindly impulse left is idle and unproductive, forbidden to pass from lip to lip, from heart to heart, in that generous commerce which is doubly gainful and blessed. There was a time when this was the case with our Churches. There have always been in each Church not only good men, but, what is rarer, fair-minded men, who could respect the Christian worth of those across the lines. But they were embarrassed by the painful fact that their Churches, as organic bodies, held no intercourse. It may be a little thing to send or receive a messenger, but it was a great thing that for years this little thing was not done. It is not surprising that in a terrible season of war bad tempers should rise, but must they be lasting? An hour of pain may cause a spasmodic convulsion. Must it become a ghastly, life-long distortion? A great missionary tidal wave is spreading over our whole land just now. Can you imagine that as taking place and the Churches still unreconciled? Think of two great communions, substantially of the same faith and order, each consumed with burning zeal for the poor heathen on the other side of the globe, and yet treating with indifference or contempt God's image in the brethren by their side! Would that be comedy or tragedy? Let us render thanks to the Bishops and leading men of both Churches—the best of all being that God was with them—who have saved us from that shame. It is not a little thing that the painful silence of years has been broken, and vague impulse has taken articulate form and shape. It cannot be displeasing to Him whose name we alike bear, that we may now kneel together and say, “Our Father, thy kingdom come! Forgive us our debts as we

forgive our debtors." We may never all see alike, or think alike, or vote alike in Church or State, but we have much, very much, in common. The sacred and eternal points of agreement which draw us together are stronger than the temporal and transient points which divide us in spirit. Our sympathies should be stronger than our antipathies. We agree wonderfully in our interpretation of the Bible. This fact should have far more significance than the fact that we disagree in our interpretation of some passages in the Constitution of the United States, or of some passages in recent or current history. "Religion is the only remedy for diseased States," says Vinet. Methodists share largely with sister Churches a responsibility for the success or failure of Christian civilization in these lands. A careful study of the census pictures, which show graphically in colors the relative strength of the leading denominations in our country, must suggest to a thoughtful Methodist other feelings than those of complacency or pride. We ought to be felt in forming the public tone and sentiment of this great and rapidly growing people. This does not mean in deciding the political dress of the nation; but we ought to be felt in shaping the character, and through that the history and destiny, of our people.

Twenty-five years ago, when England was engaged in a foreign war, a thoughtful minister expressed a hope that all the cost and sufferings of the war might, as one good result, lessen or destroy two great vices in his native land. He mentioned party spirit and thirst for material wealth. What effect may have been produced on England, in either of these respects, by the Crimean war, is not now the question before us. It can scarcely be hoped that the effect of a civil war would be to lessen either of these national evils with us. Rather, the instant effect was to intensify fearfully one or both of these gigantic evils. It has been said that perhaps there has not been for two centuries a public question in Christendom with so many complications and difficulties as gather around the civil war, its causes, and results. As one of the results, it was inevitable that Church lines must largely coincide with geographical and party lines. But, if religion comes in to perpetuate and intensify party spirit, instead of curing it, the future of the country is dark indeed. If the light that is in us become darkness, how great will be that darkness! This is too great and too goodly a land to be given up to the genius of discord and hate. You will let a layman declare, with all possible emphasis, that one of the greatest difficulties in the way of the common man is the fierce temper so often carried into religious quarrels, and into public quarrels by religious men. If the Christians of this land could meet all the great questions now confronting us, not as angels may be supposed to meet them, but as patient, tolerant, large-hearted, Christian and Christ-like men, this would do more for the spread of Christianity than all the volumes of evidences that this generation of scholars can write. Must we, every fourth year, pass through a strain on our whole

texture of society, which makes good men every-where serious even to sadness? Let the solemn fact be solemnly alluded to even here and now, that while our country is divided, not very unequally, into two great parties, each fairly representing the intelligence, wealth, and moral worth of the land, neither party to-day willingly trusts the other to open a box and count the little pieces of paper in it. Surely there is solemn, earnest Christian work to be done by all American Churches and all Christian men and women. When the great problem presented is to educate and Christianize the public mind and heart and conscience of our common country, "he may be unwise who is sanguine, but he is unpatriotic and unchristian who despairs."

In our immediate Church relations there are seen strong reasons why we should meet this crisis like Christian men. Two great bodies, with all important points in common, each pledged to spread holiness through these lands, ought to have a clear and full understanding. If such grave interests were not involved it would be amusing to watch the position and attitudes of our Churches. Here are two stout, comely Methodist lads, not quite a century old. They have all the sanguine, complacent feelings which are natural to that early stage of historic growth. They are not afflicted with that excessive diffidence which is so painful in some young people. They are not afraid of that which is high or of large designs. A few years ago they had a most unbrotherly struggle. Since that time each has felt it a religious duty to consecrate in prose and poetry not only the heroic incidents, but the spirit and sentiment, even the moods and tempers, of his story of the fight, while he often suggests to his brother that he ought to let the past go, and never to allude to this matter before company.

Each one, with the charming simplicity of youth, says openly to the whole world, "I see the way very clear for me to achieve the great mission to which I am certainly called; but, alas for me! I have a twin brother, and is he not rightly named Jacob? For he supplants me on all occasions in birthright and in blessings." Each one of these Wesley boys is in a great chronic distress about the other's eyesight. Each one is forward on all occasions, in season and out of season, to offer his whole stock of oil of vitriol, his lancet, and his tomahawk, to take the mote out of his dear brother's eye. Surely it is time to put away these childish things.

"What can war but endless wars still breed?"

Are we to be forever approaching, and never reaching, the last word? There are important questions affecting us which we cannot wisely settle in haste or passion. Sometimes a division of a small circuit has given rise to feelings and tempers which die only with the existing generation. Two great organizations, touching at so many points, and overlapping in not a few, must meet very often with questions which at best are complicated and delicate, and which through a little indiscretion on either side may at once



become irritating. We have formally agreed to seek peace. We must now pursue it, even if, at times, it seems to avoid us. There must be on each side some positive spontaneity, some generous venture, a willingness to risk something. Confidence is not a plant of rapid growth at any time, but it cannot grow at all if a cold east wind is blowing all the while, and enemies sowing tares besides. Let us place this great interest where a few ill-tempered tongues and pens on either side, or on both sides, cannot disturb it. Let all the lines be manned by watchmen who are not only vigilant but brave, and therefore generous, wise, and therefore prudent, pure-minded, and therefore peaceable. Let them be men who never can sink to become tale-bearers or gossips. If either Church seriously departs from historic landmarks, in doctrine or in life, let the righteous smite. But all petty "bush-whacking" around the walls of Zion must be stopped. Let every Methodist, North and South, East and West, beware, lest while his neighbors are praising him (and men will praise thee when thou doest well to thyself, thy section, or thy party) the words which win their praise may draw down upon him the solemn rebuke from the skies, "Thou slanderest thine own mother's son."

Let the simple truth be known and felt in every Methodist pulpit, office, school, home, and closet, that the right and left arms of the great Methodist body can gain nothing but sorrow and shame by tearing each other. If neither half respects the other, how can the world respect both, or either? If with us it is a little thing, on any trivial occasion, to sneer at our brother's sincerity or faith, outsiders will sneer at us both, and at all religion. Indulging in this censorious, quarrelsome disposition, we may, before we are aware of it, train up in our homes and schools a race of narrow-minded Pharisees or of open scoffers. Let him who can decide which of these is the more to be dreaded.

In both Churches we are trying some interesting experiments. Laymen have always been a problem to Methodists. One of Wesley's greatest trials was when he was forced to recognize lay preachers. Like a wise man, he tried to make the most of what he considered a necessary evil. They have been largely instrumental in carrying his institutions around the globe. Many years ago a question was raised about admitting laymen into the Church councils. Our ministers gave many unanswerable arguments to show that this could never be done. A few years after, when no one asked for it, the doors were suddenly thrown open, and we were invited in accordingly. And now a humble layman, admitted to the General Conference, has a vote—a privilege denied to our beloved Bishops. You, too, have been cautiously experimenting with your laymen, taking them in on probation, admitting them into good company once in four years. Now you think you have trained them so that an annual visit may be borne with. Our Church, with a longer experience, can encourage you to trust them largely. They will not only vote



intelligently and safely on all important issues, but, owing perhaps to the force of electrical example, they will even talk a little occasionally in your Conferences when they can succeed in getting the floor.

Both Churches, too, are trying to keep pace with the advancing times, in the preparation of the ministry.

In this we may meet with only partial success. To refuse to try this experiment is to meet with certain failure. The full and intimate sympathy between our members and our ministry is one great source of our strength. It is also the cause of some of our weakness, as it exposes our ministry to every current of popular feeling. To give special training to the ministry without weakening its sympathy with the masses and its power over them, is a question which perhaps no Church of Christendom to-day has fully solved. Let us hope that in this, as well as in other current questions of great importance, the Churches may show to the world that the early zeal which all accord to us was strength that can be readily thrown into any shape required by the changing phases of the times.

Some one has attempted to calculate in dollars the value in growth of all our various crops to the whole country of one hour's common sunshine in spring. It swells up to a mighty sum. No human arithmetic can compute the worth of even a short season, when strifes are hushed, when passion sleeps, when slumbering memories and sympathies revive, and a wearied nation is bathed in the heavenly sunshine of peace, so quiet, and yet so powerful. The proverb says that he who does not lose his reason on some occasions has none to lose. Wisely interpreted, this is a wise maxim. Who has not in the family circle had his happiest hours when abandoning himself to the current of emotions which reason did not directly produce or control? What patriot is there who has not, on some signal anniversary, the 22d of February, for example, enriched and strengthened his patriotic sentiments and impulses by a process in which logic had little power? Who that loves the stones and gates of Zion has not felt the full tide of sacred joy inspire and elevate his nature, not as the result of a toil or struggle, but of a surrender; not from active efforts, but as passively receiving all the enriching influence of some favored hour? This weary, heavy-laden land needs rest. It cannot live by bread alone. The Churches, our Churches, need peace and sunshine, cheap, common, blessed sunshine. "Then had the Churches rest throughout all Judea, Samaria, and Galilee," is the simple but touching record in a verse of the historical book of Acts. The geographical names, no doubt, had then a vivid significance, which they have now lost for us. That is a happy provision which makes it impossible for these geographical terms to cast their dark shadows indefinitely down through the generations of men.

In modern phrase it might read, "Then had the Churches rest throughout all the Southern, Middle, and Northern States." Blessed

shall be the historian whose pen may seek relief from war's mournful chapters in that glad verse. Blessed even now is the Christian man or woman who does something to prepare the Church for that happy hour. We could not have a greater curse inflicted on us than that we should be doomed, that is, should doom ourselves, to continue hateful and hating one another. Some difficulties which disturbed us have been removed. Others yet remain, and new difficulties will often appear. But all must give way if "love drives our chariot wheels."

Christian fraternity is not a magic phrase. It is a simple name for a great Christian duty and privilege. It is not poetry, to which we can attain only on rare and elevated occasions. It is the prose which we must speak along life's common pathway. We shall try your patience hereafter. You will try ours. Supposing you to be just like ourselves, with twice our aggregate number, you may have twice as many of those who form the effective quiet workers, the valuable rank and file of the Methodist army, the men and women who try to do all the good they can, while trying to do no harm. In this array you have a possibility of good which, if right to do so, we might envy. But you are entitled to carry twice as much baggage as we are afflicted with. You may have twice as many of those who not only steadfastly believe the great doctrine of human depravity, but who so consistently illustrate it that it becomes impossible for others to doubt. These will be to us excellent teachers of patience. Under such tuition, we give you formal notice that we will surpass you in magnanimity, generosity, and long-suffering if we can. We are willing to believe, however, that we have at last rounded the Cape of Good Hope, and have before us a wide Pacific Sea, which is vexed only by such storms as are inevitable in our earthly atmosphere.

We are certainly now in that crisis of our intercourse as sister Churches where every man can see just what he wishes to see. If he is a lover of peace he will often see occasions on which, by tongue and pen, by influence, public and private, he can strengthen the bonds so auspiciously formed. If he is not at heart a lover of peace, he will, on any day, find occasion, as he will believe, to cry out the monotonous, the inevitable, and the unanswerable, "I told you so; look at your fraternity." That now, in the solemn afternoon of the nineteenth century, there are men, Christian men, to whom the phrase Christian fraternity scarcely rises to the dignity of a good joke, and suggests only a pointless sneer is fresh cause of humiliation to us all.

Our last Sabbath-school lesson carried us to the mount of transfiguration. The astonished disciples came down from that sacred mountain, with its celestial visitors, to find poor human nature torn by a demon at its base. You are here to overlook the many and far-reaching interests of your vast organization. If our wishes and prayers can avail, you will find every day in the social and religious intercourse of this place an ever-fresh, enriching influence. In

all the prosaic drudgery and claims of a laborious session you will find it good to be here. You may go down to common life when all these claims have been met, perhaps to find a great nation torn by the spirit of discord and strife. If we ask—and what thoughtful patriot has not asked again and again, in sorrow and surprise—“Why can we not cast out this evil spirit?” the sad answer is at hand, “Because of our unbelief,” our want of faith in God and man. We suppose our common Father to be like to one of ourselves. We cannot rise to the high conception that North and South, as we often use them, are words which he does not recognize. We unconsciously suppose that he regards, just as we do, State lines and party lines. These are very important and necessary for many purposes. But they do not, they cannot, restrain or bound his all-embracing love, blessed be his name! And we necessarily lack faith in our fellow-man. We too often judge him by the badge or regalia he wears. We do not rightly prize the immortal jewel within. With our backs on the irrevocable past, and our faces turned toward the available future, can we not gather from all the associations and inspirations of this hour some lasting impulse which will connect them with the suffering nation below?

The North and the South! These short words have gathered strange power to move the swiftest instincts of our nature. They have “turned the coward’s heart to steel, the sluggard’s blood to flame.” Must they forever be the watch-words of an undying strife? Must they still represent a gulf across which no love or sympathy can reach? Is there no one high relation which can adjust and subordinate them—no one overpowering sentiment which can unite them? Will not all Christians, of all names, in all parts of this vast nation, surprised and saddened, but made humble and wise by their painful failure, carry this distracted land, the common mother of us all, to Him who can give peace and quiet? Brethren, we solemnly pledge you the sympathy and prayers of many thousands of earnest men and faithful women, who will join you and your people in urging to heaven an appeal which may satisfy all the purest longings of patriotism and piety: “The North and the South, thou hast created them;”

“Possess them, thou who hast the right,  
As Lord and Master of the whole.”

**8.**—*Journal*, page 356.**REPLY OF THE GENERAL CONFERENCE OF 1880 TO THE GREETINGS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.**

REVEREND FATHERS AND BRETHREN: It is with unfeigned sincerity and joy that we send you our words of Christian greeting, in the name of the Methodist Episcopal Church, and of Christ, the ever-living Head of the universal Church of God. Our hearts go out to you with warmth of desire, praying that the benedictions of the ever-blessed Trinity may abound to youward, and that his hand may ever guide and uphold you in all that gracious work which his Spirit hath put it into your hearts to accomplish.

We have received your Fraternal Delegates with the highest satisfaction, and, while we have listened to their eloquent words and wise counsels and expressions of Christian regard, our hearts have burned within us, and we have felt and said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." We have felt that the answer of our Saviour's prayer was drawing nearer, when his visible Church should be truly one in spirit and aim, as he and his Father are one. The memories of other days—joyful memories, sad memories—have been revived. We have thought of the times that are past, heroic times, when our fathers, constituting an unbroken band, and laboring in beautiful Christian unity, were striving to take the land for Christ, and push their conquests to the ends of the earth. We have thought with sadness of the times of heart-burnings and strifes, brought about by causes which are historical and well known to all, in which Christian charity and love were not always permitted to rule in the hearts and understandings of those who had ever been, and ever ought to have been, brethren. But, in the fraternal interchanges which have passed during the last four years, and the happy adjustment of troublesome difficulties which kind counsels have secured, we see the dawn of a better time, and hail it with a joy born of our earnest desire to see the kingdom of God, which is a kingdom of peace, cover our beloved country from sea to sea and from lake to gulf. Our prayer is, that mutual forbearance and heavenly wisdom may find a safe method for meeting with and disposing of all causes of irritation that may arise in the future.

We rejoice to learn from the lips of your eloquent delegates of your signal success in the work of the Lord. Your advancement in two regards we note with special thankfulness—the work of education and that of Sunday-school instruction. Our convictions are very clear, that Methodism has great responsibilities resting upon her in both of these departments of Christian effort. The diffusion of knowledge among the people, and the higher education of their teachers, we regard as indispensable to our success as representatives of one of the greatest

religious movements of these latter times. An educated Christianity, as well as a fervent, is required, in order that the growing wants of society be fully supplied. And the importance of teaching our children the statutes of the Lord in early life needs but to be suggested to be accepted.

It is also with devout thankfulness that we record your prosperity as shown in your rapidly increasing membership. Your field is a large one, and requires great sacrifices and severe toils in its cultivation, and it will be our pleasure to render you what aid may be in our power that the harvests may be rich and abundant.

It has pleased God in his gracious goodness to prosper us greatly since our last letter of greeting. The outlook is full of promise, and we are advancing with strong hearts and good faith to meet the future, fully expecting, under the guiding hand of our fathers' God, that the children will not be forsaken, but that they will possess much land. We feel humbled that we have not accomplished more, but, stimulated by our sense of responsibility, and encouraged by those divine promises that never fail, we go forward to meet the future with a trembling yet firm confidence.

Permit us to express to you our high gratification in the prospect of meeting your honored representatives in that great Methodist council that shall soon be gathered from all parts of the world in the land of our birth and the home of our great founder, than whom God has not given a greater apostle to his Church since the days of Paul.

And now permit us to close by indulging the hope, begotten of the sincerest desire, that in the great work that devolves upon us—of seeking the unity and peace of our beloved country; of opposing the advancement of a cold, cheerless, skepticism; of arresting the progress of a varied and bold Romanism; of resisting the growing influence of a godless formalism; of lifting up a standard against a philosophy which knows no God, and discards his Son Jesus Christ; and of pushing the Methodist column to the ends of the earth—we may be found co-operating each with each, ambitious only to excel one another in saving men and honoring the great Head of the Church.

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## BRITISH WESLEYAN CONFERENCE.

### 9.—Journal, page 115.

#### REPORT OF FRATERNAL DELEGATES TO THE BRITISH WESLEYAN CONFERENCE.

THE undersigned, who were appointed by the Bishops, pursuant to the order of the General Conference of 1876, as Fraternal Delegates to the British Wesleyan Conference, may be expected, and deem it appropriate, to make a brief report to this Conference.

We reached Bradford, Yorkshire, in season to witness the opening of the Conference, and remained till near the close. We were received with great cordiality and fraternity. The address of the General Conference of 1876 was read before the British Conference, and a large congregation, assembled in evening session; and the statistics representing the growth and influence of the Methodist Episcopal Church evidently awakened wonder and gratitude. Our personal addresses, which were necessarily brief, were received with approval, and were widely reported in the religious and secular papers.

We were happy in being permitted to witness the organization of the first strictly delegated British Wesleyan Conference, that consisted of both ministers and lay members, in which the congratulations of the brethren forcibly reminded us of the similar scene witnessed in our own General Conference at Brooklyn, six years before.

In many of the anniversary and Sabbath services we were invited to participate, and were made to feel that the purpose and spirit of Methodism in Great Britain and America are the same.

The proposal of our General Conference, that an Ecumenical Conference of all the Methodist denominations in the world be held, was received with marked interest, and was referred to a special committee.

We were also interested in witnessing the beginnings of the enterprise of raising a Thanksgiving Fund, to free their general societies from debt, and greatly to enlarge their educational work. The raising of this fund, in a time of peculiar financial depression, is certainly one of the grandest testimonials possible to the zeal and ability of the Wesleyan Methodists of Great Britain.

We left with profound gratitude to God that Methodism, in the place of its origin, seems to maintain its prime object, to spread scriptural holiness throughout the world.

THOMAS BOWMAN.

E. O. HAVEN.

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## 10.—Journal, page 128.

### ADDRESS OF THE BRITISH WESLEYAN CONFERENCE.

REVEREND AND DEAR BRETHREN: We have received your fraternal address with sincere satisfaction, and assure you that all its expressions of attachment and of affectionate interest are heartily appreciated and reciprocated by us. The distinguished and beloved brethren, Bishop Bowman and Dr. Haven, whom you deputed to visit us at our Conference of 1878, at once won our high esteem by their gifts and graces, manifested in their official addresses, their public ministrations, and in social inter-

course. We admired and revered their eminent ministerial abilities, and, even more, the graciousness and devoutness of their spirit, the sanctity of their character, and the beautiful simplicity and humility of their deportment.

We have appointed two of our most esteemed and honored ministers to be present at your next General Conference, the Rev. William Arthur, M.A., and the Rev. Frederick Macdonald, who will be able more perfectly to convey to you our sentiments of brotherly affection, and acquaint you with our affairs and prospects. Mr. Arthur needs no introduction to you. He has previously had the opportunity of visiting your country, and is well known not only among us and you, but beyond the limits of our denomination, for the catholicity of his spirit, the extent of his attainments, and the fervor of his zeal. His companion, Mr. Macdonald, we cordially commend to you as eminently worthy of your confidence and regard.

We rejoice with you, with unfeigned gratitude, in the extension and success with which, since last we exchanged congratulations, God has been pleased to crown your labors, both in your own vast continent, and in the missionary field. In the remarkable increase of your Church members, of your ministry, of your places of worship, of your Sunday-schools, of your higher educational institutions, which you are able to report, we thankfully recognize the abundant blessing of our common Lord. The great head of the Church has, indeed, given you transcendent power and influence among the rapidly growing and spreading population of your country, which may well inspire you as witnesses and guardians of a pure and living evangelical faith, as divinely chosen depositaries of sound doctrine and spiritual life. In the future of your nation, the centennial of which you have recently celebrated, amid the cheering indications of returning prosperity, after deep and protracted depression, there is manifestly ordained for you a providential avocation, the range of which it is impossible to fix limits. It only needs that your grace be commensurate with your gifts and calling, and your fidelity proportionate to your privilege. We join with you in fervent intercession that in this exalted mission you may prove worthy of and faithful to the trust.

In view of this solemn stewardship committed to us and to you, we share in your deep feeling that no chapel or school extension, no additions to our congregations and institutions, no increase of ministerial or educational agency, no material enlargement whatever, must satisfy us without the abundant outpourings of the Holy Spirit. The presence of the Spirit in the Church, it has been the glory of Methodism from the beginning prominently to claim, as the one condition of all true spiritual progress, the one source of all life, the only power to which the enmity of the human heart will yield. This cardinal doctrine let us ever jealously hold fast, and hold in our ministrations, our pastoral visitations, and our theological literature. In the social and



political movements of the world there may be a wide range of resources, and for the extension of a merely nominal and external Christianity other appliances may be sufficient. But for victory over the powers of darkness and over the unbelief of man, the Church is shut up to the power of the Divine Spirit. We are profoundly and abidingly conscious that without continued demonstrations of saving power we cannot carry out the purposes for which, as a religious community, whether in the Old World or the New, we have been called into existence; we cannot maintain in the midst of a growing secularism and an ever-advancing outward prosperity and respectability, an uncompromising non-conformity to the world, and a high-toned spirituality; we cannot even uphold our position among the sister Churches that surround us.

These convictions have pressed upon us of late with deepening impressiveness, since, currently with the rapid growth of our congregations, we have had to record for the past two years a numerical declension (though small) in our societies. We do not forget that the number of our class members is not the only index of the progress of the work of God among us, or to our religious influence in the country. We know that in all Christian service much of our success cannot be ascertained or proximately estimated, much less embodied in tables of statistics; but so has it always been, more or less. The essential conditions of our work in this regard have not changed. We, therefore, have considered the record of our even slightly diminished numbers as having a serious significance. And we have urged sincere and searching self-questionings, whether, with an extension of Methodist organization, with an enlarged appreciation of Methodist doctrine and worship, and an extended liberality in the support of its manifold institutions, there should be a decline in the strength of experimental and practical godliness. A growing distaste for the ordinance of Christian communion which God has committed to our keeping as a special and precious trust, and which he has so greatly honored and blessed in the past for the conservation of the purity and intensity of the spiritual life, awakens within us jealous solicitude. Our dependence as a people is upon the depth and earnestness of our piety. If we lose this we lose every thing. If we keep this we keep every thing. We live in perilous times. We are in the midst of fierce controversies, of hostile movements of thought and life that threaten the foundations of divine truth. On the one side sacerdotalism and superstition, and on the other, rationalistic speculation, scientific skepticism, and latitudinarian vagueness.

If we are to be true to our providential calling, and to the noble examples of the past, Methodism must take a foremost place in the great struggle with that anti-evangelical, anti-Protestant influence, which has, during recent years, to an alarming extent, infected the people of the United Kingdom, and fascinated them with ceremonial.



In your own land the same elements are active. And we are persuaded that the battle is to be fought not only by argument and scholarship, but by the faithful witness of the truth, the simple, earnest preaching of the Gospel, by the power of prayer, by the force of an intenser spiritual life, by the energy of the Holy Ghost. We want more life, so best will God give it to us to rebuke the pretensions of sacerdotalism, and to combat the hard materialism, the fleshly philosophy, and sensuous worship of our time. The existence of godliness, devotion, spirituality, holy character in our Churches, in the midst of luxurious modern society, will be our strongest argument against skepticism, our best defense of evangelical truth, our mightiest protest against the unspiritual tendencies of thought and life.

We have, since we last addressed you, matured with much thought and discussion a comprehensive plan for a more direct and adequate representation of the laity in the financial and economical business of our Conference, in consistency with the principles of our economy, and the provisions of the Deed-poll. No attempt has been made by any section of our people to encroach on the spiritual responsibilities of the ministry, and the changes which have been made in the structure of our constitution are not calculated, however remotely, to impair the integrity of the pastoral office, or the inviolability of the connectional principle. And with unspeakable gratitude do we record that this broader basis for the counsels and administration of our Church has been obtained with a consensus approaching to unanimity—that not one single minister, nor, so far as we know, a solitary member, has been thereby separated from us. We have remembered throughout that all Church reforms go for little unless they minister to the maintenance and increase of the inner life, or its freer and more fruitful action; that a widened foundation of government should be regarded but as the preparation for enlarged spiritual operations; that an ampler franchise, to be a real blessing, must be accepted as a call to a more vigorous and efficient service. The first meeting of the mixed conference, when your honored representatives were present, was marked in so memorable a manner by the spirit of love and power and harmony as to fill us with gratitude for the past, and with confidence and courage for the future.

We anticipate a brighter era in the annals of British Methodism, and hope to find a new point of departure for more earnest and united labors and nobler evangelistic enterprises. May you and we have in happy combination the outward goodly form and the inward living power!

The Methodist Thanksgiving Fund, which is now in progress, has been, perhaps, the most remarkable movement, financially and spiritually, which has occurred in our history. In consideration of the signal prosperity with which during many years Almighty God has graciously blessed the work of the Methodist connection, and also of the harmony of feeling and counsel attending the im-

portant measure of consolidation, which was consummated at the Conference of 1878, it was resolved that there should be a commemoration by such a great and united movement as might present a becoming acknowledgment of the divine goodness. At the same time, the financial burdens which had accumulated during, and in consequence of, the recent progress of the connection, and also the present marvelous openings for Christian enterprise, render it expedient, and, indeed, imperative, to establish a Comprehensive Fund for the relief of all the connectional departments from debt, and for the initiation and furtherance of those enterprises, both at home and abroad, which urged so strong a claim upon our sympathy and zeal. This connectional offering has, therefore, many aspects. It may be regarded as a redemption fund, to extricate us from pressing embarrassment; an extension fund, to enlarge our work in every direction; a memorial fund, to celebrate a crisis in our history; and a thanksgiving fund, to record our individual and united sense of great obligations. At first it was proposed to raise for these manifold objects £200,000; this was soon advanced to £240,000. The amount already promised is more than £250,000, and the total contributions when completed will probably considerably exceed this. And this unparalleled outburst of Christian liberality, in the midst of severe and protracted commercial depression, has been accompanied by the effusion of rich spiritual influence, which has every-where been felt to be a strength—an inspiration. In this movement we have realized and indicated the position and duties of our Church. Not in pride, but with a glow of joy, we mark a point in our history.

The proposals which we have received from your Committee, that an Ecumenical Conference of the various Methodist bodies in Great Britain, the United States, the Dominion of Canada, and other countries, be held for the purpose of considering the position and work of the people called Methodists, have been favorably reported upon by the Committee appointed to consider them, and communications are now proceeding which will, we trust, issue in the realization of this important project. Much wisdom will be needed to mature and guide so great an undertaking.

In conclusion, dear brethren, we renew to you the sincerest assurances of our Christian esteem and affection. We rejoice in every indication of growing unity in the universal Church of Christ, and with the most abundant welcome do we hail any movement that tends to bring closer together the kindred Churches that had their origin in the large-hearted charity and world-embracing zeal of John Wesley. The substantial unity of Methodism the world over is a providential fact of the profoundest significance. We would cherish whatever promotes the recognized oneness of all the Methodist Churches; not in visible organic union—that need not be—but in fraternal alliance and the bonds of common service and sympathy.

Grace, mercy, and peace be multiplied unto you from God our Father, and from Jesus Christ our Lord.

Signed on behalf and by order of the Conference.

BENJAMIN M. GREGORY, *President*.

MARMADUKE CLARK OSBORN, *Secretary*.



## 11.—Journal, page 128.

### ADDRESS OF REV. WILLIAM ARTHUR, A. M.

BISHOP SIMPSON, VENERATED FATHERS, AND WELL-BELOVED BRETHREN: I cannot help being touched, not only with the reception that I have met with, but with what in that reception has had any personal tinge. I feel that in all that is serious and substantial in these kindnesses, which I have met with here, the cause is that, in God's goodness to me, I am permitted to come, not as William Arthur, but as one allowed to speak to you on behalf of the oldest Conference wherein Methodist preachers ever conferred one with another.

If in looking at you I see not you only, but a wonderful family behind you, of whom you are but the older brothers; on the other hand I know that you, in looking at me and my colleague, do not see only Frederick Macdonald and William Arthur, but you see the old people in the old places, and you say, "God bless the sons of our fathers!" And they in return say of you, "God bless the children of our children!" And wherever the family scatters through the world—and it still scatters more and more—wherever throughout the world it spreads, (perhaps the word "scatter" will soon cease to be perfectly proper, for they *spread* rather than *scatter*,)—the Methodist family-feeling continues, the feeling that we are *one*, and that *one* we must remain, and that—

"Mountains shall rise, and oceans roll,  
To sever us, in vain."

Now I know that there are many people who always cry out for something practical—something to do! But permit me, sir, to say that, so far as I know, the most practical thing in this world is a thought put into a human mind, or a feeling raised in a human heart! And whatever tends to keep thought right and feeling right, or whatever tends when thought has gone wrong to bring it back again, or feeling gone wrong to raise it again up to the right level, is for me the most practical thing that men can do. Get right feeling and right thinking, and they will bring all the other things after them. Now I trust that, as Methodists throughout the world, we shall try to keep up the old feeling, and I conceive the essential object of deputations such as this to be the practical one of keeping up that old family feeling between kindred bodies widely sundered.

The Address you have heard alludes to the development that has taken place in our body in England, whereby we have adopted a system of lay representation in the Conference.

Thank God (as the Address says) that was done, not without debate, not without difference of opinion, not without opposition or doubt; but it was done without any division of sentiment in the long run, done without loss of members or loss of a member, and done to the ultimate refreshment of the entire Church. So done, it was followed, as you have heard, by this movement for a thanksgiving fund, and that thanksgiving fund has prospered in the midst of our national depression, a depression the like of which we have never known for its breadth and continuance; and in the midst of that depression that fund has come from a people who are by no means as numerous as you, and do not claim to be wealthy.

We have none of the chief estates or great old titles of the country with us. We have a people who enjoy religion, as do you, and who are what the grace of the Lord has made them. That is all. And yet they have contributed in this time of general depression, and through all the difficulties attending it, remember, more than a million and a quarter of dollars.

Now, allusion has also been made to the proposal that has emanated from you for an ecumenical gathering of Methodists from all the world. We should like that gathering to take place where the Methodist society originated. We should like it to take place at City Road, where John Wesley preached, and Charles Wesley and Joseph Benson preached, where the first conferences were held, and where the cradle of Methodism will always be spoken of, and that with interest more profound as time advances. I speak now not merely of the Methodist Episcopal Church, but for a moment I think of all the other branches scattered throughout the world. Whatever name they may have adopted for themselves, they had the Methodist origin, and I like the name, and we should link them altogether, and see if by the blessing of God we cannot, in such a meeting, so take counsel one with another, that we shall, every man, go away, one to India, one to Italy, and one to the Caffirs of the Cape, one to the negroes of Monrovia, and another to Hudson's Bay, and to California, and Japan, and China, some to Rome, and so on right around the world, telling our people every-where that being many we are one! I trust that one we shall remain, and become more and more conscious of our oneness.

In looking at our own body in England I am struck with one fact. If you take the twenty years covering the latter part of our first and the early part of our second century, say between 1829 and 1849, you will find that we had three divisions in about twenty years. It seemed a periodical phenomenon of our development that we should have a division, and people began to be rather reconciled to the idea of division. I never was reconciled to it, and though, sir, we have now passed thirty years since 1849, we have seen no division. We have passed thirty

years, and, instead of new conferences of Methodism splitting off, the existing connections are beginning to come together, to speak well of one another, to cease holding up each other's faults. I do not fear diversities, but I do fear jealousies, and hatred, and divisive impulses, and passions.

But the tendency now is not to split off into fragments, but to gather together, to look at the things wherein we agree, to identify each particular branch with the great family, and to go on, every one pushing for the common end. Now help us in that particular! I believe you are all disposed so to do. But Methodism never was created by organization, and Methodism never will be kept up by organization. Organization was created by life, and organization will continue to be sustained by life; as families will not be created by a state, but the state must be created by families. Give me the nucleus, give me that which founds a good family, a good man and a good woman, to build up a Christian home, then I give you the foundation for municipal institutions, State institutions, national institutions, cosmopolitan institutions; but take away the family, and all your other institutions will lack solid foundation, and be liable to be shaken to pieces at any day.

When you speak of organization in its relation to Methodism, men sometimes are tempted to give Wesley a very grand compliment, and speak of him as a wonderful organizer. But very little he ever did in organization, and very little time he spent about it. He spent his whole power, his sanctified power from above, in promoting the life of God in the soul of man, in spreading that life from man to man, and wherever the life sprang forth somehow or other the organization was found for it, and *it* found the organization, and so came class-meetings, conferences, and all else.

Men of the world begin by making new institutions in order to make new men. Christianity begins by making new men in order to make new institutions. The regeneration of one humble soul, making a new man, means a new power, for man is a force, and where you have a man, a man born again, conscious that he is a stranger and pilgrim upon the earth—a stranger, not a native, one sprung from another stock; a pilgrim, not a settler, one bent for another resting-place—he seeks for fellow pilgrims.

The moment men are conscious that they are strangers and pilgrims upon the earth, here to work up for a little time in traveling toward the kingdom that is undefiled and fadeth not away, reserved in heaven for them if they are children, then there springs up that which may become the nucleus of a glorious society.

For many years, for many ages, the Christian Church had existed as a Church that was *not* a society—a Church wherein man did not speak to his fellow-man, a Church wherein the whole voice, or entire communication, resided simply in the written creed and the authorized priest and teacher.

Methodism in its early days was often reproached by the fact that it was a society, not a Church; but a society that is not a

Church has in it the destiny of a Church, and a Church that is not a society has in it the destiny to die.

Out of the society, remember, of Methodism, sprang all that is now a Church, and if you lost that society, sir, there would be great danger that you would in consequence lose also the Church. Let us keep close to the center which God gave to our fathers—a living Saviour, being the life of his members. That life has ever had marvelous power of comprehending, without compromising, truths whereby Methodism was set in the midst of the Churches with a mission she perhaps scarcely understood, which it is not necessary she should understand, but which has enabled her without sound of trumpet, without the march of martial forces, without endowments, without any great aristocracy, without the authority of any legislature, without the violence of any rushing mob, without any of the ordinary elements of human power, to *come up*, quietly to grow, grow, grow, and the world knew not how! A seed had been sown; and human hands that sowed it did not see the body that *should* be, did not see the form or comeliness in which that body was to shine; but there it was, and all the power in it invisible, the power of the inward life that God gave. That life has been working. I have seen something of its working with my eyes in different parts of the world. I have seen it working out in Madras, in the Mysore, and here in Ohio. I have seen it working close by the Vatican in Rome. I saw two scenes in that city which I will just mention.

In the year 1836 I found myself there with my wife. I said. "We must not leave this place without having a prayer-meeting." "We can't have one." "We must have one." "We haven't any place." "We have this bedroom." "The police will be upon you." "We must consider." So I sallied out to get some to come to our bedroom in the Hotel d'Angleterre. The first man that accepted my invitation was Thomas Henry Tarlton, the original Secretary of the Young Men's Christian Association in London. The second man that accepted the invitation was Dr. Treat, of Boston, Secretary of the American Board of Commissioners for Foreign Missions. The next was Dr. Forbes, a clergyman of the Church of England, who has now for many years been the English chaplain in Paris; and next came Mr. Hall, an American clergyman, then officiating as chaplain at the American Embassy in Rome. Seven of us met in that bedroom in the Hotel d'Angleterre. We spent nearly two hours in very earnest prayer. We did not know who might be overhearing us, or what might follow. But, during the meeting, there fell upon me this impression: It is very strange that here, in this little room, at such a short notice, there should be met together a representative of the leading missionary society in America, a representative of the largest missionary society in Protestant Europe, a representative of the Young Men's Christian Associations, and representatives of the clergymen of America and England: and those seven—there were two Christian women among us—those seven to offer earnest prayer.

There are things that come into a man's mind, we don't know how, and somehow they form a part of it; and from that time I always went about saying quietly, I shall live to see the Gospel freely preached in Rome.

Well, sir, I have paid other visits, in the interim, to Rome, but two years ago I entered that city as one of a deputation from the Evangelical Alliance, in company with the Rev. Donald Frazer, and the Hon. and Rev. Mr. Bligh. There was a railway platform in Rome. It was pleasant when I reached the platform in Cincinnati to see the faces of Bishop Simpson and Brother Sargent and others, but you will pardon any lack of politeness if I say that it was even pleasanter to see fifteen men of different Christian denominations gather to welcome a deputation of the Evangelical Alliance in Rome. One of the first things they said to us was, We are going to give you a reception to-night in the Hotel d'Angleterre—in that very hotel in which our prayer-meeting had been held twenty years before. And there that evening, within a few yards of the very room where the prayer-meeting was held, we were welcomed by fifty men who were all employed in working for the spread of the Gospel in the city of Rome, and working in as perfect freedom and protection by the law as if they had been in the city of Cincinnati. Dr. Prime, of the "New York Observer," was there, and Dr. Vernon was there, with others of your own agents.

Shall I mention, then, one scene more in connection with that country? You have all heard of the first constitutional prime minister of Italy—Massimo d'Azeglio—and one of the most remarkable men ever produced in any country—a man great in several kinds of fame, with one of those heads that seem as if the Great Architect had made them for the purpose of extraordinary thought. I remember one night, in the year 1860, in the midst of a dense crowd, that man strangely found time to talk to me. Naples was then still under the power of its terrible king, and I said something about it. He said that reminded him of something, but I will not quote the expression. I replied, when I was in Naples the palace of the king seemed the most emblematical building I ever saw. "What do you mean?" said he. I answered: He had the emblems of all his powers about him. On this end of his palace there was an arsenal; that represented force. Here on this other end of the palace the theater—the next instrument of his power, corruption. Here under the portico of the palace the public letter-writer, whom I saw with my own eyes writing letters for women clothed in silk and in satin, too. The next instrument of his power—popular ignorance. "Yes," he said. I hesitated for a moment before giving a final touch, but he uttered the exact sentence I was going to utter. On the other side, the Jesuit Church, the final instrument of his power—superstition.

Well, sir, in the month of April last, within a pistol shot of that place, I sat in what was called a synod, that was the meeting of our two Methodist districts. There were about twenty-three



Italian ministers, with one or two English ones: and into the midst of that meeting walked a deputation of ministers and laborers of other denominations. It was a little ecumenical conference in its own way, and there, before that united meeting of Italians of all sorts, from Calabria, Central Italy, and Piedmont, there came a great strong man, strong in the Methodist sense with might in the inner man, without any flourishes, who felt called upon to tell how he had been converted in Ireland, and in Liverpool forced out to preach the gospel, trained in England, and sent to India to begin your mission there, and been guided to Mexico to begin a work for you and in your name; and as William Butler went on telling these details, so like what might be told in a good conference love-feast in any part of the world, I felt, This is a very different scene from the scenes in Naples, when I was there first, and so I exclaimed, "What hath God wrought!"

In the name of my own conference, in the names of our mission stations, of our brethren in France and Switzerland, of our brethren in Africa, Australia, and the islands of the sea, where the Churches spring up like willows by the water-courses, in the name of my brethren all over the world, I say, "Peace be within thy walls, and prosperity within thy palaces." In the name of many a little company, meeting this night in class; some among the mines of Cornwall, some beneath the monuments of Rome, I say, Neglect not, forsake not, despise not, the assembling of yourselves together. Be the people of whom it shall be recorded that they spake often one to another. A people that leaves all the speaking to the official speakers is not a people who will be very strong. In the name, then, of these little flocks, I say, Speak often one to the other. In the name of many a lonely missionary whose hands are weak, and whose flock is thin, who stands singly in the midst of multitudes of the unbaptized, and wonders when another will come to help him, I say, Love the missions, pray and work for the foreign missions.

O, with what pleasure have I looked upon your General Conference! With what intense pleasure have I looked into the eyes of your brethren, upon whom had I looked twenty-five years ago, the thought would have arisen, "Are these citizens or chattels?" But now, thank God, I know these are not chattels; they are citizens, and they are brethren.

I cannot tell what I felt yesterday morning, as Mrs. Fisk said to me, pointing to a figure in white gliding around the Conference, "That is the Hindu brother." For some time after that I saw neither Bishop nor secretary, layman nor elder. I saw nobody but that Hindu brother, and behind him *two hundred and forty millions* of his countrymen. If you are forty millions and more, they are two hundred and forty millions and more. I saw them all behind him; their black eyes coming up, and the eyes of their unborn children coming up in the ages to follow, each eye shedding on your heads a ray of responsibility. And I pray God to grant that that man may be the firstfruits



of a great multitude that no man can number. In the name of all these people, then, I say, Go on working for the foreign missions. And in the name of the young men that are coming into the ministry, I say, Keep up the evangelistic spirit; lead them on. In the name of the old patriarchs who sit on the threshold of the Lord's house below, not knowing what moment they shall pass into the better sanctuary and join the greater congregation above—in the name of many who are now in my eye, of whom it may be some already have crossed the flood, I say, Take up the old Methodist word, in the old Methodist spirit—

“Come, let us anew our journey pursue,  
Roll round with the year,  
And never stand still till the Master appear.”

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## 12.—Journal, page 128.

### ADDRESS OF REV. FREDERICK W. MACDONALD.

DURING the few days I have spent in this country I have been studying resemblances and differences between men and things as I see them here and as I am acquainted with them at home. I may at least refer to one resemblance by which I have been very deeply impressed. It is that deeper resemblance, that family likeness, which is the sign and seal of veritable spiritual kinship. This sense of kinship is among our precious possessions. There are so many influences at work to divide and separate men that we ought surely to cherish every thing that goes to strengthen the unity and the bond of peace.

There are ties manifold to which references have been made, and they are all valuable—ties of language and of race; but the special tie by which the hearts of the Methodist people are linked to each other throughout the world is a tie of deep significance to us, and makes a people of the same promise and of the same perfect charity at large.

In proportion as our interior life and love are strengthened we are prepared, we are educated, we are carried on to that large, catholic love for the whole family of God in Jesus Christ, which is the very bond of perfectness in the Church below. Let us cherish the common love and life we have now, and hurry on the bond among all the Churches of our Saviour.

I have realized, sir, as never before, the magnitude of the commission to which John Wesley was called of God. If that commission had had no other results than are to be found in the direct and indirect influence of Methodism in the British Isles, it would still have been one of the greatest and most beneficent commissions intrusted to man; for in England, more than any other country, they who would estimate the influence of Methodism must take into account the remoter results as well as the direct ones. Just as hidden streams are traced by the verdure to which

they give birth, so the more indirect influence of Methodism may be traced in the quickened life of all the Churches on British soil. But, if we pass from our own isle, the work of Methodism is surely one of the marvels of the world's history.

But it is not the actual achievements of Methodism in America, as great as they may be, that most deeply impress and almost awe a visitor; it is the promise, the pretentious promise, which every thing in this land bears with reference to your future.

You have had the inestimable advantage of beginning your Church life with the birth of the nation. We had to commence in an old nation—a young Church in an old country. You are a young Church in a young nation. When we were born the institutions of our land were fixed and tenacious. You were born in time to help draw the plans and lay the foundation of your national existence.

I hardly know whether to envy you your opportunities, or to tremble at your responsibilities. Your land is only beginning to be peopled. Your forty millions might be multiplied by ten and ten again, and you would not burden the soil. It has been yours to welcome, in the name of Christianity, the emigrants from almost every country in the world; you have met them on your shores, and you have accompanied them to every settlement. You have gone with the farmer, and the miner, and the shepherd, and what has been your reward? It has been in the strong, widespread, hopeful, and healthy organization of your Church, which, with its points of advantage and enterprise, has already mapped out and assigned the country.

And when these great Territories, whose strange musical names charm my ear—Arizona, Montana, and all the rest—when they are filled with people, when they possess all the wealth that labor gives rise to, what will be your reward? An enlarged sense of citizenship? Something better than that. Your reward will be that your thousands will be tens of thousands, and your tens of thousands will be hundreds of thousands, and your Churches, your schools, your parsonages, your colleges, will cover the whole continent; and you will, by God's blessing, infuse power into the whole life of a great people, and the strongest elements of Christian character and worth which ever a Church has been allowed to impart to a great and vigorous people.

It is plain, from your present and past history, that, whatever may be the extent of your operations and of your successes on this continent, they will not suffice you. They have not sufficed you already. You have taken up your position in the farther East as well as your own wonderful West. And by and by you will do so on a large scale, and you will pay back to the Old World, after a very handsome sort, if you will allow me to say it, that for which you are indebted to the Old World. There are debts, brethren, which it is an honor to acknowledge, even before one is able to pay them. There are debts which, it seems to me, it would be graceful to acknowledge even before pay-day and the time of settlement arrive.

When I look upon American civilization, its literature, its politics, I need not prove to you your debt of obligation to the Old World. Your literature links you to England, your jurisprudence joins you to Rome, and your religion is God's gift to you from Jerusalem, where God's Son consummated his sacrifice. How shall you pay that to the Old World? Not only, as you are doing now, with the produce of your fields, and your countless factories, but with such a band of missionary labor and holy beneficent toil as shall hasten, in the regeneration of the heathen world, the downfall of the last stronghold of sin, and the fulfilling of our highest hopes. God hasten such a time!

Be sure it is not in our way at home to grieve or grudge for one moment the ever-enlarging prosperity of the American people. Your kinsmen across the sea are counting upon you for Christ in a way which it would delight you to feel and know. As we see the terrible records of history, and look upon the civilization of the Old World, our hopes and prayers reach out ever more and more toward you for the alliance of heart and soul, which is ordained, in the cause of Christ, for righting the wrongs which distress a suffering world. After the indications which meet us of your wealth and progress, we are most confident that God has prepared here in his New World a benediction which shall by and by, in still larger measure, be poured out upon the elder populations of the earth.

And is not this—let me say it for us Englishmen as well as you Americans—is not this the true bearing of our Christian patriotism? I know that the word patriotism on our side of the Atlantic—I am sure it is so on that side of the Atlantic—the word patriotism has had many disastrous periods in its history. It is a term that has been associated with some of not the choicest specimens of humanity, and with transactions of not the highest virtue and glory; and, therefore, a word of somewhat damaged reputation requires to be judiciously and tenderly handled. I was about to say there is a need of Christianizing throughout Christendom the somewhat heathen virtue of patriotism. For, as the records of the world plainly show, patriotism has been made up of a too large proportion of strong conceit of self, and a supreme contempt for the rights of others. How very sensitive the patriotism of nations has been in reference to their rights! Patriotism has been invoked to sanction almost every kind of injustice and wrong, emulating liberty itself in the crimes that have been committed in its name.

But, for all that, we may not throw our patriotism away, and ape the manner of those who cynically term patriotism a worn-out thing. We will purge our patriotism of all base and evil elements, and, instead of setting our hearts upon our nation's wealth, its military prowess, its numbers and population, we will toil and pray for our nation's growth in righteousness, and growth not only in numbers, but in the virtue of its people. It matters not what elements of material greatness are at a people's com-

mand, if they are inwardly corrupt and base, no amount of skill can long delay their decline and fall from among the nations.

I sat a short time ago upon the broad embankment which guards our small but ancient river, the Thames, and I sat and looked upon the venerable but last visitor, the obelisk, the pillar of Cleopatra. It had been brought from the banks of the Nile and set up on the banks of the Thames. There it stands to keep watch over the city, making nothing of two thousand years' sleep in the sand, waking up like a sentinel that has dozed for a minute or two, and waking up to watch over the nation's life. What has it seen since it was carved with those strange characters? It has seen the Pharaohs, Alexander, the Cæsars, the Mohammedans. It has seen Greece, Rome, and Arabia pass like visions before it. Why, why do they pass? The Pharaohs were rich, and the Greeks had genius, and the Romans knew how to govern, and the Arabs had fiery valor; but they have followed one after another into the sepulcher where nations are buried, where moral corruption lays them low. They died for want of righteousness.

And no nation, whatever be its natural resources, shall survive the action of those divinely appointed laws by which righteousness is made to exalt a nation, and sin to be a reproach to any people.

O sir, it is a joy to work not only for the saving of men in their individual capacity, but it is a joy to work for the life of nations, to seek to purge its life from all evil and vice, from intemperance, fraud, deception, and corruption.

That is our toil, saving individuals by the way, until at length the kingdoms of the world shall become the kingdoms of our Lord, and of his Christ. And to whom, in ancient or in modern times, has God given louder calls or fairer opportunities than to yourselves?

And let me just say a word as to some of the cheering signs which we have with us on our side of the water. The Address of the Conference, which you have heard, is undoubtedly pitched in a somewhat sober key, and there is abundant foundation for that, but it is not possible even for a Conference document to contain every thing, and therefore it is not presumptuous for me to say that there are other aspects of our life and time than those which even the skill and experience of Conference secretaries know how to embody in documents of a reasonable length.

There are, in addition, some things and signs to which I may be permitted briefly to refer.

For instance, we think we see that philosophy, the higher intellectual life in the world, is drawing back from the land of frost-bitten atheism toward which it seemed to be traveling. This is partly reaction, and partly the result of the manly toil of Christian scholars among us who have not been afraid to speak with the enemy at the gate, and partly the result of the lives of thousands of believers who know nothing about philosophy, and possibly care less, but who contribute every day by their lives some

of the strongest arguments against such philosophy. And under these influences it seems that philosophy, feeling the preliminary chill of that bourne to which she was traveling, has shaken herself together, and has sought the path again along which we think her honored in traveling.

Then, again, there is our Board of National Education. We Englishmen are obliged to speak penitently upon that. It is lamentable to think how slowly our scheme of education followed our political scheme, so that, as one of our statesmen said, we must educate our masters now.

Yes, there are healthy signs in the Church of Christ which it is a pleasure to record. There is the activity in Christian beneficence, and the vigor in the production of biblical literature, which I more than set off against the dainty *dilletante* agnosticism of some of the writers of the day.

There is one exceedingly hopeful sign which my brethren here will join me in rejoicing over. There has been a wonderful diminution in the amount of fine preaching among us for some time past. Eloquence has been decaying and dying out at a rate that does not even alarm us, so willing are we to let it go. It is not so necessary as youthful orators are in the habit of thinking. I believe there is more sincerity and more meaning business in the preachers of England at the present day.

Among the Churches generally there is more fellowship and right good will, more brotherliness and co-operation, and as we know we are representing and serving the common Lord, we do not care to map and count the proportion in which each Church is contributing toward the Christianizing of the nations.

We are doing our own business, and leaving the fine analysis until there is time to go into such details. Meanwhile, we are glad that from our various Churches there is pouring into our nation's life from day to day that which is surely raising it from the bondage of sin, and bringing it into the kingdom of Christ.

It is as you have seen it in some mountainous country. The streams from the hills may meet in the bosom of the lake below. You saw the streams as they descended, some leaping, some gliding gently down. But when once they have gathered into the lake, you cannot select out your streams and portion them out to their respective mountains. So from our Zion streams are gathered that go into the bosom of the nation below, watering it and cleansing it, and we do not care to ask in what exact proportion our hill-tops condensed and drew down the waters of life.

In our own beloved Methodist Church there is great peace, thank God! Love and joy and liberality, and, in these days of troubled thought it is no small mercy from God that we are not being plagued and vexed with heresy. We have not a man among us that the freest critic would venture to call a heretic. It may be we are such plain men that we have not such fine-drawn wits as heretics are made out of. It may be we are such plodding men that we have not the idleness, or leisure, let

us call it, to go into heresy. But, while there are men in our ministry whom God seems to have detached and told off into special intellectual service in the kingdom of Christ, the vast majority of us are more than glad not to be called upon to attend to watch words, but to preach the Gospel to men's hearts, knowing we have allies in human souls for that work; allies in the conscience, in the hopes and fears of men; allies that, though they may slumber long, seldom fail to awake and help us when we stand at the gate and blow a challenge that they can hear and understand. We are thankful thus to preach the Gospel.

One of our wants—may I say it, being four thousand miles from some of the active functionaries of the British Conference, may I say it?—is, economy; and simplicity would be welcome to us. About every other year another column has been added to our schedules. You know what that means. Another column of statistics, another series of returns, another series of checks is devised, to be waded through by the hard, over-worked brethren. The genius of our best men has been employed, wisely and well-employed, in complicating Methodism.

I believe that Methodism will follow the linguistic law that many of you understand so well. As languages have passed from the crude condition of mere roots into the high inflected condition, and then finally have shaken off all useless terminations, so, perhaps, it may be with Methodism.

At first it was simply noble; then came the time of complication, and, if the analogy is good for any thing, there shall come a time of more simplicity. Then shall we young men be thankful that our lot was cast in with Methodism.

Seriously, brethren, you know what our want is, and, perhaps, yours too—the gift of the Holy Ghost. We have a wide-spread agency, we have good and honest men, aye, wise and noble men. If our field is not large, we think something of it in other respects, and we need but the supreme, pentecostal gift to fill up the measure of our joy, and the perfection of our prosperity.

Do not accuse me of observing days and weeks unduly, when I remind you that this day is the day in the calendar of our Lord's ascension. I could not but think to-day that, after he had gone up into heaven, his disciples returned to Jerusalem with great joy. With joy because they had lost him, and their communion with him was over? No, but with joy that now, at least, they had found him, and their communion was to be free from all check of time and earthly economy, and he was to be with them for evermore. So they returned with exceeding joy, the Lord working with them.

And that is as true for us as for them, and gives a wider life and meaning to our founder's maxim, "The best of all is, God is with us."

**13.—Journal, page 356.****REPLY OF THE GENERAL CONFERENCE OF 1880 TO THE ADDRESS OF THE BRITISH WESLEYAN CONFERENCE.**

HONORED FATHERS AND BRETHREN: Grace be unto you, and peace from God our Father, and our Lord Jesus Christ.

It is with the greatest satisfaction and pleasure that we have received your Fraternal Address, and have welcomed among us the beloved brethren who brought us your kindly greetings, and have spoken to us many soul-stirring words. It was a special gratification to have present among us again, after the lapse of a quarter of a century, the distinguished and venerable William Arthur, who in his former official visit left with us hallowed influences which can never be forgotten. His writings have been an inspiration to multitudes; his noble words, uttered in the hour of our country's peril, are treasured in the hearts of American patriots; his praise is in all our Churches, and his presence with us at this General Conference has been a benediction. Nor can we too highly compliment the genial Christian spirit, vigorous thought, and moving eloquence of the Rev. F. W. Macdonald, whom you deputed as the companion of Mr. Arthur, and whose able and thrilling address before our Conference will be a lasting honor both to himself and to you.

We give thanks to the God and Father of our Lord Jesus Christ for the gracious favor and manifold blessings he has bestowed upon you and upon the interests of our common Methodism in all the world. To your venerable body our hearts turn as to the mother of us all, and we greatly rejoice in all your work and labor of love.

We notice with much interest the introduction of lay representation into your Conference, and doubt not that the temporal and spiritual interests of the Church will be promoted thereby. We have found, after fair trial, that our brethren of the laity are a most valuable and efficient element in our General Conference. They are strongly attached to our doctrines and polity; and we believe they act as a conserving bond of power upon our general system. Their counsels and activity have shown to great advantage in the various benevolent enterprises of the Church, and we are now deliberating plans for their representation in our Annual Conferences.

We gratefully rejoice in the success which has thus far attended your measures to create a Thanksgiving Fund, which shall be a Church Redemption and Church Extension Fund, and a Memorial, as well as a great connectional Thank-Offering. This grand conception was worthy of the great Wesleyan Connection of England, and the remarkable results of the movement in a time of commercial depression is assurance that the Church is not unmindful of her opportunities and her power.



During the past quadrennium our Church has been active in carrying forward her missionary work at home and abroad. Notwithstanding the long period of financial depression, the debt upon our missionary treasury, which four years ago was over \$262,000, has been reduced to about \$63,000. With the exception of Bulgaria, where our work was interrupted by the war between Russia and Turkey, our foreign missions have been steadily advancing in influence and power. In Mexico, South America, Africa, Italy, Switzerland, Germany, Denmark, Norway and Sweden, India, China, and Japan, our brethren are vigorously assailing the strongholds of darkness, and building up the institutions of a pure, scriptural Christianity. In many of these fields our Woman's Foreign Missionary Society has been a most efficient helper, collecting and disbursing thousands of dollars annually for the redemption of the downtrodden women of heathen lands from the ignorance and degradation in which they have been held so long.

Our Board of Church Extension has been doing praiseworthy service in building churches, especially in the South and on the Western frontier. Our Freedmen's Aid Society continues active operations in educating the colored people of the Southern States. Our Sunday-School Union and Tract Society exhibit growing zeal and success in all parts of the country, and are spreading their publications by the million. Most of our Literary Institutions are enjoying a commendable prosperity, and some of them have greatly increased their permanent endowment and the facilities for their work. Our Publishing Houses are constantly issuing works of standard value, and our periodicals are circulated and read among hundreds of thousands. By these various agencies, and by the regular ministry of the word, the Gospel has had great triumph among us, and during the last quadrennium our statistics show a net increase of 713 traveling preachers, 119,745 members, and 1,322 church buildings, which is more than one church for every working day in the four years.

It is with humble gratitude to Almighty God that we note the number and magnitude of these several departments of our Christian work. These have grown upon us as, from all parts of our broad land, and also from other lands, have come to us the pressing Macedonian calls for help. And yet, with all this, we feel that we are falling far short of our possibilities, and we have constant need to admonish one another of our duties and responsibilities.

We reciprocate the feeling of responsibility which you express in view of the enemies of our holy religion. Antichrist appears in many forms—in a worldly spirit creeping into some of the Churches; in a sensuous luxury “which eats the core from manly virtue;” in a materialistic philosophy; in the pretensions of science falsely so called; in Popish and Jesuitical cunning active against the institutions of civil and religious liberty; in the rationalistic speculation turned against the doctrines of the Gos-



pel. These forms of evil, as well as those more open and virulent, call upon us, according to our position and influence among evangelical Churches, to contend earnestly for the faith once delivered to the saints. We should be untrue to the spirit of Methodism, and unworthy of our noble fathers, should we show ourselves careless or indifferent when threatened by so many enemies. Let us duly appreciate the power of organized action and of sanctified learning. Let us hold with undying love to our Discipline and polity, so efficient under God for Christian work. Let us more and more cherish our doctrines, so practical and potent, and our personal experience of the salvation of God in Christ.

During this session of our General Conference, an Ecumenical Conference, composed of representatives from eleven different Methodist bodies, and at which your delegates were present and spoke, has recommended the holding of a Methodist Ecumenical Conference, in City Road Chapel, London, some time in the summer of 1881. We doubt not the holding of such a Conference will result in strengthening the ties which bind us to each other, and in fitting us all for more thorough and efficient work in spreading scriptural holiness through the world.

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## IRISH METHODIST CHURCH.

### 14.—Journal, page 115.

#### REPORT OF FRATERNAL DELEGATES TO THE IRISH METHODIST CHURCH.

##### TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

THE undersigned, appointed according to the order of the General Conference of 1876, to attend the Irish Wesleyan Conference, as Fraternal Delegate from this body, regrets to report that, on account of other imperative official duties, he was unable to be present at the session of the Irish Conference. The Address of the General Conference, and other official papers, were, however, duly forwarded, and, as we have learned, were kindly received.

Respectfully,

THOMAS BOWMAN.

May 6, 1880.

**15.—Journal, page 115.****CREDENTIAL OF THE FRATERNAL DELEGATE.**

TO THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH IN AMERICA, AND TO WHOM IT MAY CONCERN:

THE Rev. Wallace M'Mullen is hereby accredited as appointed by the last Conference of the Methodist Church in Ireland, to be its representative to the next General Conference of the Methodist Episcopal Church in America, and to convey to that Conference its fraternal greetings.

JOSEPH W. M'KAY,  
*Secretary of the Irish Conference.*

BELFAST, *March, 1880.*

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**16.—Journal, page 115.****ADDRESS OF THE IRISH METHODIST CONFERENCE.**

DEARLY BELOVED BRETHREN: We hail with lively pleasure the return of the season when, according to the custom which has now become established between us, it is our privilege to address to you our fraternal greetings, and to inform you of God's dealings with us during the interval since we last addressed you.

It is no small encouragement to us in the prosecution of our difficult work to know that you so readily appreciate our difficulties and so kindly accord to us your loving sympathy. We thank you for your reference to the enrichment of American Methodism through our labors. Under the pressure of the great discouragement that has sometimes arisen in view of the fact that we find it impossible to garner all the fruit of our own husbandry, it has always been a relief to us to know that the thousands of our promising members who left us were not lost to the Methodist branch of Christ's Church, but that they found a congenial home with you, where they had their faith and piety nurtured by the labors of your faithful ministers, and their godly zeal and enterprise stimulated by the example of your earnest and devoted members.

We have learned with great satisfaction that a large measure of prosperity in your work still blesses you. The marvelous outpouring of the Divine Spirit, of which you speak, has, we trust, been continued with increasing power and copiousness, so as to fill all your Churches with the richest fruits of grace, and make each one a center of divine power and blessing. With such an extensive work as yours, it is impossible to estimate the good to the world which may flow from a great revival.

It would have gladdened us very much to have had the privilege of a visit from your honored representatives to the British

Conference, and to have heard from their lips of God's good dealings with you. Former visits of this kind have been so highly prized by us, and by our people, that we are unwilling to forego the delight and profit which accrue from them. We hope that it may be found practicable in future to make such arrangements as will secure to us this privilege. It is important to maintain every thing which tends to increase the "close and affectionate fraternity" between us.

In the last Address forwarded to you from this branch of the connection it was said: "We are cheered by the near prospect of union between ourselves and the other principal body of Methodists in Ireland." You have, no doubt, already learned, and it is our joy now officially to inform you, that the union then contemplated has been carried into effect. Though in the foregoing part of this Address reference has been made to former Addresses sent by us or received from you, yet in fact the Conference which now addresses you is not identical with the Conference which formerly did so. This Address comes from the Conference of the now united Wesleyan Methodist and Primitive Wesleyan Methodist Connections. We are persuaded that it will not be less acceptable to you on this account; we know how many ministers and members of your Church have longed for such a union as this, and how they have sought to stimulate and encourage us with reference to it.

The union was accomplished during the session of the two Conferences in Dublin, twelve months ago. It was preceded by very grave and earnest debate, in which free utterance was given to the reasons for and against; but it was at length agreed upon with a hearty unanimity, which was cause for devout thanksgiving to the God of all grace.

The coming together of the two Conferences, and the public official ratification and announcement of the union, was an occasion long to be remembered by all who took part in or witnessed the proceedings.

It was indeed good to be there. The spirit of a new consecration seemed to animate the assembly, and every heart beat high with the holy ambition to promote more largely, by means of a united Methodism, the glory of our common Master, and the well-being of our native land.

It would have been too much to expect that all practical difficulties which needed to be smoothed away in order to the complete amalgamation of the two connections should disappear as if by magic as soon as the union was formally resolved upon and declared; but it is with profound gratitude that at this, our first united Conference, we are able to say that the difficulties have, for so far, proved less formidable than was anticipated, and that we cherish a lively hope that they will be all surmounted more speedily than a year ago we had supposed possible.

We have set ourselves earnestly and unitedly to the task of such a re-arrangement of our work as will enable us with greater

efficiency to cover the whole ground formerly occupied by both the Conferences. The question of funds is, of course, an important question with us in these re-arrangements. The financial distress, of which you speak as every-where prevailing, is very deeply felt by us, but we also can say that both pastors and people have shown themselves ready to make sacrifices that "the work of God be not hindered."

Considering the liberal interest which you have taken in the educational institutions of Irish Methodism, it would not be fitting for us to omit a brief reference to them. We are thankful to say that, notwithstanding the great commercial depression, which has considerably affected the financial interests of other institutions of the same class, we are able to report most favorably concerning them. The college at Belfast maintains its high character as a general educational establishment, while the special benefits which it confers upon the candidates for our ministry are each year becoming more marked and more highly prized. Heretofore the exigencies of our work have prevented our extending those benefits to all our candidates, but we hope to be able to make such arrangements as will in future provide for this.

The connectional school in Dublin has during the past year taken a new departure.

Very commodious premises have been erected adjacent to our noble Centenary Chapel, in Stephen's Green, and in these premises this old, tried, and successful institution is entering upon a new career of usefulness. The only drawback to our pleasure in recording this is that, partly through the great commercial depression of the times, and partly through unforeseen circumstances, which have necessarily considerably increased the intended outlay, a heavy building debt lies upon the institution. Our confidence is strong that this will only be a temporary embarrassment.

Though we are not able to report an increase of Church members, yet the year now closing has not been spiritually unfruitful. On several of our circuits and stations there have been very gracious visitations, for which we devoutly thank God. We look with hope to the labors of the coming year for more abundant results.

We heard with great satisfaction of the suggestions for the holding of an Ecumenical Methodist Conference, which you have submitted to the consideration of the British Conference. We have no doubt that the holding of such a Conference, under suitable conditions, would "tend in many ways to a closer alliance, a warmer fraternity, and a fuller co-operation" among the various branches of the great Methodist family. We hope to hear, in due time, that any practical difficulties which may seem to lie in the way of carrying out your proposals have been overcome, and that the Conference will be held. We shall be glad to co-operate in any way in our power.

In accordance with our promise in our last Address, we depute one of our brethren to convey to you our fraternal greetings as well by word of mouth as by this letter. The Rev. Wallace M'Mullen, to whom we assign this duty, is well acquainted with all our affairs, and has our entire confidence.

We earnestly pray that your coming together at your approaching General Conference may be a season of wondrous grace, and be followed by unexampled prosperity throughout the extensive territory which, as a Church, you have taken possession of in the name of Christ.

Signed on behalf and by order of the Conference,

JOSEPH W. M'KAY, *Secretary.*

BELFAST, *June, 1879.*

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17.—Journal, page 128.

ADDRESS OF REV. WALLACE M'MULLEN.

BISHOP SIMPSON, AND MY FATHERS AND BRETHREN: I think I may interpret the applause just given as meaning such a welcome as was given me on my first circuit on my first visit to one of my preaching places. A fine old Christian gentleman, looking for the preacher, seemed to recognize the horse I drove, and he stepped up, and, grasping my hand, said, "You are welcome for your Master's sake." And then, shaking my hand again, and with a different voice, he said, "You are welcome, sir, for your own sake, too."

I have wondered much since I landed that I could not feel like a stranger in a strange land, or so far from home. The welcomes I have received, and the absence of all reserve, make me feel that I am among my own people, and that feeling is very strong to-night.

I am charged by my Conference to give expression to the esteem and cordial affection contained in the Address read by your Secretary. I think there is a danger that some idea may be entertained that they are formal. It would be a great pity for them to become formal. I am here to say that on our part they are not so; to assure you that what we say we mean. As we become more acquainted with the brethren in this great country and Church, we glorify God anew. We are grateful for the connection we have had ourselves with the rise and progress of this great cause.

Before entering upon the proper subject to which my address shall be confined, I feel I must make a reference to another matter, which I would ignore if I could. I refer to the distress which has existed for some time in my own country. I have been asked again and again if the tales people have heard are true. I cannot tell what you have heard. That the hand of God has been upon us in chastisement is an undoubted fact. But if it be represented that gaunt Famine is stalking over our land, and that the Govern-

ment and the large landed proprietors are looking on without endeavoring to help, that is unquestionably false. Those of us who remember the devouring famine and the terrible pestilence of 1846-47, and who witnessed some of the most heartrending sights in connection with that time of famine and pestilence, stand utterly amazed at the bold disregard of truth which would report the distress of the present time as at all commensurate with that in extent or intensity. If any one has pictured people dying by hundreds all over the land, and charged this upon the Government and upon the landlords, all that I can say is that he has been talking arrant nonsense, and has been exhibiting more zeal for the cause of party than for the cause of humanity.

While Brother Macdonald was speaking of patriotism I could not help thinking that to love one's country is most commendable, and to do and dare what one can to defend one's country is most praiseworthy; but some kinds of counterfeit patriotism that are sometimes exhibited are to be condemned.

Men who rail at the Government, and then take office under it; who put up their political creed, and refrain from all legislation except to promote that creed; men who keep alive distraction and strife in the community, and the memory of wrongs long since passed away—these are the men that sometimes claim to be the Tells, the Hampdens, and the Washingtons of a land. Alas, for any country in which such patriotism passes for the true!

There should be a distinction between what is to be put down to the account of Ireland, and what to Rome. If men write upon Ireland, let them try to understand the subject. We hear a great deal about the Irish question, about Irish discontent, and Irish rebellion. Brethren, the loyalty is Irish; the sedition is Romish. The warm heart and the brotherly help are Irish; the turbulence, discontent, the strife of angry passions, are Romish.

The phrase, "Ireland is England's difficulty," has almost passed into a proverb. But, in truth, it is Rome that is England's difficulty. And is there no sense in which Rome will become America's difficulty as well as that of England? The attacks upon your public schools, the turbulence in your large cities, come they not from the identical cause from which the miseries of Ireland come? Come they not from Rome? If the springs of your social and civil life be pervaded by Rome, then farewell to your liberty.

If time permitted I should like to say a few words as to how things here strike a stranger.

I had read in your history of the wondrous growth of your institutions, and I may say in all sincerity that I was prepared to find a very great and powerful institution in this land under the name of the Methodist Episcopal Church; but I must confess I was not prepared for the impression made upon me since my arrival, as to the true power and character of this Church. I find, from the conductor of the railway up to the President

of the United States, every body in the land seems to know what the General Conference is. And I dare say that the report of these proceedings will be read by more people than the report of the doings of any other ecclesiastical body on the face of the earth.

If in your childhood you have put forth such efforts, what will you not have done when the continent is as thickly peopled as some of the Eastern States are now? What a responsibility rests upon you!

With reference to the branch of Methodism which I so unworthily represent, I am sure if I came here to-night with a tale of defeat and decline, you would give me your kindly sympathy. But I come on no such errand. Our branch of Methodism exhibits no sign of feebleness; it is not in the sere and yellow leaf, but covered all over with the buds and promises of hope, which precede a certain and glorious fruitage.

A considerable change has taken place in my habits of speaking of the Methodism of Ireland. In my early years I was in the habit of looking at tables of statistics. From them we should appear to be a very feeble folk, who number ministers by the hundred and members by the thousand. I have altered my habit of thinking. I no longer apologize. As I have become more fully acquainted with the work our Church has done in our own land I have also learned to realize what an impression Irish Methodism has made upon other lands.

The total number of ministers at the present time in the Irish Conference is two hundred and forty-six, and the total number of members is twenty-five thousand. The number of ministers is probably not larger than that of some of your Annual Conferences, and the membership not more than half that of some of your Conferences.

And yet Irish Methodism is a success. If, during the last forty years, the material prosperity of our country had kept pace with the spiritual, we would now number sixty-five thousand members. For the last forty years our population has been steadily declining, and we stand now where we stood seventy-five years ago. It is the result of migration. We have given at least thirty-two thousand Church members to other lands, and mainly to this land. We have lost in official members, and in the young. I wonder not that we have only twenty-five thousand Church members; I wonder that we are alive.

To use an expression which I learned a few years ago from Dr. Curry, we have taken two "new departures" in the history of our Church during the last four years. One is the admission of lay representation to our Conference. I will not dwell upon that. The other was taken two years ago, and was the union of the Wesleyan Church and the Primitive Wesleyan Church. One of the most earnest impulses to this union came from this country from the former members of both Churches. It also received a powerful impetus from a pamphlet written by Rev. William



Arthur. We met again and again, we faced the difficulties, and with great unanimity the union was effected.

The circumstances of the recently disestablished Church of Ireland cause some portions of the South and West to be entirely dependent upon our itinerancy (for we are an itinerant Church) for the Gospel.

I have many things I would like to say, but I must close.

I see no signs of the speedy breaking up of the ecclesiastical despotism under which our land groans. But the work we are doing in Ireland is not lost. It may be, the struggle will come to a crisis sooner than we expect. The hosts are so intermingled that sometimes we can scarcely distinguish friends from foes. One thing is certain: we are girding ourselves for a new campaign, and we shall never rest so long as superstition is substituted for the Gospel, and mummery takes the place of worship, and lying wonders of relics are put instead of the Holy Ghost, and baptism is represented as synonymous with regeneration.

And when by the grace of God, through the labors of the Methodist Church, and of all the other Churches having the same object in view, Ireland is truly converted to the Gospel of Jesus Christ, the prophet's dream will be realized: "Her hills will be as Lebanon and her valleys as Eden, her rivers as Jordan, her springs as Elon, and her God the Lord Jehovah."

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### 18.—Journal, page 356.

#### REPLY OF THE GENERAL CONFERENCE TO THE ADDRESS OF THE IRISH METHODIST CONFERENCE.

REVEREND AND BELOVED BRETHREN: We greet you in the name of our Lord and Master.

We acknowledge with heartfelt affection the reception of the Fraternal Address presented to us by your representative, the Rev. Wallace M'Mullen, whose presence among us, and personal address and greetings, confirmed your words of regard and sympathy. It affords us great satisfaction to learn that the work of God is prospering under your labors. We welcome to the Christian fellowship which has grown up between your Conference and ours the new members of your body, gained by the union of the Irish Wesleyan and Primitive Wesleyan Connections, now so happily consummated. We cannot doubt that God has guided you in this matter, and that the benefits which will arise from the union of those so entirely of one mind and heart in God's service must become more and more manifest. May God make you true yoke-fellows, consolidate you into one perfect Church, and enrich you with all spiritual and temporal prosperity!

We gratefully confess our obligations to Irish Methodism, and our admiration of its faith, courage, and patience under adverse



and depressing circumstances. We sympathize with you in your trials, and rejoice with you in the success that has made you so great a blessing to thousands of our common Methodism in your own land and in other lands. We rejoice to learn that your educational enterprises are in so prosperous a condition. Methodists every-where do wisely in making the most liberal provision for the education of their children, and especially for those whom God calls to the ministry of the word. We shall hope that you may find yourselves masters of the situation in this new departure in educational effort in the capital of your nation.

It gives us great satisfaction to report to you that the favor of God continues to attend our labors. During the quadrennium just passed we have had an increase, after deducting for deaths, of 713 traveling preachers, and of 119,745 members. Our Church buildings have increased 1,322, or more than one church for every working day of the past four years; and the good-will of the membership, in providing for the ministry, is shown by the fact that 672 parsonages have been built during the same period. After several years of great depression in commercial affairs and industrial pursuits, the country is blessed with renewed prosperity. The benevolent organizations of our Church are prospering under this better condition. The Missionary Society is nearly relieved from debt; the Church Extension is able to lend a helping hand to our growing work in the Southern and Western States; the Freedmen's Aid Society is accomplishing a most beneficent work in affording educational facilities to the freedmen and their children; and our Sunday-school work is contributing largely to the spiritual and moral growth of our constantly-increasing population. We ask you to join with us in praying that these agencies, under the continued blessing of God, may be made still more efficient in spreading righteousness throughout our land.

We have been called to mourn the loss of honored and beloved associates whose reputation and devotion to the cause of Christ was known to all. Of these, Bishop Janes, during a long career as a leader in our Church, had made his name a household word; Bishop Ames had impressed upon our organization something of the breadth of his own far-reaching sagacity; and Bishop Gilbert Haven, whose independence and greatness of soul had endeared him to the Church. Among others worthy to be named, who have passed from our company to the fellowship of the saints, were our senior Book Agent, Rev. Reuben Nelson, D.D., and our senior Missionary Secretary, Rev. Robert L. Dashiell, D.D. Their departure admonishes us to be instant in season and out of season in the work of the Lord.

We commend to you our brother commissioned to bear to you our greetings, and who will supply by his personal communications still further knowledge of our work, and evidence of the great love we bear you.

## METHODIST CHURCH OF CANADA.

## 19.—Journal, page 196.

## REPORT OF THE FRATERNAL DELEGATE TO THE METHODIST CHURCH OF CANADA.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, ASSEMBLED IN CINCINNATI, OHIO, MAY, 1880.

DEAR FATHERS AND BRETHREN: In accordance with a resolution adopted by the last General Conference, I was appointed by the Bishops Fraternal Delegate to the General Conference of the Methodist Church of Canada. In pursuance of that appointment, I visited that body at its session in Montreal, in September, 1878. I received a most courteous and hearty welcome. Tuesday evening, September 11, was the time fixed for the reception of Fraternal Delegates. The spacious St. James-street Church was filled with an enthusiastic congregation of Methodists, who listened with evident interest to the Address of the General Conference, and to my own personal address, in which such facts and statistics were set forth as it was thought might best illustrate the spirit, work, and responsibilities of our Church.

I spent more than a week in Montreal—watching carefully—in the daily sessions of the General Conference, the working of their ecclesiastical system, as well as in delightful personal intercourse with the brethren composing that body. Their love of Methodist doctrine, their rigid adherence to good old Methodist usages, their fervor and missionary zeal, deeply impressed me. The Methodist Church of Canada is a great power in the Dominion, and is abundantly equipped to do her *full* share in the work of Christian evangelization. The Conference appointed the Rev. E. B. Ryckman, D.D., one of their most distinguished and honored ministers, to bear fraternal greetings to this body.

Respectfully submitted,

SAMUEL F. UPHAM.

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 20.—Journal, page 196.

## CREDENTIALS OF DELEGATE.

TO THE BISHOPS AND GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES.

REVEREND AND DEAR BRETHREN: At the session of the General Conference of the Methodist Church of Canada, held in the city of Montreal, in September, 1878, the Rev. Edward B. Ryckman, D.D., was appointed Fraternal Delegate, to bear our brotherly greetings to the General Conference of the Methodist Episcopal Church in the United States.

Dr. Ryckman is a brother greatly beloved and esteemed among us, and we heartily commend him to your confidence and affection. Signed by order and on behalf of the General Conference.

GEORGE DOUGLAS, *President.*

A. SUTHERLAND, *Secretary.*

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## 21.—Journal, page 196.

### ADDRESS OF THE METHODIST CHURCH OF CANADA.

REVEREND AND DEAR FATHERS AND BRETHREN: We gladly avail ourselves of the opportunity afforded by the meeting of our General Conference to acknowledge the fraternal message which we received by the hand of your honored delegate, the Rev. Dr. Upham, and to present our cordial greetings to the large division of the great Methodist army which you represent. "Grace be unto you, and peace from God, our Father, and the Lord Jesus Christ. We give thanks to God always for you all; making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ."

It has afforded us the highest gratification to hear of your success in the different fields of Christian work to which the Master has called you. Your missionary operations in all the great divisions of the globe are noble evidences of Christian zeal and liberality, which have already been crowned with results that triumphantly attest the approval of the Captain of our salvation. The wide extent of your country, and the vast numbers from Europe and Asia who are seeking homes within your borders, impose mighty obligations upon your Church to make suitable provision for the religious instruction of these incoming multitudes. We cannot, therefore, but admire the lofty faith and far-reaching sympathy which have prompted you, in spite of these pressing claims of your home mission work, to raise the standard of Immanuel in so many distant regions where heathen darkness still enshrouds myriads who know not the name of the world's Redeemer.

The numerous educational institutions which your Church has established for the literary and religious education of the young, and the ample provision of an instructive and wholesome literature, in the form of books and periodicals, evince a wise foresight, and a just comprehension of the demands of the age in which we live. It is important, in these times of doubt and questioning, that our people should know whom they have believed, and be able to give a reason for the hope which they cherish.

We are thankful to be able to say that during the last four years our Church has enjoyed a good degree of prosperity. The union consummated at our last General Conference has been attended by the happiest results. After supplying the losses from

all causes, we report an increase of about twenty thousand in our membership, with a proportionate addition to the ranks of our ministry. But the commercial depression, of which you speak in your address, has been also felt in Canada, and has made it more difficult for us to meet the outlay which the prosecution of our various Church enterprises renders necessary. Yet, considering the times, we are bound to say that the liberality of our people has been creditable to their piety and their sympathy with all departments of our work.

Our missions in Japan, commenced at the same time as those of your own Church, have been favored by encouraging tokens of the divine blessing. The labors of our missionaries among the Indian tribes of this country have yielded rich fruits, which amply vindicate the divine adaptation of the Gospel of Christ to all classes of sinners.

Among the French Roman Catholics of the Province of Quebec we continue to labor in hope, looking for the day of their emancipation from the superstitions which now enslave them. In the Province of Manitoba and the North-western territory of our Dominion, which is rapidly filling up with an industrious and intelligent population, our mission work has been prosecuted with vigor and success. We have already gathered some of the first-fruits, but we hope at no distant day to reap from this field a rich and abundant harvest.

In our educational work, as well as in our efforts to supply our people with a sound religious literature, we have faithfully, though with unequal steps, followed your example. In 1828, the year after our Canadian Methodism, with the consent of your General Conference and Bishops, was constituted an independent Conference, our Church paper, the *Christian Guardian*, was launched, which has steadily grown in influence from that time till now. During the same period our Book Room has been a constant and potent agency in the religious education of our people.

The visit of the Rev. Dr. Upham to our General Conference, his effective public ministrations, the information he gave respecting your work, and his genial Christian intercourse in more private relations, greatly endeared him to us all, and naturally strengthened the links of cordial affection which bind us to the great Church which he represented. It is a source of profound satisfaction to us, not only that the separation of our Canadian Conference from your Church, in 1828, was effected with the most perfect good feeling on both sides, but from that time to the present the most cordial fraternal intercourse has been maintained between your Church and ours, without the slightest jar or interruption. Your success has ever given us most sincere joy. The names of the heroic men who came over from the United States and laid the foundation of our Church in the Canadian wilderness are still warmly cherished and revered in our homes. Our fervent prayer is, whatever disputes may arise between our political representatives about questions of national interest, that

the two chief Methodist Churches of our respective countries may ever be in the future, as in the past, one in sound scriptural doctrine, in the experience of personal salvation, and in sincere brotherly affection.

We have appointed as our representative to your next General Conference the Rev. Edward B. Ryckman, D.D., a brother who possesses the confidence and affection of our Church, and who will be able to fully inform you respecting our affairs.

Praying that God may supply all your need, according to his riches in glory by Christ Jesus, we remain your brethren in the kingdom and patience of Jesus Christ.

Signed by order and on behalf of the General Conference of the Methodist Church of Canada.

GEORGE DOUGLAS, *President.*  
A. SUTHERLAND, *Secretary.*

MONTREAL, September 23, 1878.

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## 22.—Journal, page 196.

### ADDRESS OF REV. E. B. RYCKMAN, D.D.

BISHOP BOWMAN, DEAR AND HONORED FATHERS AND BRETHREN: I am truly thankful for an introduction so kind and flattering, but, generally, such an introduction increases the difficulty of speaking on an occasion like this. I have been delighted to observe the enthusiasm with which you have welcomed other fraternal messengers. I had hardly dared to hope for so cordial a welcome for myself. You were glad to receive the English brethren, because they represented the Church which is the mother of us all. You gave the delegates from the South a warm greeting, for they are your own flesh and blood. And yet for whom should the mother feel a warmer affection than for her own child? and the Church I represent stands in that relation. Methodism was planted in Canada by your hands, and from the beginning until now there has been uninterrupted intercourse between us. The Daily Advocate of May 3, referring to the General Conference held in this city in 1836, gives the names of William Lord and William Case in the list of accredited members of the Conference. They were the delegates from our Canadian Methodist Church, and ever since then, at every General Conference, you have received our messengers, and every four years we have been favored with visits from you.

I find on my present visit that I am not readily recognized by some of the members of the Conference under the present name. The Church recently changed its name, and that not for the first time in its history. At first we were called Episcopal Methodists. In 1833, uniting with the Methodist Church in England, we changed our name, (not our identity,) and were called Wesleyan Methodists. In 1874, uniting with the New Connectionists,

a very respectable body in Canada, we dropped the "Wesleyan," and the united Church is now known as the Methodist Church of Canada. We are the same body, however, whom you have known so long as "Wesleyans," and with whom you have sustained such unbroken friendly relations.

In the course of my ministerial life I have been stationed, three or four times, on the borders of your territory. At one of these stations I preached every Sabbath afternoon across the line on American soil, and I think I may say to the strangest congregation to whom I ever ministered—a congregation of intelligent and excellent people, but made up of Universalists, Adventists, Baptists, Congregationalists, Episcopalians, Methodists, and non-descripts of every class. They needed preaching, if ever a people did, and as they gave me a fine opportunity for usefulness, and some other inducements besides, I preached to them.

I have had opportunities of becoming acquainted with your ministers; have had pleasant interchange of fellowship and work with them, and now and then have looked in upon your Conferences. I have seen Bishop Simpson in the pulpit, and heard words I shall never forget. I heard on the missionary platform one of the best addresses I ever listened to: racy, pointed, practical, full of information and manly eloquence, from your missionary secretary then, now Bishop Harris. I have seen and heard Bishop Peck many times, and think I may claim an intimate acquaintance with him, for years ago I was admitted to a participation in his "Central Idea." I have had a blessed acquaintance with Bishop Foster through a volume of his which, I suppose, has been read wherever the subject of heart purity has enlisted the attention of godly men; that is, wherever the Methodist standard has been planted around the wide world. And surely the scores of members of this Conference, whose books lie on our tables in Canada and fill our libraries, cannot be regarded as "strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

In the country from which I come we are accustomed to speak of the people of this country generally as cousins. The phrase is, "Our American Cousins." But *you* we have always been accustomed to regard as brethren; and for you, for sufficient reasons, we have entertained a true fraternal affection, "as certain also of your own poets have said:"

"The bonds of holy brotherhood are strong,  
A common name and heritage we share;  
Sections and feuds cannot estrange us long,  
We are a band of brothers every-where."

I very much fear that I shall not be able to put heart enough into the words that I shall utter to express adequately the warm respect and affection, growing year by year, which are cherished towards you by the Church which I represent. I feel, however, as I am speaking in the name of my brethren and yours in Canada, that you need not be ashamed of them as members of the great

Methodist family to which you belong. They are a noble band of men, worthy successors of Losee, Bangs, and Case. They are *true* men—true to the Head of the Church, proclaiming explicitly his true sacrifice in expiation of human guilt; true to the holy Scriptures, maintaining their miraculous inspiration and divine authority; true to the people to whom they minister, respecting and advocating their rights and privileges; true to their antecedents and the grand name they inherit of Methodist preachers. They can preach with heavenly power, and have not forgotten how to exhort; they can pray like Elijah; can shake their congregations with old-time revivals, and are ready for any service or sacrifice, or honor, for that matter, which the Church may have for them; and would not allow the Methodist Church of Canada to want a man for a president's chair, a city pulpit, a backwoods circuit, or a mission on the other side of the world, as long as they have breath in their bodies; wherefore ye need not be ashamed to call them brethren. Since the time you set them up as an independent Church, in 1828, they have been all alive, up with the morning's sun every day, and have exerted more influence than any other body of men in molding and directing our national life in Canada.

At our late General Conference, nearly two years since, we reported one thousand one hundred and sixty-five preachers, an increase of one hundred and thirty-four during the quadrennial period, and one hundred and twenty-two thousand six hundred members, an increase of twenty thousand five hundred, or one hundred a week throughout the quadrennium. According to the figures presented to that Conference by your delegate, Rev. Dr. Upham, in a very admirable and comprehensive address, you were blessed with an increase of seven hundred and sixty-five per week throughout the preceding four years, whence we have the following comparison: While the number of your preachers was ten times greater than ours, and the number of your Church members sixteen times greater than ours, the rate of your increase was only eight times greater than ours—whence you may infer that we have something of the genuine Methodist fire and power and effectiveness. We give the praise to God. Our success is the result of his blessing on our faithfulness to the vital doctrines of salvation, to wit: The thorough sinfulness of man, the redemption of the race by Jesus Christ, justification by faith alone, regeneration and sanctification by the Holy Ghost, everlasting punishment for the persistently impenitent, and everlasting life for the righteous.

It is an observable fact that other bodies of Christians, who do not hold and preach these doctrines as we do, do not flourish in like manner. While seven hundred thousand of our population report themselves as Methodists, less than five thousand call themselves Universalists, and less than three thousand Unitarians. These plants do not grow on our soil. I do not think there are open and regularly occupied four Unitarian Churches,



or as many as half a dozen Universalist Churches, in all the Dominion.

We have now six Conferences, and must soon have twice as many. We are opposed to small Conferences, but our work is so rapidly extending in Manitoba and the Pacific coast that we must soon have Conferences there, and our older Conferences, as the London, for instance, with three hundred and forty preachers and thirty-eight thousand members, must soon be divided.

Our people contribute for the promotion of our missionary work with still increasing liberality. This year they will lay upon the altar of missions an offering of \$250,000, or an average of \$2 plus, per member. More than \$100,000 of this is special. Our Missionary Society in carrying on its work got into debt. As a man goes into debt for a farm which he hopes to pay for out of the produce of well-tilled fields, so, by extending our missionary fields in faith and hope, we got about \$70,000 into debt. But this burden is now removed. We now have our farm, *deed paid for*, with a surplus, when the canvass is completed, of perhaps \$70,000 more for Church extension and for the enlargement of the fund for the benefit of superannuated preachers.

Perhaps—I say this very modestly—of all the religious bodies on this continent, we must be permitted to bear the banner in the matter of missionary contributions. We have no objection that others be provoked to love and good works by our example. You are aware that Methodism every-where, and in other things besides money offerings, has had a stimulating effect on other Churches. Dean Milman spoke of Methodism as “God Almighty’s wooden spoon with which he stirs the Churches about.” There can be no dispute as to the stirring up. Long since other Churches began to adopt our revival principles and methods, our popular hymnody, our out-door services, our lay agencies, indeed, our methods of presenting to every man an honest offering of salvation, without any reservations resting on inscrutable decrees, which, after all, might nullify the offer. They are breaking away from old limitarian influences. Some of the more rigid have complained of the “Arminian tendencies of a Calvinistic clergy,” of a “distrust as to the propriety and policy of giving free and fearless expressions to what some call the unpalatable doctrines of the Bible.” So it comes to pass, partly, at least, through the stimulating influences of Methodism, that there are Churches whose relations to a rigid Calvinism are similar to the relation to mother earth of a certain lion, which must have been somewhat of an original, must have developed strong Arminian tendencies, and is thus described by John Milton in his account of the creation:

“Now half appeared  
The tawny lion, pawing to get free  
His hinder parts.”

When Dean Milman said “wooden spoon,” he was reflecting on what he regarded as the low intellectual or educational status



of Methodism. But his racy phrase will not apply to us. We preach the Gospel to the humble, it is true, but it is also true that many of the largest and finest churches and most cultivated congregations are Methodist. We serve the poor, and, in the providence of God, the rich serve us. We take care of the bottom of society, and our love and fidelity work their way to the top. No body of men have done more than we have by our educational institutions and Church periodicals to disseminate a sound Christian education and a pure Christian literature. President Nelles, of Victoria University, good Canadian material to begin with, was polished and graduated by your Middletown University. Our editors, south, east, and west, in Halifax and Toronto, are well-furnished men who look up and look out, and wield right effectively this arm of the Church's power.

You may be surprised but glad to learn that in our ecclesiastical affairs we, in Canada, are eminently republican. We have had but two General Conferences, and in these we have had laymen in equal numbers with the ministers, and equal in voice and votes of influence. We have learned that we have nothing to fear from the laymen, and much to profit. They are ever ready for reforms and improved methods in management and temporalities, but strongly conservative in spiritual things. They are out-spoken in defense of the old Methodist doctrine, stand by the class-meeting as a test of membership, watch the revision of the hymn book with a jealous eye, and see even the old unused hymns go out with a pang. Our hymn book is passing through the process through which yours has just gone. Instead of adopting the English hymn book or the American hymn book, we think we are old enough and big enough to have one of our own, and by taking the best of yours and the best of the English, and of every other within our reach, we think we can produce a book a little better for us than any other now in existence. So our laymen watch us in this revision, and they are grand men, but we can watch them man for man; whereas, if I see aright, it requires three or four, five or six, of your best preachers to hold the balance properly with two laymen. We elect a president and vice-president of the General Conference every four years. That sounds very republican—very *American*. Your Bishops are *kings*—in other respects than the life-long tenure of their office—kings of a most regal line. But we have so many and so willing brethren that we can afford new ones every quadrennium. In each Annual Conference we elect our president for the year. Our chairmen of districts are elected by the rank and file. Our stationing committee are elected by the brethren to be stationed. How republican are we monarchists in Canada! Who knoweth whereunto this may grow? I spoke just now of the molding influence of the Methodist body in public affairs. I cannot speak as a prophet. I scarcely dare ask the question: May not the result be a republican government at Ottawa? And if your monarchical Methodism shall prove itself equally influential, by the time

we have a president at Ottawa you will have an emperor at Washington. I suppose all may interpret your applause as an intimation that you accept the situation thus described. If you are so minded we should make no objection, but, as *we* intend to maintain the *statum quo*, perhaps it would be better for the world that you should do so, too.

The organic structure of our Methodism is admirably adapted to give it stability and enlargement. That we should become in any degree boastful of our success and growth has been strongly deprecated on this platform again and again during the past few evenings. But, fathers and brethren, there seems to me to be another side to this matter. That we should grow is nothing for us to boast of. It would be a shame for us if we did not grow. Our scriptural and powerful doctrines; our lithe and elastic mode of procedure; our itinerancy admirably adapted to begin the work in sparse settlements where other Churches can hardly go; the minister to labor in word and doctrine; the local preacher and class-leader to co-operate in government and spiritual instruction; the steward to have oversight of temporal interests—each working in his appropriate sphere, and all acting in unison with reference to a common end—all this forms a combination for stability and efficiency not to be surpassed. As individual Churches we have all the corporate effectiveness which belongs to the Congregational system, with the additional advantage of being connectional—connected by a bond of union which enables us to co-operate as a unit; each developing its own spiritual life, yet all assimilated by a common standard of doctrine and discipline into one body compacted together, yet acting freely through all its members; stable in structure, yet flexible in administration; conservative in principle, yet aggressive in work; thoroughly furnished with every instrumentality for the extension of its boundaries, whether in the home or foreign field. What remains is to make this admirable system of doctrine and government more and more effective by properly working it. If we have not made the progress that we desired, the failure is not traceable to defects in the theory or constitution of our Church, the fault has not been in the system, but in the men whose business it was to make it operative and efficient. What we want is a new—nay, the old, sweet, heavenly anointing power from on high; the baptism of fire which is not consuming but kindling, life-giving, power-imparting; then shall we stand forth before the Churches and all men confessed as one of God's chosen instruments for filling the world with the millennial light and glory.

Dear fathers and brethren, we rejoice greatly in gratitude for the prosperity God has given you, but we cannot take time to say what we think on this point, nor to tell you how we view your triumphs in all the world. But let me say that we think the gathering of the representatives of the Methodisms of the world, to confer with respect to the needs of the world, and how to meet those necessities, is well-timed in this stage of our history and in

the present juncture of religious opinion and belief. Methodism is cosmopolitan. It is not a provincial Church. It is not a Church numbering among its adherents only those who speak one language and are descended from one race. In all lands, among all languages, among nations of all habits and customs in the world, Methodism is to be found. The various branches of the family should fraternize. We fraternize easily with Christians of other names. We unite with them in the most cordial way in the publication and circulation of the Scriptures; we labor with them in the promotion of the revivals of religion; we invite them to our communion-tables and sit at theirs when they invite us; and that catholicity of spirit which we manifest and feel toward other denominations we ought to feel more intensely and manifest more evidently among ourselves. This Ecumenical Conference is the noblest attempt ever yet made to give visible expression to our Methodist unity, and it will arrest the attention, attract the sympathy, and call forth the prayers of thousands upon thousands of Methodists who, although separated by wide distances, some of them by intervening oceans, are yet one in doctrine, one in spirit, one in the love of common work. May our geographical separation be the most serious that shall ever divide us! The result of such a Conference must be good. Whether the subjects of discussion be general, such as the right way of maintaining the sanctity of the Sabbath, or disseminating a healthful Christian literature, or promoting revivals of religion, or training the young to an early consecration to God and his service in every department of Christian work: or, if the subjects should be more particular, a mutual agreement as to the partition of the mission field, so as to take possession of the world for Christ in the most systematic and expeditious manner possible, the possibility of a Pan-Methodist hymn book, the practicability of a confederation of all the Methodist bodies under the shining sun of heaven, on a well-understood fraternal basis, we shall have the prayers of all good men and the blessings of the Head of the Church.

We flatter ourselves that we do not need an Ecumenical Conference for the purpose of harmonizing our theology or rectifying our symbols, for Methodist theology is the same as it has ever been. I should have been alarmed a few weeks ago had it not been for two things—I am not easily alarmed, and I know how ingenious newspaper correspondents are in getting up a scare. I saw a letter written from this city to a New York paper in which it was said that you were to have much trouble at this Conference legislating about heresies and heretics. I read that for some time prior to the meeting of this Conference a “preternatural stillness pervaded the denominational atmosphere.” The cause of this “dead calm” was that “the Church saw itself face to face with an unwarned crisis of such importance as to belittle all such questions as the Presiding Eldership, the limitation of the pastoral term, the election and function of Bishops, and the relation

of your distant missionaries to the home government." I read that "issues on grave questions were unavoidable, forasmuch as it was no secret that some of the oldest, ablest, and most honored men of the Church had disclaimed allegiance to the teachings of John Wesley and Richard Watson, and that metropolitan preachers, college professors, editors, and Bishops had lectured, written, and preached strange doctrines contrary to the standards of the Church, and had been unrebuked," with much more of that sort. I thought that was most portentous. No wonder the "dead calm;" but great wonder as to what is to become of our boasted identity of doctrine all round the world should all this be true. I have nothing to say respecting your affairs. I can only say that we, in Canada, are not troubled with many heretics, and our Conferences occupy their time with other and more satisfactory work than prosecuting their brethren for departing from the faith. This is not because we have not many ministers concerning whose doctrine and teaching it is our duty to inquire, for we have 1,200. It is not because we have no creed from which to differ, for we have the longest creed in Christendom—Mr. Wesley's Notes on the New Testament, and fifty-two sermons besides. It is not because we do not think and speak out what we think; nor is it because we put shackles on the intellectual freedom of our theological students and probationers for the ministry; but, brethren, it is because year by year there is a growing confidence in and attachment to the statements and interpretations of essential truths made by John Wesley. And if, now and then, there arises one—and we have had but one for many years—what may appear now, since a certain garrulous colonel has paid us a flying visit, remains to be seen; though I will say in passing, if it is worth the breath to say it, that if he makes no more impression upon an audience in Cincinnati than he did in our Canadian cities, he might as well have saved *his* breath—if, I say, now and then, some young man shall arise who desires to teach that the Bible is inspired only as the truth uttered by any godly man is inspired; or to sentimentalize the atonement into a mere manifestation of the infinite Father's love for his sinning and suffering children; or preach that the word "everlasting" certainly means never-ending when applied to the reward of the righteous, but when applied to the punishment of the wicked as certainly means something else, we do not seek to put a lock on his understanding or on his lips. He may believe such a doctrine if he wishes, and preach it, too, to his heart's content, but he must get outside a Methodist pulpit to do it, or he will be put out. We can feel under no obligation to give to men, who never would have been heard if they had not been taken up and made by the Methodist Church and ministry, the prestige, the vantage-ground, the indorsation of a Methodist pulpit when they want to teach doctrines which, as a body, we reject.

If I were to take upon me to give any advice or to make any suggestion before this Conference, I should be chargeable with

wasting your time, and would need to make David's prayer mine, "Keep back thy servant also from presumptuous sins." I am concerned to report only what we think, and say, and do in the Dominion. We hold that every Christian minister is bound to maintain the whole truth in Christ and Christianity. While there are special aspects of truth which in special emergencies may claim special attention, yet certain fundamental truths demand the first place in all times and circumstances. There are questions that concern the race—the person and character of God; the origin, nature, and destiny of man; the inspiration and authority of the holy Scriptures; the reasonableness and naturalness of the supernatural in Christianity; the person, life, and complete mission of the Lord Jesus Christ. But while interested in the freshest solution of all these problems, and seeking to know and do all the spiritual truth within our reach, we rest assured that the truth for us, for this age, for any age, is the truth in Christ about God and man, and that truth we are bound to guard against caricatures and adulterations. However priceless the moral truth in nature, in science, in art, in poetry, in history, in philosophy, in all the provinces of civilization, and however that moral truth may link itself to the truth as it is in Jesus, this is the royal truth after all. We seek to avoid, and think we succeed, being narrow-minded, one-sided, limited, stationary; but we do not dream that we have yet exhausted the power which is in the fact of the universality of the atoning work of Christ, the universality of the honest striving of the Holy Spirit to save every man, the witness of the Spirit, entire sanctification, and such collateral teachings as have been denominated our peculiarities. We do believe that we have the grandest, truest, best system of theologic thought known among men; a system that commends itself to our spiritual instincts and aspirations, those preparations of the heart that are there by the fiat of the Father who fashioned it; a system that commends itself to our needs brought upon us by our stupidity and sin. It is spiritual fact answering to spiritual fact. It is living bread to souls hungering after the living God, the living Christ, and a living religion. As the years roll on, brethren, our convictions grow warmer and warmer, and go down deeper and deeper, that the problems of our wearied and troubled world are solved satisfactorily only by those truths which we have received, and which for one hundred and forty years we have been engaged in preaching.

I cannot think of sitting down without assuring you how sincerely and deeply we have sympathized with you in the losses which you have sustained in the death of so many great and good men. Bishop Janes had visited us in Canada, and we knew him and loved him. Happening to be in New York at the time, I had the mournful privilege of looking upon his pale face as he lay stretched out for burial, and listening to the brotherly words of his colleagues in office, and to the warm-hearted testimony to his excellence borne by that noble man, the Missionary Secretary,

who, since then, has gone down himself to the river of death, but finding it, in his own triumphant phrase, "bridged by the atonement," passed quietly over to the better land beyond.

And when Bishop Ames died, the wise legislator, the able administrator, the powerful preacher, we felt that your loss was the loss of all Methodism, and we mourned with you. And when, before this year was a week old, you suffered still another bereavement, and the scholarly, patriotic, philanthropic, Christian Bishop Haven was called to his bright reward, we again wept with you, but thanked God that he had given you such a man. If you will indulge me in a purely personal reference, I will say that the death of Bishop Haven will always be associated in my memory with the greatest sorrow of my own life; for just at that time death entered into my own father's house in the vicinity of Hamilton, Ontario, and removed, before she had reached the allotted limit of human life, a mother whose kindness and firmness in the perilous passages of youth taught me integrity, and manliness, and good sense of duty; and at the very hour when you were standing by the open grave of Bishop Haven we were committing to their long rest the remains of that beloved mother. The same almighty grace sustained both. He could say, "There is no river here; it is all beautiful." She testified, "The light shineth in darkness." We know that holy and useful lives terminating here begin a grander service in a higher sphere, and we know, when we see their sun declining in the golden west, that it will rise again, bright, and beautiful, and glorious, in the everlasting east; but we almost wish, sometimes, that it might appear over our horizon again. But it cannot be. We may join them in a better land, where

"They shine in the light of God,  
His likeness stamps their brow;  
Through the valley of death their feet have trod,  
But they shine in glory now."

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### 23.—Journal, page 356.

#### REPLY TO THE ADDRESS OF THE METHODIST CHURCH OF CANADA.

BELOVED FATHERS AND BRETHREN: Your worthy delegate and representative, Rev. Edward B. Ryekman, D.D., has borne to us your welcome fraternal message, and we have listened with delight and edification to his able and eloquent address. We remember with grateful pride the history of the planting of Methodism in Canada, and cherish the tender relations existing between our present Church organizations. We greatly rejoice in all your advancement and prosperity. Great and manifold have been the blessings of God upon the movements of Methodism in all the lands in which it has been planted. It behooves us

all to recognize our responsibility and to guard our trust. During the past quadrennium our work has been enlarging in many forms, both at home and abroad, and we record, to the glory of God, that we have added 119,745 to our membership, and our church edifices have increased at the rate of more than one church for every working day of the four years.

May grace, mercy, and peace from God our Father and the Lord Jesus Christ be with us all, and may the growth and progress of the Church, both yours and ours, be as great in coming years as in the past.

Our Fraternal Delegate will bear you further greetings, and give you fuller statements of our work.

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## METHODIST EPISCOPAL CHURCH IN CANADA.

### 24.—Journal, page 196.

#### REPORT OF FRATERNAL DELEGATES TO METHODIST EPISCOPAL CHURCH IN CANADA.

DEAR FATHERS AND BRETHREN: Your Fraternal Delegate to the Methodist Episcopal Church in Canada attended the session of the General Conference of that Church, held in Belleville, Ontario, August, 1878.

The Methodist Episcopal Church in Canada claims to be a legitimate branch of the Methodist Episcopal Church, and, in consequence, regards our fraternal greetings with special favor. Nothing could excel the cordiality with which your delegate was received, or the hospitality with which he was entertained during his stay. An early opportunity was given him to address the General Conference, at its regular morning session, the address being made the order of the day. Upon its conclusion, Bishop Carman and Rev. E. Lounsbury, Fraternal Delegates to our General Conference in 1876, responded on behalf of the Conference, expressing the deepest interest in, and the most cordial affection for, our Church.

A stay of more than a week only confirmed the first impressions made upon your delegate—that the piety of our brethren in Canada is deep and earnest, and that their spirit is one of broad catholicity.

They are certainly in the Methodist succession—they sing the same hymns that we do, from the same hymn book; they offer the same prayers, and shout in the same way, and are, in the deepest spiritual sense, brother Methodists.

Upon the departure of your delegate, another invitation was extended to him to address the Conference, and at the close of his parting words the entire General Conference broke ranks and



came forward to shake hands and say good-bye—Bishop Carman setting the example, and leading the way.

The Rev. Bidwell Lane was appointed to bear their fraternal greetings to this General Conference.

Respectfully submitted,

JACOB TODD.

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25.—*Journal*, page 196.

ADDRESS OF THE METHODIST EPISCOPAL CHURCH IN CANADA.

GREETING IN THE LORD:

DEAR FATHERS AND BRETHREN: With pleasure unfeigned we have heard of your prosperity, through your esteemed representative, the Rev. Jacob Todd, D.D. His visit to us, and the Address he was commissioned to bear, assure us of your interest in our prosperity, and of the unity of our own Methodism. The Rev. Bishop Haven also kindly visited us, and gave us brotherly counsel and words of cheer. Our work is enlarging and opening in all directions, and we are endeavoring to go up and possess the land. Our membership is gradually increasing, and we are pushing our missionary work with energy and success. We have associated the work of education with the ministrations of the pulpit and evangelistic labor, that the cultivated mind and the sanctified heart may all be consecrated to God. Our representative, the Rev. Bidwell Lane, M.A., a brother beloved, will convey to you our Christian greetings, and inform you more fully of our position and projects.

The grace of our Lord Jesus Christ be with you. Amen.

At the General Conference, Belleville, Sept. 6, 1878.

A. CARMAN, *President*.

E. B. STRATTON, *Secretary*.

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26.—*Journal*, page 196.

ADDRESS OF REV. BIDWELL LANE, M.A.

BISHOP, FATHERS, AND BRETHREN: I have for some time cherished the expectation of visiting the old homestead, and of looking full into the face of our ecclesiastical mother. The more I have familiarized myself with her stirring and eventful history, the more the desire to set eye upon her has been intensified. Now at length, in the good providence of God, I am permitted to behold her. True, not in full size, yet large enough to convince one that her proportions are simply immense. One of the most natural questions for you, who have grown up about her knee, who have lived in the sunlight of her smile, and have had upon your head her hand of benediction, to ask of one who



looks upon her for the first time is, "What do you think of mother?" Do you want a full and frank expression of opinion upon the subject? Then I must say that the first impression of her is that she is very masculine. While this impression was upon my mind, an evil spirit said: "She cannot help it. She has caught the infection of the age." But a moment's reflection taught me that she has need of a strong hand, and closer observation revealed her not only strong, but benign and fair and winning.

Let us hold jubilee together in our hearts to-night for that a hundred years have passed over her, yet is her eye not dimmed, nor her natural force abated. It would be strange indeed did we not rejoice with you. Your blood is in our veins. Your good name is our certificate of character. Your successes are, in part, the inspiration of our efforts. We are bound together as men, as Christians, as Methodists, by ties that neither time, nor distance, nor death has power to dissolve. As Methodists we are one the world over. We are one in faith, we are one in baptism, we are one in common fealty to God for truth and righteousness. But I must not forget, in my exuberance of personal joy, that I am in their presence as the representative of the Methodist Episcopal Church in Canada to their General Conference. I am authorized to bear to you, brethren, Gospel greetings, the salutations of saints, and the holy kiss of Christian brotherhood. I perform here and now the duty with infinite and unspeakable delight.

The Address has intimated that I would more fully unfold the work and publish the prospect of our Church. I may say, in the first place, that we propose to maintain and preach the old doctrines, the doctrines that have been characteristic of Methodism from the beginning. Among our reasons for this course are the following ones, which we think are a sufficient explanation of the want of sympathy with the ruling theological spirit of progress. The first one is, that we find nothing better than the Bible, and it is the book of our doctrines. The doctrines of the Bible have suffered nothing from the unsparing scrutiny and pitiless analysis of this skeptical century. They are still living, lustrous, true, and grand. We find nothing better in the ponderous volumes of opposing theologies. We are vain enough to imagine that in the place of bread and fish they would offer us stones and serpents. These doctrines have been bread to the hungry, and the water of life to the thirsty souls. In the strength and comfort of these doctrines ten thousand times ten thousand souls have made the pilgrimage of earth, and with songs of gladness have waked the echoes of the grave with shouts of victory. We want nothing better for the prevention and cure of infidelity, whether it be of the head or heart, for we are to destroy the infidelity of the heart, out of which infidelity of the head comes. We admit the utility of science and investigation and logic, as weapons of warfare in the spiritual contest;

but experience has taught us that more certain and speedy execution can be done by hurling the old doctrines, mighty with the power of God, and red-hot with the fire of the Holy Ghost, at the hearts and heads of opposers. Experience has taught us that they are mighty to the pulling down of strongholds, and explosive enough to blow moon-struck theories to the skies. We shall preach the old doctrines, because they are the power of God unto the salvation of every one that believeth. And, finally, on this point, as our brother has said who preceded me, we have ascertained in many ways that the theological drift of the age is not toward liberalism, not toward atheism, but toward Methodism. Churches which, a quarter of a century ago, spared no pains to root out of the hearts of men the pernicious heresies of Methodism, are found to-day with pulpit ministrations learned by Methodist doctrines. They now not only exhibit the fervor and fire of Methodism, but they have made its doctrines the subject-matter of their discourses. We expect this world to be brought to Christ, and the doctrinal foundation of our hope of this sublime consummation is laid in Methodist theology.

Now, that we may not suffer loss or shipwreck, we are guarding our pulpit ministrations. We give our ministers liberty in regard to our doctrines, but in no instance do we give them license. When we invite candidates to our ministry, it is impressed upon their minds and memories and hearts that they are to be guided by the Methodist standards in their declaration of divine truth. We give to ministerial men of delicate, nervous organization, namby-pamby band-box gentlemen, whose extreme sensibility would be shocked beyond the possibility of recovery by the word hell, a wide berth. Adventurers in the vague, vacuous realms of speculation are not welcome to our pulpits. We can tolerate ignorance of what the world calls science sooner than we can tolerate star-gazers in the pulpit. We want men who are ambitious of the renown of those who shall shine as stars forever; men who have regard unto the recompense of reward, and who esteem the approving "well done" of the Father above the silly praise of the multitudes. We desire to preserve our pulpit purity.

Our methods have long since crossed the line of experiment. An ecclesiastical polity which has survived the changes of more than a century, which has proven its claim to life under all forms of civil government, which has adaptations to the moral and social conditions of men, can surely be said to have passed the boundaries of experiment. Such an ecclesiastical economy ought not—must not—be changed until we are assured that the change is of divine appointment.

There is a rumor in the air. They say that these fellows mean to stick to the episcopal Methodism through thick and thin; that they have swallowed it whole—time limit to the pastoral term, appointment of Presiding Elders, and all. We have placed our hands on this time limit, and now our Bishops may

reappoint a preacher to the same appointment for several years, if he deems it advisable. How does it work? Well, we have not repeated the experiment often enough to justify me in a definite answer. In some cases, however, it is a highly judicious measure, contributing to the consolidation of the interest of our work in particular places. How about the Presiding Eldership—that shelf for incompetency; that refuge for the lame and the lazy? The action of our General Conference indicates that it will be continued, and we manage to quiet the people by the appointment of live men to the office; men who are full of vigor, vim, and venture for God. And we quiet the preachers on the subject by appointing the non-contents to the office as often as circumstances will allow. We find that honor enough still sticks to the office to soothe the spirits of would-be revolutionists in Church polity. So far we are on the old lines, are we not? both as to doctrine and polity.

But the most important question of all is yet to come: What are you doing for humanity and God? Purposes without deeds are dead. Steady adherence to creed is possible when the creed is as cold as a corpse. We are striving to keep our creed warm with the blood of Calvary and the fire of Pentecost.

I must not enlarge. We are doing our full share in the work of education. Every year there come from the halls of our colleges men who are cultured in head and heart, for we insist upon the culture of the heart as well as the culture of the head. Out of the number of those whom we are graduating we are every year replenishing the ranks of our ministry, and by these processes we are wiping out the reproach that sinners and a certain kind of saints have tried to fasten on us, that our ministers are unlearned men. We are bringing in men from our college who are baptized with the Holy Ghost; men who are taught that the best and chiefest of all tongues for the Methodist preacher is the tongue of fire. We have long since seen the importance of educating women, for, looking down the slopes, we have seen their hosts trailing up the heights. For years we have been furnishing at our college lectures for women, and we expect soon to inaugurate a college for the education of women, which, in the opinion of Bishop Haven, for architecture, comfort, and convenience has few superiors. In church architecture we have taken a new departure. We have entered towns where we had but few members, hardly enough to form a class as the nucleus for a society, and we have laid the foundation of churches and pushed them on to completion, and they are now among our most flourishing congregations. They are the product of trust in God, and true American pluck. But last, and first, and best of all, we have not been called upon to write upon our altar, "The glory has departed." Now, as in former days, sinners flock to them as doves to their windows. They are compassed with men who seek them as men who flee from their avengers. We do not escape the tendencies to have every thing done decently and in

order, according to the interpretation of the world. But there are lingering still in nearly all our congregations some who come into the kingdom with song and shout, and once in a while such a one will disturb the decorum, which is another name for religious death, by a ringing Halleluia! The world has been striving in desperation to drive the Church from the earth. But we believe we should act on the aggressive. Our conception of the business of the Church is to press forward upon the retreating forces of darkness. The battle must be pressed to the gates. We are cutting down the serried ranks of the enemy. We are storming the strongholds of Satan, and releasing his wounded captives. This done, we are leading them in the arms of affection and faith to Him who, by a word of his mouth or a touch of his hand, hath power to heal unto eternal life.

What is our prospect? Hard work and plenty of it as long as we remain on earth. Is not that yours? Are not toil, sweat, suffering, and life itself the price that men have ever paid for high achievements? Shall we expect the consummation of the mission of the Church by easier methods, or at less sacrifices? Somebody must toil through the burden and heat of the day before victory will be finally won. There is but one way to the regions beyond. That is right over the towering Alpine heights; but before the Church sets foot upon the summit, there must be hard toil. Somebody must be in labors abundant, in prisons frequent, in deaths oft. Somebody must be beaten with rods, in perils of waters, in perils of robbers, in perils in the city, in perils in the wilderness, in perils of false brethren, in perils by countrymen, in perils by the heathen, before that day shall dawn.

But I must conclude. The spirit of enlargement is upon me, and I should like to say much more, but time will not suffice. I cannot, however, conclude without expressing the high appreciation in which the visit of your representative to our last General Conference is held. The memory of his visit is fresh and fruitful unto this day. You can send another just like Brother Todd, if you have him. Permit me to assure you of the deepest sympathy of our Church in all your sorrows and in all your triumphs. Every joy that thrills your heart thrills ours. Every pang of sorrow that oppresses your hearts oppresses ours. When your Dashiell fell we took up the cry, "How are the mighty fallen!" When Ames laid down his armor we mourned. When Haven, with his princely intellect and saintly character, passed over to the better country, we shared your sense of loss and bereavement.

Brethren, here now, in the presence of the white-robed family of heaven, we swear eternal allegiance to the King of kings, declaring ourselves ready to storm the towers of the enemy, and release the prisoners whom Satan has led captive at his will. And when the day is done, and the morning of eternity dawns; when we stand together with you upon the battlements of the

jasper walls, while the flag of victory waves above us, we expect to appear before Him whom heaven and earth shall crown "Lord of all." I bid you farewell. I would say, "Peace be within thy walls, and prosperity within thy palaces."

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## 27.—Journal, page 356.

### REPLY TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH IN CANADA.

BELOVED FATHERS AND BRETHREN: Your greetings have been brought to us by your esteemed representative, the Rev. Bidwell Lane, M.A., and his earnest words have moved our hearts with fervor. We rejoice at the report of your continual increase, and the prosperity of your work at home and abroad. God has also greatly enlarged us, and all the benevolent enterprises of our Church remain in full vigor.

As long as we faithfully preach our cherished doctrines, maintain our personal experience of the saving love of Christ, and continue our activity in living illustration of "Christianity in earnest," so long may we confidently invoke upon our common Methodism in all lands the enduring blessings of Almighty God.

Our delegate to your body will bear you this our greeting, and will more fully represent us and our work.

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### AFRICAN METHODIST EPISCOPAL CHURCH.

## 28.—Journal, page 142.

### REPORT OF FRATERNAL DELEGATES TO THE AFRICAN METHODIST EPISCOPAL CHURCH.

THE Fraternal Delegates, appointed by the Bishops of the Methodist Episcopal Church to bear the fraternal greetings of the Methodist Episcopal Church to the General Conference of the African Methodist Episcopal Church, respectfully present the following report:

We reached St. Louis, Missouri, and presented our credentials on the 5th inst. The day following was appointed for our reception. As soon as we entered the General Conference rooms we were escorted by the committee to the platform, and presented to Bishop Shorter, the presiding Bishop, who introduced us to the Conference, by whom we were most warmly received. We then presented the greetings of your body, and made an address expressive of your brotherly affection for them, and of your deep

interest in their welfare, concluding with the hope of a growing fraternity and a closer alliance between these children of a common parent.

Our address was most heartily applauded from beginning to end. After which Bishops Brown and Ward, also Rev. Drs. H. M. Turner and B. T. Tanner, made brief addresses in reply. Resolutions expressive of their appreciation of your interest in them, and of their pleasure in the address made to them, were then presented and unanimously adopted. We then took our departure, after appropriate songs of love and praise were sung, and hearty farewells and prayers for God's blessings were uttered by all.

Respectfully submitted, MARSHALL W. TAYLOR.  
CINCINNATI, OHIO, *May 7, 1880.*



## 29.—Journal, page 196.

### CREDENTIALS OF DELEGATES.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL  
CHURCH ASSEMBLED IN CINCINNATI, OHIO, GREETING.

THE General Conference of the African Methodist Episcopal Church has appointed Rev. John G. Mitchell, M.A., of the Ohio Annual Conference; Rev. Robert A. Johnson, of the Ohio Conference; and Rev. Benjamin F. Lee, B.D., President of Wilberforce University, Xenia, Ohio, to bear their friendly greeting to your venerable body.

We are yours for God and humanity,  
H. W. WAYMAN, *Presiding Bishop.*  
BENJAMIN W. ARNETT, *Secretary.*

ST. LOUIS, MO., *May 4, 1880.*



## 30.—Journal, page 196.

### ADDRESS OF REV. B. F. LEE, B.D.

HONORED FATHERS AND BRETHREN: I am sure I have the sympathy of all the preachers present in rising to speak at this late hour. I feel the great responsibilities resting upon me as a representative not only of one of the branches of the great religion concerning which we have heard so much in the past few days, but as representing an element of Methodism controlled and labored in by my race in this country. It is a position of pride, however, as well as of responsibility. To be the man who repre-

sents a race, if he represent a constituency so great in numbers and with so great interests connected with the continent which has been on this platform so poetically referred to—I repeat, I am proud to-night of my position. We have been also glad to be associated with this great concourse of learned and Christian representatives of the different branches of Methodism. We have been pleased to sit with you in your councils, and to hear all the grand, noble, Christian words of fraternity that have come to you from sister bodies. We rejoice in all the success of all the Methodisms; and let us here join with you in thanksgiving for the successes, for the grace, for the guidance, which God has vouchsafed to you.

And you will allow us also, in behalf of the African Methodist Episcopal Church, to extend to you the right hand of sympathy with reference to the great and eminent men who have fallen in your fields during the last quadrennium. Your loss is our loss; your loss is the world's loss. Your Bishops Ames, Janes, and Haven were the world's great men. Grand, noble, philanthropic Bishop Haven! Sweet will be his memory in the hearts of millions, outside of your own connection, down through the coming ages.

You are familiar with the history of the African Methodist Episcopal Church, for that history is an offshoot of the history of your own Church. The African Methodist Episcopal Church is the oldest daughter of the Methodist Episcopal Church in America, and she is proud of her position in the grand Methodist family. You know her history. You know her history because the two Churches have stood side by side. If we are strangers, it is not for want of opportunity of acquaintance. We have been observing your movements. We have been studying your doctrine. We have drunk in the inspiration which you have gained from the doctrines of John Wesley, as they have been formulated and held by Richard Watson and Raymond, and those who strike the same note and repeat the same thoughts of the great Watson, for they could do no more.

Our history has been somewhat peculiar, almost, I might say, unique. If any Church has ever had a similar history, such Churches are few. At first it was almost neglected by Christian bodies, as we were working our way up through ignorance, superstition, and slavery, with a determination to do what God called upon us to perform. We have at length reached the degree of intrinsic worth and respectability which we maintain at this present hour. Our history has been peculiar for the want of sympathy. We have realized that the great want of every people is hard work.

The Church of hard work is the Church of success. The Church of hard work is the Church of our Lord Jesus Christ. We realize the fact that the race which we represent has lived in Uncle Tom's Cabin long enough, and that it must be, with other races, a race of progress. We have begun to arouse ourselves



from a life of passivity, and have begun to realize that idleness is not the stuff of which Christianity is made. Christianity does not grow upon such soil. It is always active and earnest. It is always bearing its grand, noble principles into the hearts of men. Too long have we given place to patience, meekness, quiet, and the love of rest, but we are determined to be a band of workers. We claim a share in the great work of developing and shaping and forming the sentiments and prosperity of a grand nationality.

We stand, therefore, by the side of all Christian Churches, and especially by the side of all Methodisms, to increase vital piety in the land, to move forward against all the encroachments upon vital piety, against all denials of skepticism, of infidelity, and to make it less possible for vice and immorality to raise their heads in our midst. We stand with you in the strong band of Christian love, in the strong band of the cross of Christ and of a common country, in the interests of humanity, in the interests of pure homes and pure hearts, pure politics, pure government, and a purer, higher, grander, and more noble conception of the grand object and aim of man. We stand by your side to accomplish our share of this great work. The African Methodist Episcopal Church, notwithstanding all the hinderances, all the deteriorating circumstances I have mentioned, stands to-day realizing the fact that it must prepare itself for the great work before it. I know there are those who see African Methodism in its every-day dress, who think African Methodism considers Christianity to consist in emotion. But it is the object of Christianity to enlighten, as well as warm and purify the heart. And yet, my friends, we do not despise the fact that we can be emotional. We are glad we can feel the fire of the Holy Ghost burning upon our hearts. We are looking and laboring to realize the fullness of this great gift of God to man.

Another thing we are holding fast to is our traditions in regard to the encouragement of labor—never to despise labor, but to despise idleness. We realize that healthy plants of Christianity do not grow in the field of idleness. We are now engaged in the prosecution of these appliances which are advancing the kingdom of our Lord Jesus Christ in the earth. We are engaged in the prosecution of these ideas which underlie all movements of Christianity every-where. We have Sabbath-schools numbering 2,500. We have our ministers, numbering 1,500 traveling preachers. We have our Churches, numbering 2,000 and more. We have our institutions of learning, and, while it is true that they are not all what we would like them to be, we have among them Wilberforce University, and every member of the Methodist Episcopal Church will remember that institution, for it was your own Church that inaugurated it, for the instruction of the colored youth, twenty-five years ago. Your own Dr. Rust, that eminent apostle and friend of man, was once its honored president. I am glad to know that I am



striving to fill the place once filled by that great, noble, heroic man. Wilberforce has property valued at \$60,000; a library of four or five thousand volumes, and a museum valued at \$2,000. It has many of the appliances and facilities for conducting an educational institution, and it has, in the last seventeen years, partly or fully educated more than twelve hundred youth of our people.

It is a great thought that we can unite in so great a work, that we can stand by your side in our work.

We rejoice in the fraternal spirit which cares for sick and dying Methodist preachers in California and Georgia, though they be of different families. It is grand for us to conceive that the principle of co-operation is going to so form the sentiment of the country that even the wife of a Methodist minister, traveling anywhere in the country, is perfectly safe, even though she belong not to the favored race of our country.

The plan for the union of the different branches of Methodism in an ecumenical council is one of great promise. It is not without worth to Methodism. It is not without worth to Christianity. And we do not boast when we rejoice that God has owned our work, and when we can see, as you can see, thousands who are being touched by the touch-stone of love as it is handed to them by ministers trained in our schools.

Our Church is also engaged in missionary work. All our life of sixty-four years has been a life of missionary work. But in the last two or three years we have ventured a little off from the American continent. We have set up the missionary standard in Hayti, to assist in rescuing that gem of the ocean from the hand of Romanism. Our missionary reports the gathering of scores from Catholicism to Methodism.

We bear to you, brethren of the Methodist Episcopal Conference, now the warmest feelings of unity, the strongest hope, and the most ardent and fervent love. You will have our best and highest wishes for success in your deliberations, and for the glorious conquest of the world so far as God shall call you to its accomplishment.

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### 31.—Journal, page 356.

#### REPLY TO THE ADDRESS OF THE AFRICAN METHODIST EPISCOPAL CHURCH.

THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL  
CHURCH TO THE GENERAL CONFERENCE OF THE AFRICAN  
METHODIST EPISCOPAL CHURCH.

DEAR FATHERS AND BRETHREN: Your fraternal greetings, brought to us by your worthy representative, were highly appreciated. With all our hearts we reciprocate your Christian salutations. It is our desire that our two Churches should ever pre-

serve the kindest relations, and be helpers of one another in spreading scriptural holiness over our land. Recognizing you as brethren beloved in the Lord, we are all the more drawn to you in sympathy because both in doctrine and polity we have so much in common. We speak for our entire Church in assuring you that we rejoice in the good work you are doing in extending the knowledge of the saving truth of our Lord Jesus Christ. May you have in the future even greater success than in the past! May peace and prosperity attend you in all your borders and in all your labors! Your triumphs are ours. We would have you share in ours. May both our Churches receive, in richer measure, the spirit of wisdom, and zeal, and power, that our enlarging opportunities and responsibilities in establishing the kingdom of Jesus among men may be fully met! An esteemed brother, appointed to represent us before your body, will more fully convey to you our Christian greetings.

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## METHODIST PROTESTANT CHURCH.

### 32.—Journal, page 271.

#### REPORT OF THE FRATERNAL DELEGATE TO THE METHODIST PROTESTANT CHURCH.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

DEAR FATHERS AND BRETHREN: Having been appointed by the Bishops as Fraternal Delegate to the Methodist Protestant Church, I beg leave to report that, in obedience to said appointment, I attended its General Conference, held in Baltimore, May, 1877. Finding the Conference engrossed with the important question of union with the Methodist Church, I waited until that union was effected, by which a divided Church was made one in the bonds of Christ Jesus our Lord. To this enlarged body I presented my credentials, and was received with every mark of confidence and affection, and a time was fixed to receive your greetings at the hands of your Fraternal Messenger.

I cannot speak too strongly of the kindness and courtesy characterizing this official interview. Large-hearted responses were made, filled with the true spirit of fraternity, and assurances given of increasing confidence and love for the mother Church, whose lines had gone into all the world. There is an altar before whose fires all differences fade away, as there is a Presence silencing all contentions, and quieting all storms. May the altar and the Presence be ever seen in the Church of the living God!

Yours fraternally,  
BALTIMORE, *May*, 1880.

ALEXANDER E. GIBSON.

## 33.—Journal, page 271.

## CREDENTIALS AND ADDRESSES.

THIS is to certify that, by the General Convention of the Methodist Protestant Church, held in the city of Baltimore, Maryland, May 23, 1877, Rev. J. J. Smith, D.D., Rev. D. Wilson, D.D., and Hon. F. H. Pierpoint, were duly elected Fraternal Messengers to the General Conference of the Methodist Episcopal Church, to meet in Cincinnati, Ohio, May, 1880.

L. W. BATES, *President.*

G. B. M'ELROY, *Secretary.*

ADRIAN, MICH., April 13, 1880.

## ADDRESS OF REV. J. J. SMITH, D.D.

MR. PRESIDENT, FATHERS, AND BRETHREN: I feel it to be a pleasing task, as well as a great honor, to be permitted to stand here before you, as I now do, as one of the official bearers of the sincere and heart-felt greetings of the Methodist Protestant Church to this venerable and august body. And, while I regret the absence of one of our messengers to this General Conference, the Hon. Mr. Pierpont, of West Virginia, who has been providentially detained, I feel especially favored in being supported as I am by my able colleague, Dr. Wilson, of Washington, who comes to you with warm heart and eloquent tongue.

There is also another gratifying consideration, not only to myself, but also to the other members of the delegation, namely, that, while we come to you with messages of friendship and Christian love, we come with entire confidence in your readiness to receive us cordially, as well as formally, and not only to hear us, but also to bless us with your benedictions. We feel the more assured of your good-will, a proper reciprocity of kind feelings, not because we are a strong and influential body, like your own; for, like many other denominations, we are but small when compared with yourselves; but because we are Methodists, and belong with you to the great Methodist family. We claim to be a living, growing branch of that vine that was planted, under God, by John Wesley. We therefore most heartily greet you in the name of the great Head of the Church, not only as brethren in the Lord, but as our brethren. We feel this the more because the points of agreement between us are so numerous and palpable. We believe with you in the entire subjection of the soul to Christ, and the witness of the Holy Spirit. Your means of grace are our means of grace. Your mode of worship is also our mode of worship, and your doctrines are emphatically our doctrines. We consequently preach the same religious truths: a free and universal atonement; man's volition and responsibility; a conditional and full salvation; a Saviour that saves to the uttermost all them that come to God through him.

True, there is a difference in our ecclesiastical polities. And, although this difference is not an essential one, yet, as I believe, it is an honest difference, and a difference to which each denomination has a perfect right. And while we claim the privilege to uphold and maintain that particular form of Church government that we have adopted as being, in our estimation, more in accordance with the spirit of the age in which we live, we most unhesitatingly accord to you the same undoubted right to uphold and maintain that very efficient form which you have adopted, and under which you have achieved such marvelous success. I rejoice, however, to know that the difference between us now in this respect is not so great as it was in 1830. And I also rejoice to know that the asperities and recriminations of that period have passed away, and, as I trust, never to return, and that a more hopeful and blessed future of growing amity, of mutual respect and a warmer Christian fellowship, is before us. Still I indulge in no prophecy of future organic union between the two bodies. I think it not best to expect too much in this direction from these changes and approximations. For, while I freely admit that there are many considerations that would seem to make such a union between us not only possible, but to many minds even probable, at no very distant day, yet I see no tangible indications either tending to or pointing toward such a consummation. And, perhaps, after all, however much such a union may be desired by some, it may not be necessary either for the glory of God or the salvation of souls. For, whatever may be the views of others respecting the precise nature of that oneness among all Christians for which our blessed Lord so ardently prayed during his humiliation, I very much doubt if the time will ever come on earth, or whether the Saviour ever meant it should, when there will be such a fusion among the different denominations as to obliterate all the distinctive lines between them, so that there shall be no longer Methodists, Presbyterians, Baptists, Episcopalians, Congregationalists, etc.

For whatever advances may be made by society socially, intellectually, and morally, human nature will doubtless remain human nature still through all the coming ages. As man's judgment will never be absolutely perfect here, and as different persons will continue to exercise different degrees of intelligence, and to look upon the same things from different stand-points, I suppose there will ever remain honest differences of opinions among Christians upon minor subjects. Hence, as there are at present different views entertained among the various denominations as to the best order for public worship, the nature and proper administration of the sacraments, the precise limits of human volition and foreordination, the most advisable form of Church government, etc.; so, probably, in all future time different opinions and practices respecting unessentials will still be retained among them, and will continue in some measure to be determined then, as now, by people's early educations, their religious associ-

ations, various external influences, and the peculiar types of individual minds.

Perhaps, after all, it is better that there should be a number of Christian denominations in the present state. They doubtless tend, under proper religious discipline and direction, to promote a wholesome and commendable spirit of rivalry, thus stimulating and provoking one another to good works. For, as the land is better watered by many rivers than it could be by one, however deep its channel and broad its bosom; as many keys with corresponding chords are necessary to a piano in order to delight the ear with its witchery of music; or, as a large army is often rendered far more efficient by acting in separate divisions under as many different commanders than it would be if solidly massed in one body under one commander, however able; so, perhaps, many denominations, while maintaining their respective distinctive ecclesiastical forms, may better subserve the great interest of Christ's kingdom among men than could a single one, however large and imposing. But, be this as it may, one thing is certain, namely, that, while the present state of things exists, there should be upon the part of each of the different branches of the Church militant a ready recognition of a universal brotherhood, embracing all of God's people of every name, and a constant cultivation of good-will and Christian fellowship among them.

One of the great needs of Protestantism has been, and is more or less to-day, not the destruction or repudiation of the distinctive features of its various denominations, but the destruction of all party prejudice, and especially that hateful type of sectarianism that manifests itself in a spirit of pompous bigotry, Pharisaical exclusiveness and dogmatic intolerance, that has too often served to cripple and neutralize, to a great extent, its moral power for good in former ages.

As Protestants we need to harmonize and fraternize, so as to co-operate or work together in all the great moral enterprises of the day, and thus unitedly to direct our forces against all organized forms of wickedness, against all systems of Satanic delusion, and against principalities and powers and spiritual wickedness in high places. We need to feel that we are in a great measure like the grand divisions of a vast army, and that while we are moving forward under our respective banners, and under the immediate direction of our own officers, we are also, at the same time, all alike under the general supervision and direction of the great Captain of our salvation; and that we are battling side by side in the same conflicts, and participating and rejoicing together in the same triumphs. We need, in a word, to be more of one heart and one soul, that the Holy Ghost may descend upon us all in Pentecostal glory, as he did upon the little band of Christians at Jerusalem eighteen hundred years ago. We need this to vitalize our moral energies, and to fire our souls and our Churches, if possible, into tenfold efficiency and power. It was for this all-potent unity among believers that our blessed Saviour prayed. And I

rejoice to see and know that a warmer, purer, and better Christian spirit is prevailing now among the different branches of the Church of Christ than has ever prevailed before. That there is so manifestly a growing New Testament fraternity among Christians of the present day, that is deeper and broader than mere conventional formalities, or the phraseology of quadrennial addresses; a fraternity that is molded by no sectarian hobbies, and which is circumscribed by no denominational boundaries, but which glows and burns toward all Christian bodies, in spite of ecclesiastical differences, and which, by its magic power, enthrones justice above prejudice, and brotherly kindness above all party shibboleths; a fraternity that is the direct outgrowth of the ever-blessed echo of the angels' song over the plains of Bethlehem, "Glory to God in the highest, and on earth peace, good-will toward men."

And now, Mr. President, before taking my seat, allow me, in behalf of the Methodist Protestant Church, to say, that while we most cordially and sincerely pray with the great apostle, "Grace be with all them that love our Lord Jesus Christ in sincerity," yet our souls go out with a warmer glow of affection toward all Methodists. There is to our ears a charm in the very name. Its memories to us, as well as to you, are full of hallowed associations. Even the history of Methodism, which is a glorious history of fervent zeal, of heroic endurance, of rapid progress, of signal usefulness, and lofty achievements, we feel is, in a measure, our history also. We rejoice with you that Methodism not only challenges the admiration of the philanthropist, the pen of the historian, and the respect of the statesman, but that it has already taken high rank among the moral and religious forces of the age. And we are free to say that we are proud to labor and toil for the salvation of souls and the evangelization of the world in this grand division of God's sacramental hosts. And whatever differences there may be between the distinctive ecclesiastical polities of the several branches of the great Methodist family, embracing as they do nearly 5,000,000 of communicants, there should be no unsanctified strife among us, for we are brethren in the fullest sense of the term. There is certainly work enough for us all, and room enough for all to work.

In conclusion, Mr. President, permit me to most heartily thank you for the opportunity which has been given me to officially assure you and this venerable body of the kind feeling and fraternal regards of the Methodist Protestant Church toward you and your people. My only regret is, aside from the absence of the Hon. Mr. Pierpont, that I have not an ability equal to the occasion.

But then I congratulate myself on the fact that my efforts will be abundantly reinforced by my talented colleague, Dr. Wilson.

And now, dear brethren, my sincere prayer is that God may bless you, and keep you, and cause his face to shine upon you, and that he will make you a still greater factor among the evangelical denominations in spreading the Redeemer's kingdom

through all latitudes and longitudes, until the final shout of victory and holy triumph shall be heard in all lands, until the glad acclaim shall go up from among all nations and languages and tongues and people, "The Lord God omnipotent reigneth; for the kingdoms of this world have become the kingdom of our Lord and his Christ, and he shall reign for ever and ever!"

ADDRESS OF REV. D. WILSON, D.D.

MY honored colleague, the chairman of our fraternal embassy, kindly suggested that I should take the statistical part of this commission. I accept the soft impeachment, and rest confidently in the conviction that "figures wont lie." But what fraternity can there be in figures? what poetry? what theology? We read of David numbering Israel, and incurring thereby the displeasure of the Almighty; we read, also, of poetical numbers, but I have nowhere read of a fraternal calculus. Perhaps it is found in algebra, in those somewhat cabalistic signs which stand for unknown quantities. Then our love for you is, I trust, so great as to be incomprehensible, and yours for us is also, I trust, an appreciable entity if the quantity be also unknown.

I am well assured that Methodism need not shun statistics. Her grand aggregates are a joy to angels and to men. "Joyful over one sinner that repenteth," her rejoicings have swollen the halleluias of heaven, as in its marvelous progress unnumbered millions have gone up to join the innumerable multitude now before the throne, of every kindred, tribe, and tongue.

The late Rev. Dr. John M. Duncan, of Baltimore, once said, he was tired of "numbering Israel." But the Saviour surely numbered the "ninety and nine" to find the missing lamb, leaving the suggestion that, if this statistical enumeration serves no other purpose, it will direct our attention to those who are wandering away, and whom Methodists should follow into the wilderness to "seek and save." The time has surely not yet come when we can safely relieve our Conference secretaries from their laborious obligations; when class-books and Annual Conference Journals can be relegated to the limbo of forgotten usages and customs.

But statistics are, after all, our test. The popular estimate of our theological system, after all, depends on its efficiency, and this is determined by our statistics. Even the unlettered African makes choice of his creed on the basis of success. He is not greatly impressed by our colleges, our ritual, our learning, but rather by the number of souls saved through the preaching of the word. As, in ante-bellum times, a master said to his servant in the South, a pious, though illiterate, Methodist preacher: "Sam, can you tell me why it is that these Methodists are so much more successful in gaining converts than other denominations? These Episcopalians and Presbyterians are learned men. They write all their sermons, and yet they have but few converts." "Why, Lord bless your soul, massa, dat am jist as plain as de nose on your face! You see, dese Piscopaleans and Prisbyterian minis-



ters, dey is high larnt, wery high larnt ministers, dey is, and dey writes ebery word ob dere sermons, and when deys gwine to preach dey sticks em in dere pockets, an ole Satin, he slips up behind dem, and reads ebery word of dere sermins, and he puts it into de heads of de people not to believe em. But you see! as for dese Methodist preachers, neder de debbil nor demselves knows what dey is gwine to say afore dey says it."

We smile at the ingenuity of the sable African's explanation, but it contains the popular estimate of the efficiency of Methodist agencies and instrumentalities, and suggests that success must be the measure of our efficacy in all time to come.

Our statistics are interesting in showing the inherent vitality of Methodism, in all associations, and under all forms of governmental polity. A dozen or two of Bishops may be thrown in, and their ponderous weight will not impede its progress, and when the car is lightened it still rolls on with the force of its original momentum. Indeed, laying aside all preferences and predilections, Methodists are recognized every-where, having a strong family resemblance, speaking the same language; and the children of our good old mother, looking up into her benignant face, are inclined to forget the chidings and spankings of the long, long ago. Now, whether it has come to pass that the mother has relented a little and come to us, or we, her exiled children, have been of late years slightly "homeward bound," we somehow or other have gotten nearer within the old loving arms, and our golden locks are twined again by the same loving hands. We do not wonder that old folks are attached to the old homestead, and do not like to move. Old people are set in their ways. What is good enough for them they think should be good enough for their children. So our old mother Methodism is conservative. It looks on the old farm gate, and puts a nail or rivet in the rusty hinge. The old mansion is good enough. The shutters bang, and the doors mayhap scrape the floors, but what of that? Well, the family at home will soon need more room, and more privileges, and the dear old mother will say by and by: "Children, have your way. Build a new and larger mansion if you will, but use the old foundations, the walls, the floors, and the timbers, as far as they will go." And they will! For every man will build over against his own dwelling, and when all the Methodists of the whole world get to work, what a grand and glorious temple will be raised on high!

Our own branch of the parent tree has been of rather slower growth than the parent stock. It retains, however, its original vitality, has always looked vigorous and thrifty, but has shown, we confess, but small power of absorption. It has grown mainly from its hold on surrounding influences, and has not been much injured by breezes and storms. Now that it has taken root, you will be glad to learn that it shows corresponding signs of a more thrifty and vigorous growth. It has, in its development, proven the fact that the parent tree could not appropriate all the mate-



rial from which Methodists are grown. We therefore rejoice in your prosperity, as you, doubtless, rejoice in ours. We honor our parentage in striving to imitate, as best we can, your faith, your zeal, and the earnestness of your workers in the field of domestic and foreign missions; in the wise plans of denominational and theological education; in your endeavors to maintain the purity of your doctrinal standards; and in eschewing the fantasies and vagaries of "science falsely so called," and a liberal theology. We are one with you in seeking to diminish the points of divergence, and in multiplying the harmonies and resemblances of denominational existences. If, like Wordsworth's child, we still insist that "we are seven," while you think some of our denominational differences are really buried in the tomb, you will sympathize with us in the thought that it is difficult to forget the past, and to hide wholly from our memories things we once so dearly loved.

If I have forgotten statistics, and left the mathematical part of this embassy unsolved, I account for it wholly in the fact that I am associated with a somewhat distinguished traveler who made the tour of Europe, and who, with Whittier's traveler, also

"Paused on the goat crags of Tabor to see  
The gleam of thy waters, O dark Galilee!"

But, Mr. President, our statistics are yours. Of all the Methodist families we are statistically the eighth. Our past ratio of increase would nearly give us your present membership in a hundred years.

Our thoughts necessarily combine in the contemplation of what Methodism is yet to be. There are those who think its mission is complete; that it is unsuited to dense populations and aristocratic centers; that its itinerancy is defective; that congregational influences will impair its prestige and impede its development.

We do not sympathize in such fears. "The field is the world," and, alas! unnumbered millions in heathen and in Christian lands hold up their hands in pitying appeals for some to lead them down to the healing waters of salvation; near the

"Silver brook which flowed  
Fast by the oracles of God."

God has honored you, beloved brethren, in your efforts to spread the Gospel in the "regions beyond." Your missions are your "joy and crown of rejoicing." We gaze with emotions of mingled wonder and delight on that part of this vast auditorium assigned to your representatives from India's "coral strand." We catch inspiration from this inspiring scene. We realize that the sainted spirits of Swartz, of Carey, and of Judson, with others, are here looking down upon you, beckoning you onward and forward.

It may be thought that this denominational fraternity has grown to irksome and inconvenient proportions. We may sometimes ask, What of all this handshaking, and these oft-repeated

encomiums? When we look at the budding trees, we might also ask, What of all these blossoms? this pink and purple bloom? Wait! By and by the rounded peach and pear and apple appear, and, erewhile, we have the rich, ripe clusters of autumn fruit, beautiful to look upon, good for food, and pleasant to the taste. Surely the ripened fruits of continued fraternization must soon appear. Erewhile we shall see this paradisaical bloom expand into the universal harmonies of the millennial age, when all our fragmental subdivisions shall cease, and when God's hand, through a unified Methodism, shall be laid upon all contention to suppress it, and when his people of every nation and every name shall be harmoniously and happily ONE.

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### 34.—Journal, page 271.

#### ADDRESS OF THE METHODIST EPISCOPAL CHURCH TO THE PROTESTANT METHODIST CHURCH.

DEAR FATHERS AND BRETHREN: We embrace the occasion of the quadrennial session of our General Conference to express to you our fraternal regards and kindly remembrances. It gives us great satisfaction in the Lord to learn that a goodly degree of prosperity attends your labors; that you steadfastly adhere to the teachings of the fathers and the doctrines of the Gospel, and that you still possess the spirit and power of an earnest Christianity. We rejoice to be co-workers with you in spreading scripture holiness throughout the world; and whatever differences of opinion may obtain between us upon inferior questions, we are happy to believe that we are at one in a common purpose to preach the Gospel as we have received it from our honored founder. Your prosperity is ours in a double sense—ours in that the Gospel of Christ is honored thereby; ours in that common Methodism is strengthened thereby.

We hope to meet your representatives ere long at the great Pan-Methodistic Convocation, to be held at the home of our common Methodism. There, we trust, we may take sweet counsel together, and devise large things for time to come. The visit of your honored delegate has given us great satisfaction, and, we trust, he bore away with him kindly memories of us and our Christian salutations.

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### 35.—Journal, page 271.

#### ADDRESS OF THE METHODIST EPISCOPAL CHURCH TO THE METHODIST CHURCH.

DEAR FATHERS AND BRETHREN: Prompted by that spirit which ought to obtain between different members of the body of Christ, we send you our greetings in the Lord. We do this with more of cordiality because we cannot forget our common origin; our

common interest in the history of Methodism, a history that is one of the marvels of these times; and that you preach the same doctrines, derived from the same sources, as we ourselves preach. It is a matter upon which we congratulate you that you still find the preaching of the Gospel the "power of God unto salvation." We learn of your prosperity with sincere thankfulness, and pray God that it may increase more and more. Your success shall be ours, and in your growth and enlargement we shall feel blessed, and shall be sharers in your joys as the favors of God fall upon your heritage. Methodism has still a great work to do, and we welcome you to contest with us the honor of its doing.

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**36.**—*Journal, page 293.*

**REPORT OF DR. CHAPMAN, FRATERNAL DELEGATE TO GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.**

**TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.**

DEAR FATHERS AND BRETHREN: I have the honor to report to your reverend and honorable body the performance of the duties of a Fraternal Delegate to the General Assembly of the Presbyterian Church, assembled at Saratoga, New York, May, 1879.

In consequence of illness your delegate was unable to visit the Assembly of 1878, the year indicated in his credentials. With the delegates from other fraternizing bodies, he was most courteously and cordially received, listened to with respectful attention, and the Christian salutations he bore were responded to and reciprocated by the Moderator, Dr. Jessup, in a very felicitous and cordial address. Your delegate was impressed with the intelligence and earnestness of the members of the Assembly, as well as with their thorough and punctual devotion to the interests committed to their care.

Respectfully submitted,

J. A. M. CHAPMAN.

CINCINNATI, OHIO, *May*, 1880.

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**EVANGELICAL ASSOCIATION OF NORTH AMERICA.**

**37.**—*Journal, page 216.*

**REPORT OF FRATERNAL DELEGATE TO THE EVANGELICAL ASSOCIATION.**

**TO THE BISHOPS PRESIDING, AND TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, IN SESSION IN THE CITY OF CINCINNATI, MAY, 1880.**

DEAR FATHERS AND BRETHREN: The Bishops having appointed me as Fraternal Delegate to the General Conference of the Evangelical Association, to meet in Chicago, October, 1879,

I visited said General Conference, October 16, 1879, and was received by the Bishops and members of said body with great respect and cordiality. They fixed the afternoon of October 18, 1880, as the special order to receive your Address, and the remarks which, by their request, were made by your delegate, in the German language, were evidently received with favor and evidences of pleasure. You will find my address with this letter, correctly translated into English, though abbreviated.

Bishop Merrill had the kindness to accompany me, and his visit pleased the brethren of that noble body of Christian ministers very much.

Bishop R. Dubs responded to our remarks in the usual kindly resolutions, and they appointed a delegation of their Church to greet you, and I am sure you will be much pleased to hear from them.

Very respectfully,

J. W. FREUND.

NEW YORK, *May*, 1880.

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### 38.—*Journal*, page 271.

#### CREDENTIALS.

THIS is to certify that the Rev. Elias L. Kiplinger, of Mishawaka, Indiana, is the legal representative of the General Conference of the Evangelical Association of North America to the General Conference of the Methodist Episcopal Church, which is to meet on the first of May, 1880.

C. A. THOMAS, *Secretary of General Conference.*

CLEVELAND, OHIO, *April* 10, 1880.

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### 39.—*Journal*, page 271.

#### ADDRESS OF REV. ELIAS L. KIPLINGER.

MR. PRESIDENT, DEAR FATHERS AND BRETHERN: It affords me great pleasure to be the bearer of fraternal greetings from our General Conference, held in the city of Chicago, in October last, to this most honorable body.

We would gratefully acknowledge the visit of Dr. Freund, your able representative, and at the same time assure you that we received his address with deep interest and unaffected demonstrations of loving regard. The good effect of the occasion was greatly enhanced by the presence and address of your venerable Bishop Merrill.

I take pleasure also in referring to the very cheering visit and happy remarks of Drs. Vincent and Patton.

I regret exceedingly the absence of Bishop Dubs, who had intended accompanying me, but was last week called to the

Pacific coast, which accounts for my somewhat embarrassing single-handedness in your presence.

We appear before you, recognizing your superiority in age, numbers, wealth, and learning. Yet we are children of one Father, consequently brethren, and members of the same great family. Hence we rejoice in mutual blessings and prosperity given, and unite with you in giving honor, glory, and praise to God, the Father, Son, and Holy Ghost.

In view of the foregoing, we stand here to-day, not simply because custom and courtesy require it, but because we love you, and are co-workers with you in winning the world for our King, glorying in nothing save in the cross of our Lord Jesus Christ.

When we compare the period of comparative isolation, and the spirit of "Stand thou there, for I am holier than thou," with the present fraternal relations of the various branches of the Church of Christ, we are led to believe that the prayer of the incarnate Son, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are," has almost reached its glad fruition.

Being filled with this spirit of oneness, self and self-interests will disappear, and we will surely and rapidly become assimilated to the divine pattern, and most easily and gladly "bear each other's burdens, and so fulfill the law of Christ." Could the glorified spirits of the sainted fathers now appear in our midst they would doubtless exclaim with the psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

Your call, Mr. President, for an Ecumenical Conference of all Methodist bodies, to which our General Conference most cheerfully responded, is another proof, in addition to the previously held councils and alliances composed of God's ambassadors from every clime and nation, that the gospel plan of one fold under one Shepherd will soon be a glorious reality.

In regard to our respective denominations, it is not surprising that we are by many taken for one and the same. With but little dissimilarity in Church government, and none whatever in doctrine, we exist as blending lights, illuminating and animating the dark waste places. Dr. Freund expressed the wish, when with us, that the day of our marriage were near at hand. I have heard of "spiritual marriages," and believe in that sense we are already married, and would add, with all emphasis, "What God has joined together, let no man [or devil] put asunder."

In view of these facts, we cannot but take a special interest in

your Church and its workings—a Church which, since the days of Wesley, has been so singularly blessed of God.

The handful of noble pioneers has grown into an army with banners, into an army whose tread is shaking the earth, leaving its footprints and erecting its ramparts in every hamlet and city of our great broad land. Your educational interests—universities, colleges, and seminaries—exert a most beneficent influence upon the rising generation. Your missionaries—a heroic, self-denying band—are gathering trophies for the Redeemer on ocean, isle, and in heathen land, and your publishing houses are throwing forth multiplied thousands of leaves of healing in the shape of papers, magazines, quarterlies, and books to the eager masses standing ready to receive them.

“Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shall tread upon their high places.”

Allow me, sir, to refer briefly to the doings of the Church which I have the honor of here representing.

You know our origin. You know that our work began in obscurity and weakness, and amid discouragements sufficient to appall the stoutest heart. But the little one has grown and prospered, until now, after an existence of eighty years, we number 110,000 members, and nearly 1,000 traveling preachers, divided into 21 Annual Conferences. Our Church property is estimated at about \$3,975,000. Our publishing enterprise is in a prosperous condition, and the subscriptions to our nine different periodicals are constantly increasing. Our home missionary operations extend from the Atlantic to the Pacific, and from beyond the northern lakes to the Gulf of Mexico. We have one Conference in Canada, two in Europe, and seven missionaries in Japan. During the last four years we have expended \$314,000 in support of home and foreign missions.

Wherever we go, at home or abroad, we find our Methodist Episcopal brethren. Toward the setting sun, and in the sunrise kingdom, we take them by the hand; in crowded European mart, along the peaceful and historic valley of the Rhine, and even to the Alpine heights of grand little Switzerland, our voices join in singing Luther's magnificent

“Ein feste Burg ist unser Gott,  
Ein guter Wehr und Waffen.”

Thus, even while bearing different names, we may labor side by side, giving impulse to intellect, rousing and exciting the mass of latent talent which God has distributed through the lowest as well as the highest conditions of life, arresting the tide of skepticism, resuscitating the Church, causing her wakeful eye to beam with intelligence, her healthful heart to burn with charity, and her willing hands, ever open and ever employed, to diffuse throughout the world the blessings of redeeming love, until the bright-

ness of the latter-day glory shall cover the earth as the waters cover the sea. Christ's assurance of triumph is a historical fact; his actual triumph through his Church for nearly two thousand years is no less historically certain, and in the language of Dr. Mason, I would say, "The days, O brethren, roll rapidly on when the shout of the isles shall swell the thunder of the continent; when the Thames and the Danube, when the Tiber and the Rhine, shall call upon the Euphrates, the Ganges, and the Nile, and the land concert shall be joined by the Hudson, the Mississippi, and the Amazon, singing with one heart and one halleluia, 'Salvation! the Lord God omnipotent reigneth!' and the whole earth will be filled with the glory of his name."

Hoping that you will honor us with a fraternal delegation at our next General Conference, I leave you, praying for the benediction of heaven upon you and your Church.



## REFORMED EPISCOPAL CHURCH.

40.—Journal, page 104.

### REPORT OF THE FRATERNAL DELEGATE TO THE REFORMED EPISCOPAL CHURCH.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, TO BE HELD IN CINCINNATI, MAY, 1880.

DEAR FATHERS AND BRETHREN: In accordance with a resolution passed by the last General Conference, I was appointed by the Board of Bishops to bear your Christian greetings to the Reformed Episcopal Church. In pursuance of this appointment I visited the General Council of the Reformed Episcopal Church, which was held in Newark, New Jersey, May 8, 1878. They gave me a very courteous and brotherly reception.

I may be permitted to say that I was deeply impressed with the spirit of Christian catholicity which prevailed among them, and with the earnest zeal which characterized their deliberations.

Friday evening, May 10, I was formally received as your representative, and my address was responded to by Bishop Samuel Fallows, D.D., in a speech of hearty Christian fellowship. Bishops Samuel Fallows, D.D., and W. R. Nicholson, D.D., were appointed as Fraternal Delegates to your body.

Respectfully submitted,

RICHARD N. DAVIES.

## 41.—Journal, page 206.

## CREDENTIALS OF DELEGATE.

THIS may certify that the General Council of the Reformed Episcopal Church, convened in the city of Chicago, Illinois, on the 28th day of May, 1879, appointed Bishop Samuel Fallows, D.D., of Chicago, to represent them at the next meeting of the General Conference of the Methodist Episcopal Church, and of his diligence herein to render a full report to the next General Council.

By order of the General Council.

EDWARD WILSON, *Secretary.*

June 3, 1879.

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## 42.—Journal, page 207.

## ADDRESS OF REV. BISHOP FALLOWS.

MR. PRESIDENT, DEAR FATHERS AND BRETHREN: We received with great satisfaction and delight the visit and address of your honored representative to our General Council—the Rev. Dr. Davies. Bishop William R. Nicholson, D.D., the presiding Bishop of our Church, was deputed by our last General Council to bear with me the hearty fraternal greetings of our Church to yours. He has been prevented from being present, greatly to his regret.

I come from the youngest Episcopal Church on the continent, with the most cordial salutation, to the oldest.

Though we are but a few years old, our congregations are to be found in the United States, along the entire length of the domain of Canada, from Nova Scotia to Vancouver's Island, in England, in Scotland, and in Bermuda. Australia and the East Indies have asked for the unfurling of our standard upon their shores. Though yet in our mustard-seed period, we feel that the good hand of our God is upon us.

I come, sir, as I have said, to the oldest Episcopal Church in the country—the Church which John Wesley, with the unfailing blessing of the great Head of the Church, established.

In exquisitely subtle and beautiful analysis, dividing asunder the soul and spirit and piercing the joint and marrow of truth, for which Mr. Arthur is so famous, he has told us "that the most practical thing in this world is a thought put into a human mind, or a feeling raised in a human heart." But when the thought is put into the human mind it cannot rest satisfied until it is enshrined in a human deed, and the feeling will not sit solitary in the human heart, but wed itself to wooing form, and become the fruitful mother of fruitful fact. And the more noble the



thought, the more majestic the deed it glorifies, and the more beautiful and ardent the feeling, the more vigorous and strong the form it graces and gladdens.

Thought is king, but the king must wield his scepter through human hands before he can command obedient subjects. "Mercy and truth have met together, righteousness and peace have kissed each other;" but these precious principles, so vital and dear to God and man, met together in the "One altogether lovely and the chiefest among ten thousand," the God-man of Galilee. They kissed each other in "the life which regenerates, and the death which redeems." Hence sprang the apostles' honored race, and hence the Pentecostal fire which inaugurated the visible Church for the nations.

Mr. Arthur further said: "Men are sometimes tempted to give Wesley a very grand compliment, and speak of him as a wonderful organizer. Very little he ever did in organization, and very little time he spent about it." There is a reconciliation, sir, full and complete, between the universal judgment of mankind and Mr. Arthur's apparent disclaimer; and to their harmony I will venture to call your attention for a moment.

Considering that it was John Wesley, he did little organizing, but that little was more than the much organizing in any other uninspired man. His little finger was thicker than the loins of any other organizer since the days of the Apostle Paul. Like Hercules, the god of real force, he conquered whether he sat or stood or moved. He was as full of organic power as Charles Wesley was full of poetry. The power and the poetry flowed from one and the other as the streaming light from the sun. He spent very little time about it as other men spend time, for the outgoing life seemed naturally and spontaneously to express itself in the needed mode at the needed moment. He was at the head of all system-builders, because he had the broadest, deepest religious truth to transmit through all ages and spread through all lands—scriptural holiness.

It would be almost ascribing the qualities of the Infinite to him if we could not say of the mighty architect and of his mighty work,

"He builded wiser than he knew;  
The conscious stone to beauty grew."

But we can say of him, when he took the steps necessary for the organization of the Methodist Episcopal Church, urged onward by the presence of a force he could not resist any more than he could the force of gravitation—a force ecclesiastical, spiritual, which he himself, under God, had created—I repeat it, sir, we can say of him when he took these steps, *he knew what he was about.*

Sir, the hour of high noon in God's parliamentary providence had come, and at that supreme moment John Wesley organized

the needs and ideas of the centuries in the living wheels of the Methodist Episcopal Church, and the living Spirit came down from above to live and move within them. If there is one fact that is written with a sunbeam on the page of history—one fact that no disputant will dare to deny—it is this, that John Wesley was tremendously, intelligently, scripturally in earnest when he said, “I am as much of an *episcopos* as any Bishop in England,” and then proceeded to consecrate Dr. Coke, the first Bishop of the whole American Church.

Sir, I love all the branches of this great Methodist household of faith, and my love ought to be very warm to the Wesleyan Methodist Society across the sea, for I was born in her communion and cradled in her arms; but my grateful, unchangeable, undying affection for her cannot be challenged for a single moment when I say to you that the normal type of Methodist polity is Episcopal Methodism. The Wesleyan Methodist Society in England never had a proper chance in Wesley’s day—it never has had since.

Sir, the Anglo-Saxon race needed this continent as the grandest theater God ever prepared for the grandest ideas of that regnant people, to be unfolded in multitudinous forms to the world. Methodism also, sir, needed the same magnificent field for the development of the latest, ripest, most dominant ecclesiastical thoughts of Wesley’s brain, red-hot with the furnace fires of love from Wesley’s heart.

He did use the word superintendent, the long Latin equivalent, in the consecration of Dr. Coke, for visions of big wigs, flowing sleeves, outriders, postilions, a coach and six, and a haughty spiritual peer of the realm inside of it, were associated with the other word. John Wesley was an Englishman. I love him none the less for that. And he wisely bowed to English prejudices in translating *episcopos* from one dead language in the terms of another dead language. But the Methodist Episcopalians here felt as Mr. Macdonald did the other night; they were three thousand miles away from the ecclesiastical authority at home, and could afford to be independent, and so they translated the ancient Greek into the good, honest, living Anglo-Saxon word, Bishop.

Bishop Asbury, first of all resident American Bishops, and foremost too, wore the title, as he exercised the unquestionable authority given him, when swimming the rivers on horseback with his clothes in a bundle on the top of his head, when talking to poor, wicked Punch, the African slave, by the roadside, and preaching the Gospel to him with the saving power that accompanied it when preached to the outcast Samaritan woman eighteen hundred years before, at Jacob’s well. I say, sir, he wore the title as gracefully, as justly, and as apostolically as my Lord Bishop of London rolling in his luxurious carriage from his palace to St. Paul’s.

I know it has been said that Charles Wesley wrote of this ordination, (and you know that many a chuckle has been had over it in certain quarters:)

“Our John his hands on Coke hath laid,  
But who laid hands on him?”

But if Charles Wesley did write the words, all I have to say is that ages ago old Homer nodded. The great Homer of Methodism for once in his life nodded, through the asphyxiating influence of the air of a terribly dense and prostrating High-churchism. One thing is certain, this fun for ritualists has not been the death of Methodists.

The hands of a higher than Canterbury or Rome were laid on the head of the great apostle of Methodism, as they were also laid on the head of the great apostle to the Gentiles—the invisible hands of the Holy Ghost. He proved his apostolical succession by his apostolical success, and, thanks be to God, the Bishops of the Methodist Episcopal Church, not only those already in the “succession,” but those godly men who by your solemn vote to-day are to swell their ranks, through an unbroken line from the Highest above, can still make good the ground of their apostolic boast.

I know, too, it has been said that Dr. Coke applied to the Bishop of London for consecration as a Bishop of the Church of England, and, therefore, he did not consider himself a Bishop. Grant that he did so apply. What then? That he did not consider himself a validly consecrated Bishop of the Church of God and of the Methodist Episcopal Church? By no means. He wished to do the work which a Bishop only could do in connection with the Anglican Church, and the Methodist Church in America had already excused him from further serving it. Not from ambition, but from an earnest purpose to promote best the kingdom of the Lord Jesus Christ, did he so apply, for this man had in him the organizing instinct of Wesley, without Wesley’s unloosening grip. The Church of England would not recognize his consecration. But that fact no more disproved the validity of Wesley’s act than the fact that because the Church of Rome to-day considers the archbishop of Canterbury a mere layman, its *dictum* makes him such.

I bear greeting to you as the largest Episcopal Church on the continent; for, taking an honest count of actual communicants, the Methodist Episcopal Church alone outnumbers those of Rome.

When Southey’s “Life of Wesley” was written, English High-church men said, sneeringly, The book is too big a book for the importance of Wesley. What would these English croakers have thought if they could have seen Simpson’s “Cyclopedia of Methodism,” and Daniels’ superbly illustrated “History of Methodism?”

When Barrett Chapel was built in Maryland, a plain, rough

structure, which would barely hold the delegates proper to this General Conference, it was said, "Why do the Methodists build so large a structure: a corn-crib will hold them all in a few years." What would these Maryland wiseacres have thought, if they could have known of Chaplain M'Cabe's sublime audacity, in his proposition to build ten thousand new churches in a few years to come, and raise in the meantime a round million of dollars to build ten thousand more? The corn-crib to hold the Methodists of this growing city of Cincinnati must be of the kind my own imperial State of Illinois furnishes, where they are built miles in length.

Methodism is not a flash, but a flame; not a meteor, but a star. They wanted you to be a satellite, but you steadily refused, and became a central burning sun. You began with the nation's life; you have grown with her growth, and strengthened with her strength. You have been the pillar of fire by night, and the cloud by day, the visible, pioneer Church, filled with the power of indwelling deity; to lead, and not to follow, the advancing tribes in their journeyings from sea to sea. Long may you retain your proud position!

"Society, like cream, rises to the top." The Methodist Episcopal Church, which began at the bottom of American society, is skimming the richest cream at its top. And no one can justly find fault with this "fitness of things." Judges, and generals, and governors, and senators, have come to your light, and mightier than kings to the brightness of your rising.

May God give you grace to go down continually to the lowliest of the lowly, and rise perpetually with them to the loftiest social, political, intellectual, and spiritual heights!

But far beyond the millions of members and supporters which swell your own ranks has your influence been asserted. You are not only the institution of the continent, but also the inspiration. You are not only the largest portion of the lump which has been leavened, but also (not "God Almighty's big wooden spoon to stir up the Churches," as Dean Milman said, for Methodism is not a spoon at all, and least of all a wooden spoon)—but also, sir, the yeasty principle in other denominational dough. You have liberalized and sweetened and rendered more sunny the theological thought of the world.

You have been the great Gulf Stream in the ecclesiastical sea. You have been the luxuriant vine of God's own planting, which could be confined in no inclosure. The thickly-crowding clusters of Methodist grapes have hung in prodigal profusion outside your walls, and bountiful has been the plucking by other hands. There is not a single Protestant Church in the land to-day which has not shared in the largeness and richness of your generous life.

As you have maintained the equality of all souls before the great law of human redemption, while magnificently asserting the equality of all men before the great law of human rights, you

have sung, with a fervor which has made the gates of hell to tremble, of grace abounding to the chief of sinners.

"Its streams the whole creation reach,  
So plenteous is the store."

And the other Churches have had to say of the singers, in the further words of the song,

"Enough for all, enough for each,  
Enough for evermore."

May you ever prove the truth of the scriptural declaration: "It is more blessed to give than to receive."

In several important regards our Church is most intimately related to your own. We are allies. No, not allies merely, but a sworn band of brothers against that rampant spirit of ritualism which one of the most renowned Presbyterian ministers in this country, and the father of a prominent Protestant Episcopal Bishop, declares to be "the attempt to squirt the quintessence of the mediæval ages into the nineteenth century," and whose devotees a renowned Bishop of that communion declares to be "Anglican sentimentalists performing their postures in the grave-clothes of a dead delusion." We will together pray the Giver of all life to strip from them these ceremonies of the charnel house, and clothe them with righteousness divine, even the righteousness which is by faith in Jesus Christ.

We are an Episcopal Church, and our episcopacy is not only essentially like yours, but *is* yours. As Bishop Cummins stated before the last General Conference, John Wesley was a Reformed Episcopalian. When the question was asked him, How is that? he replied: "He was an Episcopalian, was he not?" Yes. "Was he an *un-reformed* Episcopalian?" he said.

But far beyond the mere negative position did Bishop Cummins go. He held that John Wesley re-formed episcopacy on the lines of the early Christian Church, and thus took precisely the same position on this subject that was taken by the founder of the Reformed Episcopal Church. And, unless the Methodist Episcopal Church has gone up a great deal higher than John Wesley or Bishop Cummins, it does hold with us that Bishops belong to an *office*, and not to an *order*; and, though both may believe in the indelibility of the office, they do not believe in a divinely-appointed order, through which alone the grace of God can trickle into human souls.

On another point is there an intimate relationship between our Churches. John Wesley boiled down the substance of the thirty-nine articles to twenty-four. We simmered them down to thirty-five. He evaporated completely the famous seventeenth article, on predestination. We retained just enough of it to allow Methodists of the John Wesley stamp to interpret it constitution

ally and canonically, without the slightest mental reservation, in the full Arminian sense, and also to allow Methodists of the George Whitefield stamp to interpret it just as fully their own way. And in this happy manner we have preserved the peace between these two Methodist schools of thought.

Every minister, before graduating to presbyters' orders, must read, mark, and learn Hodge, and thoroughly digest Adam Clarke. And it is wonderful how the candidate grows thereby. We preach the same grand doctrines that you do. We glory, as you do, in proclaiming a full and free and present salvation to a world of sinners lost. We admit none, knowingly, into the Church, unless they have repentance toward God and faith toward our Lord Jesus Christ. We aim to be a Church of *converted* men and women and children.

Many in our fold, as in yours, are longing for all the heights of holiness, all the depths of perfect love; yes, and are scaling Pisgah's top and entering the promised land—

“A land of corn, and wine, and oil,  
Favored with God's peculiar smile,  
With every blessing blest.”

We are a liturgical Church, and, although at first sight our close relationship to you on this point might be questioned, it is a position easily maintained. John Wesley, with that marvelous prevision in foreseeing the wants of the future, and with the marvelous provision he made for those wants, prepared his Sunday Service. He anticipated in that Liturgy the duties of every Revision Committee in the Anglican Church in both hemispheres, and put forth a prayer-book almost identical with our own.

Bishop Carman said at our General Conference, in Ottawa, Canada, “The early Methodists threw aside their prayer book and went to praying.” I am glad, sir, that they did. The first Methodist preachers could not carry with them a load of liturgies. The saddle-bags would not hold them. But they did carry with them, in addition to the Bible, that glorious and unsurpassed “liturgy of song,” Wesley's hymns. They did bear with them the litany of a penitent and purified soul, and the *Te Deum* of a transcendently joyous Christian experience. And they had more “amens” ready for a single revival prayer than are to be found in italics or small capitals in all the separate portions of the Prayer-book put together.

And if the time should ever come when, in her stately structures, and among her cultured congregations, a need should be felt for the religiously educating power of a liturgy, the Methodist Episcopal Church will find all the richest treasures of the devotion of the ages in the service book of her own founder, a book which I believe has never been officially discarded by any General Conference.

In the use of our Liturgy, then, we have the precept and example of your divinely guided leader. And in addition to that, Richard Watson, in his *Institutes of Theology*, (and they have not become obsolete yet among you, I think; nor are they obsolescent yet, nor are they to reach obsolescence, at least for a long time to come, through obsolescent gradations,) this master in the Methodist Israel teaches us that the best method for religious worship is to blend extempore prayer with a liturgical service. We, sir, have followed to the letter the injunctions of Richard Watson. And I am sure, sir, you cannot find it in your heart to reprove us when we practice what you preach.

We are near together in another respect; and in this particular we do not practice what we preach, and what you, yourselves, both preach and practice—with a pretty considerable latitude in the practice. Theoretically, we have a settled ministry; with a few exceptions, sir, we have a settled itinerancy.

I believe in the itinerancy, sir. I have always believed in it. If I were inclined to have some doubt regarding it, the logic of events would completely rout the doubt. It is but two years ago that the most widely learned Bishop in the Protestant Episcopal Church said he wished there was a system in that communion by which a Bishop could have authority to send a clergyman to a parish to remain at least a single year. And in the "*Daily Christian Advocate*" of last week, it is stated that the laymen of a diocese in that Church have voluntarily voted to have their Bishop send the clergymen to the parishes. They are ending where you began. Many among us in our Church are inclined to think that if our Bishops were to appoint ministers to the parishes annually, and let them remain so long as the greatest good of the greatest number was promoted, we should have an itinerancy in which there would be the *minimum* of friction, and the *maximum* of power. However that may be, in the elastic Methodist itinerancy is coiled up the earthly spring of its unparalleled success. I know you will never weaken it.

Again, sir, in the Reformed Episcopal Church we ordinarily wear gowns; sometimes we do not. We have no law on the subject. But when we do wear them, some of us do not forget that Dr. Coke in a gown consecrated Bishop Asbury in a gown, and thus for our practice we again have the highest Methodist authority.

One more thought, and I must close. We are still more closely related to you in another regard. Our sainted founder and first presiding Bishop was born of Methodist parents, was converted at a Methodist altar, (no Ritualism about that altar,) preached his first sermon on a Methodist circuit, made his last public address before your last General Conference—an address, a golden censer filled with the fragrant spices of eloquent, fraternal thought, whose warm perfume lingers about us still—preached his last sermon from a Methodist pulpit, and then went home to glory.



From what grander throne on earth could he have gone up to the throne in heaven?

The third presiding Bishop of our Church was born, as I have stated, in the Wesleyan Methodist Society in England. My parents were members of the English Church. My older brothers and sisters were baptized in that Church. I was born under the Methodist dispensation and baptized from a Methodist font. The Wesleyan Methodist minister who officiated, a predecessor of Robert Newton, mistook the shouting Methodist baby (very naturally from the noise it made) for one of the gentler sex, and gave it a Christian name accordingly. But when peace was restored, he was informed of his mistake, and promptly baptized the child over again. That baby stood almost alone in that communion for his double Methodist baptism. At seven years of age, sir, I was a probationer in the Wesleyan Church. At seventeen years of age, in a humble school-house in Wisconsin, under the faithful labors of a devoted Methodist Episcopal preacher, a delegate to this General Conference, into whose tearful eyes my own are now looking, I gave my heart in an unconditional surrender to the Lord Jesus Christ. An exhorter, a local preacher, a circuit rider, I passed through the various grades of the Methodist preacher's work. Ordained deacon by the glorified Bishop Baker, and elder by the honored senior Bishop of your Church, Bishop Scott, I never went back on that ordination, and have suffered no man unrebuked to call it in question.

Our fourth and present presiding Bishop was also converted in the Methodist Church, and a renowned preacher in the Methodist Episcopal Church, South.

Our second presiding Bishop married the beautiful daughter of a beautiful Methodist mother, and so three whole Bishops and the better half of another were the gift of the Methodist Church.

But, still nearer, sir, did we come to the Methodist Episcopal Church when Bishop Nicholson was consecrated. Bishop Simpson assisted Bishops Cummins and Cheney in the services and in the laying on of hands. When Bishop Cridge and myself were consecrated, Bishop Carman, of the Methodist Episcopal Church of Canada, assisted Bishops Cheney and Nicholson in the same manner.

Why, sir, I cannot help thinking that in the Reformed Episcopal Church we have a whole Methodist Ecumenical Conference in miniature.

If we have the "grace of orders" from Canterbury, we have also the "electric touch" of the Methodist Episcopal succession, the glorious conductor to bring down the more than Promethean fire from the skies, to reanimate with everlasting light and life the dead souls of men.

The strands from the Wesleyan Methodism at home, the mother of you all; from the Methodist Episcopal Church; from the Methodist Episcopal Church, South, and from the Methodist



Episcopal Church of Canada, bind us to you, and to the whole Methodist family on earth and in heaven, by a fourfold cord, which can never be broken. I share, sir, in the exultation which you all feel in the approaching Ecumenical Conference of the various Methodist Churches. By this great gathering of the heads of your various tribes, you will place all Christendom under renewed obligation.

I had a dream of a Christian alliance of the Church Catholic, in which all the Protestant brotherhood should eventually unite and present one unbroken front against all the foes of our common faith. It may have seemed a disordered vision to some, but I confess, sir, since you have resolved on this practical presentation of your complete unity, I have felt that the good time coming was almost here. You have taken the steps which will in God's good time make the dream a reality.

And when it shall come, and all the divisions of the sacramental host shall be marshaled in loving concord for that common conflict, on the crimson banner of the cross, beneath whose folds all shall gather, shall be inscribed the immortal watch-words which have been the key-note of all your glorious victories. "Jesus Christ, by the grace of God, tasted death for every man;" and "The blood of Jesus Christ his Son cleanses from all sin."

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## MEMORIAL SERVICES.

### 43.—Journal, page 268.

#### ADDRESS OF CYRUS D. FOSS ON BISHOP JANES.

EDMUND STORER JANES was born on earth in Sheffield, Mass., April 27, 1807, and was born into immortality September 18, 1875. He was the son of Benjamin Janes, who was a carpenter and farmer, and twin brother of Edwin L. Janes, who was for many years a much-beloved minister in the New York East Conference.

After only such educational advantages as are afforded by the common schools of every New England town, he began, at the age of seventeen, to teach school and study law. When he had finished his course in the Philadelphia Law School, and was just ready to be admitted to the bar, he thought best to change his plan of life, and took up the study of medicine. But God had other work for him.

He received his medical diploma from the University of Pennsylvania, but was called to the practice of the highest art of healing. In 1830 he entered the ministry in the Philadelphia Conference, and was stationed at Elizabethtown, New Jersey, in 1830-31; in 1832-33, at Orange, New Jersey; in 1834-35, he was

appointed financial agent for Dickinson College. In 1836 he was stationed at Fifth-street, Philadelphia; in 1837-38, Nazareth Church, Philadelphia; in 1839-40, at Mulberry-street, New York. From 1840 to 1844 he was Financial Secretary of the American Bible Society, and from 1844 to 1876 he was a Bishop of the Methodist Episcopal Church, having been chosen to that office soon after his thirty-seventh birthday, the youngest of any Bishop our Church has ever elected.

He served in that office thirty-two years, a longer time than any other Bishop in this branch of Methodism.

○ These are merely a few of the mile-posts along the track of one of the noblest of lives. For a century to come Bishop Janes will be reverently mentioned by Methodists in every quarter of the globe, along with Paul and Wesley and Asbury, as one of the finest specimens the Church has ever produced of utterly unworldly, unselfish, and untiring devotion to the work of God. We think of him to-day as a grand captain missing from our ranks. Truly "a prince and a great man is fallen in Israel." "The strong staff is broken, and the beautiful rod." ○

Yet, I suppose, when he was thirty years of age he was not thought of as a great man. He was not a brilliant son of genius, nor a man of profound learning or universal culture, nor a silver-tongued and resistless orator. Among his contemporaries, Olin, Durbin, M'Clintock, and many others excelled him, each in some one or more of the endowments or acquirements which make men kingly; but it may be well doubted whether, on the whole, any man of his time did grander work for Methodism than he.

What made him great?

○ The prescribed and indispensable limit of time fixed for me now forbids any fit answer to the question asked. I cannot attempt an outline of his career, nor a full enumeration, much less any elaboration, of his wonderfully well balanced qualities of mind and heart. Very much might be justly said on each of many topics thus suggested if the time permitted. It would be an easy and a very grateful task for me to dwell on the marked symmetry of his well-rounded character, his singleness of aim, the judicious concentration of his powers; his mental and moral simplicity, directness and intensity; his practical and perpetual enthronement of duty; his almost unparalleled power of work, which rescued every part of his indefatigable industry from degenerating into a mere busy idleness; his roundabout common sense; his skillful generalship; his universal and tender sympathy, and his supreme personal devotement to the Lord Jesus Christ.

Having been his neighbor for almost twenty years, and for six years the pastor of his family, I knew him well, loved him sincerely, revered him profoundly. He realized to me better than any other man I have personally known, and as well as any man of whom I have ever read, the apostolic ideal of a man "in labors more abundant," taking on his soul "daily the care of all the Churches," and maintained in his quenchless zeal by the one

watch-word of all God's grandest heroes: "The love of Christ constraineth me."

It was no single supereminent power, nor any surprising combination of a small number of striking traits, which made him what he was; but rather, what is rarer than either of these, the homogeneous and symmetrical aggregation of almost every practical talent, all his by nature in a fair average degree, and made great by the tireless compulsion of an indomitable will.

I can touch but a few specific points.

His singleness of aim was manifest to all men. He had but one business, and he never forgot it. He was always about it. No man since the days of Paul ever had a better right to say, "This one thing I do." The biographers of the greatest of the apostles call attention to the absolute absorption of his powers in the work of promulgating the Gospel, which made him sublimely indifferent to much that is grandest in nature and in art. There is no proof in his epistles that he reveled in the magnificence of natural scenery, or was thrilled with the architecture and statuary of Athens; none that he had ever read the orations of Demosthenes or the poems of Homer. There is evidence of the profoundest movement in this great soul "when he saw the city wholly given to idolatry." So Bishop Janes had passed twelve times within hearing distance of the thunders of Niagara before he paused an hour to behold its majestic beauty. Five times he passed within a few minutes' ride of Baden Baden, but never turned aside to look upon the mighty throng in that metropolis of fashion and folly. With him "the King's business" always required haste.

His masterful conscience impelled him also (and this is a very noteworthy fact) to do every thing at his practicable best. Few men have ever preached so many sermons, and made so many public addresses on occasions so various and important, so fitly and effectively as he. His readiness, his fullness, his adaptation, and his power awakened frequent surprise in those who heard him oftenest.

He was a man of broad, deep, tender, Christ-like sympathies. In the abundant personal intercourse and the exceedingly voluminous correspondence with perplexed and afflicted preachers and laymen, to which his official duties led him, and in those unofficial ministrations of spiritual help which were to him a daily relief from severer labors, he mingled the practical sagacity of a Paul with the loving tenderness of a John. Many a time in my pastoral rounds I have met him at funerals where he was not expected, and in abodes of poverty and sickness to which he was not invited, but where he was hailed as an angel of mercy. He seemed to hear forever sounding in his ears the commission: "Comfort ye, comfort ye my people, saith your God." Take as a single most rich and precious specimen, his letter to the dying Rev. Dr. Thomas Sewell. As a final word of good cheer to a departing saint, I know nothing uninspired that can surpass it:

"NEW YORK, August 1, 1870.

"REV. THOMAS SEWELL, D.D.:

"DEAR BROTHER: Yesterday I saw Rev. Brother Buckley, who informed me you were very feeble, and perhaps growing weaker. I wish I could come to see you. O how I wish to greet you once more in the flesh! I do most affectionately salute you in the Lord. The great affliction I feel at the prospect of not meeting you again in this world shows me how greatly I love you. I should feel very sad did I not turn my attention to your beatitude, to your glorification. O how much better it is to depart and be with Christ!

"When Brother Buckley told me of your prostration my first thought was, Is he to be gathered with M'Clintock, and Foss, and Nadal, and Thomson, and Kingsley? What a select circle of noble spirits! So like each other, and so associated on earth as to seek each other in heaven! To be one of that circle will be blessed indeed. O how rapturously they will hail you on your approach! How tender and congratulatory will be their greeting!

"You will not be a stranger in heaven. There are many there whom you will recognize when you meet them. Jesus will recognize you, and I am sure you will instantly distinguish him. How I wish I could see you enter the golden gates, and witness your first sight of 'him as he is!'

"I fancy I have a pretty clear idea of how you and M'Clintock and Nadal will act at your first interview. I think you will all want to speak first. Possibly you may all shout together. Then, too, that excellent, godly father—I know how much you loved him. I know, too, how eminently worthy of your love he was. How you will delight to be again in his society, and to hold converse with him about heavenly things. Verily you have a great variety and a great amount of treasure in heaven!

"I know you loved to preach Jesus when you had health and could do so. I know it is a trial to lay down that silver trumpet. I know, too, it is a severe trial to leave your beloved wife and little ones. You are not responsible for these consequences. You have not decided the question of life and death. God has done that. He will look to the consequences. He will carry forward his work. He will be a husband to your widow and a father to your children. How do you know but that you can minister to them as kindly and as usefully out of the body as you can in the body?

"If God calls you to himself, without anxiety leave your loved ones to him. Confide all their welfare to him. He will care for them.

"I am coming after you. I am determined to 'keep the faith' and to 'lay hold on eternal life.' I shall want to see you very soon after I get there.

"I commend you to the love of God, to the mediation of

Jesus, and the comfort of the Holy Ghost. With much love for your family, and with much prayer for yourself, I am your affectionate brother in Jesus,  
E. S. JANES."

These same qualities of mind and of heart, which I have to emphasize, were manifest in his deep concern for the success of our work among the colored people of the South. After hearing the testimonies in the love-feast of the Delaware Conference, he said, "I would rather hear them talk than hear the angels sing."

Bishop Simpson said at his funeral, "I have known him intimately for twenty-four years, and I have never known any one who spent so much time in private devotion as he." His devoted wife, whose saintly face and holy life will long be remembered by all who knew her, and who preceded him by five weeks to Paradise, once told me, (pointing to an arm-chair in her parlor,) "My husband kneels at that chair from one to two hours every night."

A life of such consecrated work, and of such utter reliance on God, could have but one outcome. Triumphant achievement was at length interrupted from time to time by excruciating suffering. But the conquering warrior was also a chastened child. He could heed "the voice of the rod" as well as the call of the clarion. When near his end he said, "I have done my praying. I can't pray now. I am too sick. It is all right." And when the end (let me rather say the beginning) was just at hand, he was asked, "Bishop, how do you find the valley? Are you supported?" and he calmly and enthusiastically said—as may God grant us each the grace to say when our great decisive hour shall come—"I am not disappointed."

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#### 44.—Journal, page 268.

#### ADDRESS OF CHARLES H. FOWLER ON BISHOP AMES.

THE supreme demonstration of the transitory character of human greatness is found in Bishop Ames. Four years ago we looked toward the platform of the General Conference, and every eye caught one central figure. Strangers inquired his name. Friends watched for his presence. The entire Conference was conscious of his exceeding power. To-day we are asked to turn our attention to him for only *ten* minutes.

Possibly, in many lines not a greater man than Bishop Ames has been given to the Methodist Episcopal Church, and yet to-day we give him but narrow space in our thoughts. I cannot but ask, If they do this in the green tree, what will be done in the dry?

Edward Raymond Ames was born in Amesville, Athens

County, in the State of Ohio, in May, 1806. He died in Baltimore in April, 1879.

He was of stout, brave, Puritan blood. His grandfather was one of Washington's chaplains. He was pastor of a Church in Taunton, Massachusetts, and he died at Valley Forge, in 1778. The spirit, the strength, the patriotism of that grandfather were repeated in the grandson.

He was a student in Ohio University, and while there was converted, in 1827. He united with the Methodist Episcopal Church. He joined the Illinois Conference in 1830. He was for a little time a teacher in M'Kendree College. In 1832 he came into that portion of the Conference known as the Indiana Conference, where his labors were spent as pastor and presiding elder, with the exception of two years, during which time he preached in the city of St. Louis, until 1840, when he was elected Secretary of the Missionary Society of the Methodist Episcopal Church. In 1852 he was elected Bishop. He served the Church in the General Conference of 1840, 1844, and of 1852.

His form, his face, his presence, from that day until the day of his death, have been very familiar to American Methodism. We need hardly recall him—tall, straight, broad-shouldered, he stood every inch a king among men. Every feature, from his heavy brown and searching eye to his dominant nose and firm mouth and massive chin, every feature proclaimed that he was ordered of nature as a ruler among men. Those who have seen him standing on both feet, looking straight toward the future, a conscious embodiment of power, ready to grapple with any question, evidently ready for any emergency, will believe that in him the Church received one of God's choicest gifts.

To measure him is not easy. To find the items of his work is still more difficult. Correctly to sum him up, it is necessary to take the plans, the systems originated, the development of the work, the thought for the mission field, the modification in the polity, little by little, the unfolding of our system for the growth of the Church; take all these during the fifty years in which he was acting as a leader in the Church, and out of them take the wise decisions, the prominent action, the firm and unwavering purposes that have crystallized into the polity and hope of that whole Church through all these years, and then by skillful hands put them in order, and build out of them a self-poised, colossal, heroic, broad, grand character, and then you have a little look at the real Bishop Ames.

I confess that it gratified a little denominational pride when I saw him on the platform of the General Conference, or presiding over an Annual Conference, and I could not help saying, "There is a man and a Bishop;" and I have said within myself, "If the other Churches have specimens of men and of greatness that they wish to compare with ours, we will be glad to have them place them down by the side of this grand old warrior in our Zion."



Bishop Ames was a preacher of very marked ability. We do not always think of him as a preacher. Unfortunately his call to the episcopacy gave such field for the display of his other great and dominant gifts, that we do not think of him as a preacher. But few men in this century have surpassed, or even equaled him, in the pulpit. He was simple, plain, direct, concise, scriptural, emotional, full of power. With words chosen out of the Book, with illustrations taken from the Book, with arguments built upon the Book, he was a preacher of the word. Himself calm, and seldom moved, his audience was seldom unmoved. He seemed to stand in the presence of the great Master and of the great truth. While preaching, he lived in the midst of the spiritual and supernatural forces that dominate the world. Like the lad by the side of the prophet on the mountain, his eyes were opened and he saw the chariots of Israel and the horsemen thereof. So his pulpit was a throne of authority, his conclusions were self-witnessing arguments, and the people were swayed to and fro with every motion of his authoritative hand. The Church has produced few peers of Bishop Ames as a preacher.

I should think his supreme characteristic was that of a statesman. He stood as a prophet and legislator, seeing what the Church has, what she needs, what she must have. His memory lost none of the facts necessary for a just calculation; his imagination never distorted those facts. So he stood in the midst of difficulties, perhaps the only character to whom the Church instinctively turned for help in a trying hour. Bishop Asbury was the great organizer, Bishop Janes the great itinerant. I might in another presence call another, elected to this high office in 1852, the great preacher; Bishop Ames was the great statesman of the Methodists. He did not go to the mountain, but the mountain came to him. He seemed to sit poised, quiet, often apparently indifferent and indolent, yet in fact reaching out along the lines of commerce and the tides of population, feeling the very roots of power in our Methodism, and planning for a century and for a thousand years.

Surely we can afford to pay great honor to such a one as Bishop Ames. In his religious life he did not type in the ordinary fashion. He handled a camp-meeting, or a prayer-meeting, or a class-meeting, or any meeting for spiritual growth and action, as he handled a Conference on a new territory, or a new problem, to see how much might come out of it to build up the Church. His spiritual life and faith are probably to be put in that supreme statement: when asked if he was confident in the Lord, he replied, "Of course I am. I can stand it better than the Lord can to have it fail." His was a great faith that worked on day and night in a realm untouched, almost, and unaffected by his emotional and sentimental nature; a faith that could say without doubt, "I am ready to be put to bed in the darkness as well as the light, if that shall please the Great Father."

We have not time to do justice to so great a man. It is

enough for us that through the centuries to come, when pilgrims make their way to the Monumental City, and seek for the spot where Francis Asbury was consecrated to the work of a Bishop in the Methodist Episcopal Church, they will not leave that city until they have also bowed at the spot where Bishop Ames slumbers; for the great statesman of American Methodism slumbers in the very cradle of the Methodist Episcopal Church.

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45.—Journal, page 268.

ADDRESS OF W. F. MALLALIEU ON BISHOP HAVEN.

GILBERT HAVEN was born in Malden, Mass., September 19, 1821, and died at the residence of his mother in Malden, Mass., at six o'clock P.M., Saturday, January 3, 1880.

He was the son of Gilbert and Hannah Burrill Haven, who were both of pure New England blood. His maternal grandfather was a soldier of the Revolution, and spent the winter with Washington and the Continental army amid the privations and sufferings of Valley Forge.

In early life he commenced a business career which would undoubtedly have brought him into the possession of abundant wealth if it had been continued. But a natural thirst for knowledge, which was never fully satisfied, led him to turn aside from all the allurements of prospective wealth, and commence a course of study at Wesleyan Academy, at Wilbraham, Mass. It was while a student at Wilbraham, in 1839, that he gave his heart and life to the Lord Jesus Christ, making a consecration so perfect and complete of all he had or hoped to possess, that it bound him in changeless loyalty to the cross. He graduated at Wesleyan University, Middletown, Conn., in 1846, and in the autumn of that year became teacher of ancient languages at Amenia Seminary, in Amenia, New York. In 1848 he became the principal of this institution, a position which he filled with remarkable success for a period of three years.

Because he felt that he had a divine call to preach, he abandoned the educational work, and in 1851 he joined the New England Conference. His first appointment was Northampton, then afterward he was stationed in Wilbraham, Westfield, Roxbury, and Cambridge. While at Cambridge his health failed, and he made preparations for a trip to Europe; but just at this time the war of the rebellion broke out, and, offering himself for service, he was granted the first commission that was issued to any chaplain, and went out with the Eighth Regiment of Volunteer Militia of the State of Massachusetts, which regiment was the first to pass through Baltimore, and did most effective service in preventing



Washington falling into the hands of the rebels. He served out his term with his regiment, and, his health still remaining poor, he set out on his European trip. He was gone for a year or more, during which time he visited most of the countries of Western Europe, and also traveled extensively in the East.

On his return he finally resumed work in the New England Conference, and was stationed at North Russell-street, Boston. While here he succeeded in purchasing a superior church edifice on Temple-street, to which he moved his society, and which is now known as the Grace or First Methodist Episcopal Church in Boston. In 1867 he was elected editor of "Zion's Herald," which for five years he conducted with the most distinguished ability. He was elected from the New England Conference to the General Conference of 1868 and that of 1872. At the latter, held in the city of Brooklyn, New York, he was elected Bishop of the Methodist Episcopal Church, on Wednesday, May 22.

As we have reason to believe, in accordance with the wise ordering of divine Providence his episcopal residence was located at Atlanta, Georgia, and this continued to be his home till the day of his death. His official duties took him to all parts of our own country and many other lands.

At the commencement of his official career he made a long tour through the extreme North-west, carefully examining the pioneer work of that important section of the country. He subsequently went to Mexico, where he visited most of the principal cities, and returned from thence by a long and toilsome journey overland. While there he laid broad and deep the foundations of one of the most prosperous and hopeful missions ever established by our Church.

At a later period he visited Africa, thoroughly examining into the needs of the work there, and devising plans which, if they be faithfully carried out, will bring measureless good to that long-neglected continent.

His last extended episcopal tour was to the Pacific coast. He attended the Conferences, inspected all departments of Church enterprise, made himself familiarly acquainted with the country and the people, and at length, with his work accomplished, he turned his face homeward. September 28, 1879, he held the Nevada Conference, and at its close he hastened eastward in season to attend the session of the Central Illinois Conference, commencing October 8. This was his last Conference, and yet, though suffering much from overwork and sickness, he performed all his duties, and preached with remarkable tenderness. Thence he hastened to Chicago, Nashville, and Atlanta, performing much needed service in each place, and especially occupied at the latter place with abundant cares and labors in connection with Clark University, which in all its interests rested as a continual burden upon his heart.

From Atlanta he passed northward to attend the meeting of the Bishops, and also the Board of Church Extension and the

General Missionary Committee. Sunday, November 9, he was at Millington, Maryland, where he dedicated a church, the last service of the kind he ever performed. On Sunday, November 16, he preached his last sermon at Arch-street Church, Philadelphia. On the following Tuesday he attended the funeral of a life-long friend, in Salem, Mass., and on Wednesday evening lectured in Boston, in aid of the People's Church. This was his last public service, and, true to himself, it was given to a struggling enterprise, having for its object the evangelization of the neglected masses of Boston.

Sunday, November 23, he was in Malden, and worshiped, for the last time, the God of his fathers in the home of his youth. He returned from the church to his mother's house suffering most intensely, never again to pass thence till he was borne to his burial.

It will be impossible in this brief memorial to do more than to glance at a few of the most obvious points in the character of this great and good man.

All agree that in all mental and physical gifts he was most richly endowed. His was a manly presence, and his pleasant face and cheery voice can never be forgotten by those who knew him, though but for a day.

His intellect was clear and strong, his thought was broad and comprehensive, his range of studies and reading was well-nigh universal. He held in his mind the most abundant treasures of learning, which were ever at his command. Wit, logic, sarcasm, argument, pathos, denunciation, and persuasion, all waited on his will, and were ever ready to serve his purpose when he would aid the weak or rebuke the strong, when he would encourage the good, or condemn the vile. His was truly a master mind. His intellectual grasp was that of a giant.

As a man he was distinguished for all that was noble and true. He never failed a friend, and his great, brave heart never treasured a thought of malice toward those who hated and abused him. Because of his practical sympathy and friendship for the oppressed and down-trodden, he was most bitterly maligned, and yet he prayed for his enemies, but still reached out a hand of love to the victims of injustice, regardless of all consequences to himself. His heart was as tender as that of a little child, and full of purest affection. No rarer love was ever witnessed than that between Gilbert Haven and Mary Ingraham, to whom he was married in 1851, who departed this life in 1860; and that love never faded out of his soul. His great affliction broke his heart, but the needs of a dying world and an enslaved race led him to cover his grief from human gaze, while he went out to labor with reckless zeal in behalf of God's suffering poor and the advancement of the Redeemer's kingdom.

Gilbert Haven was pre-eminently a reformer. He was not a revolutionist, never a destructive. He had an intense abhorrence for every thing that was wrong. He had an intense love for every

thing that was good. He hated slavery with all his mind, might, and soul, but he loved his country with equal power. A truer patriot never lived. Every good cause found in him an earnest champion. He would not suffer godless men and women to assume to be the leaders in movements for the amelioration of the condition of mankind. He did not wait until the triumph of a good cause before giving it his support. He was alike true and faithful when right was in the minority as when in the majority. The great question with him ever was, On which side are God and righteousness? and there he was sure to be found.

As a public speaker he was effective rather than elegant. Men did not so much think of his style as of what he said. He compelled attention. His word when he preached was with much assurance and with the Holy Ghost. He believed what he preached, and he preached what he believed. He had no new theology. In every fiber of his soul and intellect he was thoroughly a Methodist. He was not a bigot, for he loved all God's people every-where; but the grand, self-harmonious, man-ennobling, God-honoring doctrines of Methodism were his delight and inspiration. During the last years of his life he preached with special power at many of our camp-meetings, at some of which scores were led to Christ under his ministry. Outside of his pulpit efforts, his orations on various occasions were masterpieces of eloquence. His oration at Woodstock, Connecticut, on the 4th of July, 1879, and his wonderful oration, delivered in the Metropolitan Church, at Washington, on the Chisholm murders, were efforts worthy of the ablest men who have ever spoken the English tongue.

It will not be questioned that when he was elected to the office of Bishop there were many, who did not really know him, who thought it was a measure of doubtful expediency. But if ever the fears of good men were groundless they were in this particular case. He proved to be a wise counselor; a far-seeing and thoughtful worker in every department; aggressive in all good works; and one of the most apostolic and devoted men that have ever worn episcopal honors in our Church. Day by day and year by year it became more apparent that he was a vessel chosen of God, and divinely called to the great work with which he had been intrusted by the Church. While his literary labors were sufficient to occupy the time of any ordinary man, he was also constantly engaged in all kinds of reformatory work; besides this, he was trustee of some half-dozen of our universities and schools, and was especially active in caring for our institutions of learning at the South. He raised by personal solicitation tens of thousands of dollars for their establishment and endowment, and was never more active and successful in this work than during the last year of his life. In the discharge of his duties as bishop when presiding at the Annual Conferences, he was pre-eminently conscientious and faithful. He had a heart to feel for the preachers, and also for their wives and children,

and his sympathy and love and prayers greatly helped all to go forth to undertake with fresh courage the great work of leading men to the knowledge and love of God.

In his Christian experience Bishop Haven was a man of simple, humble, child-like devotion to the cause he had espoused. He was a cheerful disciple of the Lord Jesus. His cup of joy always seemed full to the brim, but seldom, if ever, overflowed. He loved God with all his heart, and his neighbor as himself. He brought gladness with him into every home he entered. The children loved him, and every body loved him who knew the rich generous depths of his abounding affection. How he bound men to him with the cords of love was manifest through all this broad land when he had passed away. Not only was the wail of sorrow heard from the dusky sons and daughters of the South for whom he had so often risked his life, and for whose race he died at last; but from Maine to far-away Oregon there were those who mourned his departure with sincerest grief.

In his death the grace of God was equally manifest as in his life. On that last day, in his boyhood home, in the presence of his aged mother and his son and daughter, now grown to most promising manhood and womanhood, and with friends and relatives about him, and with many of his ministerial friends who had been summoned to his side, he met and conquered the last enemy. Amid the sad farewells that were spoken, his soul exulted in God, and with full voice he shouted his praises as he had rarely done in life; and when at last the supreme moment had come, the promised light of the evening tide of life was bestowed, and as he looked out eternityward, he exclaimed: "It is all bright and beautiful; there is no darkness; there is no river. I am upborne by angels; I am floating away into God." And so with a triumphant smile upon his countenance that even the chill of death could not efface, he passed away to the championship of the loved and longed for, and to the presence of the ever blessed Christ.

"Brave, brilliant, battling spirit, rest at last;  
A conqueror, crowned with well-won laurels, rest!  
Green grow the sod above thy pulseless breast,  
Unthrilled—how strange!—by shrillest trumpet blast.

"How strange to think that fiery heart is dead,  
'Mongst living millions erst the most alive;  
Instinct with all for which earth's noblest strive,  
Vital and valiant soul, strong hand, clear head.

"Ah! we shall miss him in the vanward fight,  
Where clashing hosts hew out man's upward way,  
Where evermore toward purer, brighter day,  
Rolls on earth's age-long battle for the right.

"Tears for ourselves, not him. He saw the strife  
Of Freedom's agony in glory end;  
He heard the clang of broken chains ascend,  
And saw dark millions leap to new-born life.

"He saw, did well his part, and in full prime  
Lays down the battered blade for crown and palm,  
And enters—passing strange!—that endless calm,  
Unshocked for aye by all the storms of time.

"O stormless calm! unvexed by strife and wrong,  
Serene and smooth abyss of love and light;  
When shall we, too, lay down earth's weary fight,  
And wake in thee, and join the endless song?" \*

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## 46.—Journal, page 269.

### ADDRESS OF J. M. REID ON DR. R. L. DASHIELL.

THE bereavements of the quadrennium are a most impressive assertion of the majesty and independence of the great Head of the Church. The same God who hid away Moses just when Israel thought him needful to complete her victories, who translated Elijah at the very zenith of his influence, and who recalled his own Son, after a brief ministry of three years, when his presence for a century seemed required, *that* God has taken away our Janes and Ames and Haven and Nelson and Dashiell. How humiliated is man! Let God be exalted! We are to-day gazing into the invisible, in order, if possible, to discover what these departed ones were and what they are. Some of them appear to us now in the brightness of their higher estate, wrapped in glories that have no trace of what once appeared as their frailties and imperfections. Be it so. Who would busy himself in hunting spots on the sun? It was but to be expected that in a soil so rich as to produce such an abundant harvest of good there should be occasionally found even a giant weed. We will overlook the one as we behold the golden abundance of the other, and as fragrant spices were brought to the tomb of our Lord, so we cast only beauty and perfume to-day upon the graves of our loved ones.

My departed colleague, Rev. Robert L. Dashiell, D.D., was an instance of the blessed advantages of early conversion. In very early childhood he gave his heart to God, and his whole life was built up in the Church. He was so completely identified with the cause of Christ that if it had become a wreck, not so much as a plank would have been left for him. His labors, his loves, his associations, his all, were invested in the Church of God.

He was but twenty-two years of age when he joined the Baltimore Conference, in 1848, having received a furnishing for his duties at Dickinson College, from which he was graduated in 1846. Nature, grace, and culture all conspired to give him success in the work to which he was called. He was tall and erect in person, and commanding and graceful in his manners. He was pos-

\* From George Lansing Taylor's *Elegy on Bishop Gilbert Haven*.

sessed of an expressive countenance, and a voice of rare flexibility and power, capable at once of the softest and sweetest tones, and also of the loudest and boldest. His imagination was very prolific, but entirely chaste, and all vivid with the wonderful things in the Book of God. His style was perspicuous, forcible, and even elegant. His information was very extensive and accurate. As he began to address an audience there seemed to be a reserved power that would be overwhelming if once unfettered, and his affections, as deep and tender as those of woman, found expression in pathos that often filled all eyes with tears.

Few could excel him as an evangelist and pastor, and crowds flocked to his ministry. Whenever his quick eye detected where the arrows had entered, he hastened with his own hand to pour in the oil and the wine. The rich brought their treasures to Jesus, the great humbled themselves before the cross, and multitudes of every rank became servants of Christ. He himself fairly reveled in these spoils snatched from Satan and his hosts, and he was never weary of presenting, as the chief joy of his life, these trophies won for his Master. The miseries and degradation of the heathen world and the victories of our missionaries in dark and difficult places furnished him with themes well adapted to his powers. How his whole nature was aroused when pleading the cause of missions is every-where known. In 1860 he was transferred to the Newark Conference, and carried with him all his powers and popularity ripened and strengthened by years. In 1868 he became President of Dickinson College, where he remained till chosen Missionary Secretary, in 1872. His loving nature bound the students to him by indissoluble ties, and their love for him continued with unabated strength till the day of his death.

Dr. Dashiell's heart might be said to be the key to his whole life and character. His heart readily went out to others, and there was an almost morbid craving for their love in return. Had it been possible, he would have enriched all the poor and exalted all the lowly that he loved. This tribute of grateful love rendered him, no service was too costly for him to return. The expectations that he inspired were naturally sometimes born of his desires rather than of the possibilities of the case. It was his heart that enabled him to command his friends for any service. He had an almost irresistible power to enlist others in a favored cause, and could command the time, the influence and the means of men as very few can. The Church should long hold him in grateful remembrance for the use of this power in her behalf.

Born on the Eastern Shore of Maryland, in the town of Salisbury, and cared for in his infancy by a colored nurse, he never forgot her, and she was always retained in his house. He often developed his love for "mammy," and the faithful old saint was devoted to him. When the dreadful nature of his disease was only partly known, her faith suggested that he should go to the hospital, endure the proposed surgical operation, and would then



return cured; and she pictured the jubilee that would ring through the house on that glad occasion. "Yes," replied the doctor, "we'll all sing the doxology, wont we, mammy?" "O no," rejoined mammy, "not the doxology; that would be too mo'nful."

My colleague astonished me in the heroism he displayed in his last great sufferings. He went out from the office one day, expecting that a slight touch of the surgeon's knife would restore him in a few days to his desk; but he came back with the sentence of death upon him. The fortitude with which he met this unexpected condition of affairs, and adjusted himself to it, was truly amazing. He at once surrendered his work, and cheerfully addressed himself to the dreadful struggle, hoping all the while for the best. He lay upon his couch asserting continually the power of divine grace for even these dreadful emergencies, and commending to saint and sinner the religion of Jesus Christ as sufficient for all the ills of life. But when he came to lay himself down on the table for the operation that was performed for his temporary relief, the grace within him shone out with richest luster. The surgeon, about to administer the anæsthetic, said to him: "Now, doctor, you must lose sight of all of us for a little while;" and he replied: "I know it, but my heavenly Father will not for one moment lose sight of me." Then, too, when in his dreams he came to the cold river, and found no way of crossing, neither bridge, nor boat, nor plank, and the bleeding hand of Christ spanned the river with a bridge, over which he crossed in safety, he tells us what he thought. First he thought of his whole life, spent in the service of God, of his labors, sacrifices, and sufferings for Christ, but these gave him no hope; then he thought of results, of the many souls he had brought to the Redeemer, and the many other good works he had done in the great name of Jehovah, but there was no hope there; but when the atonement, full-orbed, arose upon his darkness and despair, then hope and joy dawned upon his soul. So he died, in great physical suffering, but in the abundant comforts and hopes of the glorious Gospel of Christ. The ends of the earth weep for him, for the monuments of his toil are in all lands.

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#### 47.—Journal, page 299.

##### ADDRESS OF DAVID COPELAND ON DR. NELSON.

THE Rev. Reuben Nelson, D.D., was born in Andes, in the State of New York, Dec. 16, 1818, and died at his home, in New York City, Feb. 20, 1879, being in the sixty-first year of his age. He was converted and joined the Methodist Episcopal Church in his sixteenth year, and from that time to his death was an earnest and active Christian, and for the greater portion of the time a devoted minister of the Gospel. In about a year after his conversion he was licensed as an exhorter, and so acceptable was

he to the people, and so abundant was the fruit of his labors, that he was soon afterward licensed to preach the Gospel. This rapid promotion of one so young is most substantial proof of the high estimation in which he was held by his brethren. Feeling powerfully impressed that God had designed him for the holy ministry, he at once commenced the work of a thorough preparation for his high vocation. With an industry that was untiring, a perseverance that knew no give up, and a courage that knew no defeat, he prosecuted to a successful close his academic studies.

In 1840 he was admitted on trial into the Oneida Conference, and appointed as the third preacher on Otsego Circuit. In the year following he held the same position on Westford Circuit. In both of these places he was faithful and successful as a preacher, and was instrumental in the salvation of many souls. In connection with the work of these two circuits he performed the duties of Principal of the Otsego Academy, at Cooperstown, N. Y. In the year following he was admitted into Conference, in full connection, and was appointed principal of the same institution. He conducted its affairs with marked success till the end of the year, when he was compelled to resign his position owing to a partial paralysis of the vocal organs. In 1844 he had so far recovered his voice as to be able to resume his work in the ministry; but the pastorate was not to be his field of action. Just at this time the Oneida Conference founded the Wyoming Seminary, locating it at Kingston, Pa., in the beautiful and historic Wyoming Valley, and Reuben Nelson was appointed to the principalship, a place for which his natural ability and scholarship pre-eminently qualified him.

He commenced his work as principal of the school in the fall of 1844, and, with the exception of one year, held the position till the close of the academic year of 1872, giving in all twenty-seven years' service to the seminary. This period of his life was very fruitful in important results, and rightfully demands special attention. Under his guiding hand a great school grew up from small beginnings. As the chief executive officer of the seminary he manifested unusual tact and sagacity in availing himself of the resources within his reach for the upbuilding of the institution. During the years that the school was struggling with adversity he thought and planned and labored from early dawn till late at night, never abating his tireless labors till success was assured. His motto seemed to be, "This one thing I do," and he accomplished what few men could have done. When new buildings were to be erected he planned them, purchased the materials, and superintended the work. He was the first to begin his day's work and the last to leave it. In addition to all this, almost every Sabbath found him in the pulpit earnestly preaching the Gospel.

As a teacher, this one idea was always dominant in his mind—to make out of his pupils strong and noble men and women. All his teaching had this end in view. Mere theoretical knowledge



was not enough; he would confer upon his pupils that knowledge which gives power to accomplish great results. Knowledge incarnate in action was his ideal. Even this was not enough; he sought to impress upon every member of the school a high sense of moral responsibility. In his estimation, to be learned and not religious was to be a failure; and so he labored most assiduously for the conversion of the youth who were placed under his care. It is not too much to say that thousands have lived purer and better lives because he prayed and pleaded for their salvation. As an educator, Dr. Nelson had few equals, and he well merits the high reputation which he acquired as Principal of the Wyoming Seminary. Under his management it became one of the largest and best sustained academic institutions in the land, and to-day it stands as a worthy monument of his wise forecast, patient toil, and tireless energy.

As a preacher, Dr. Nelson was always interesting, and often eloquent. There was a tender emotion running through his sermons which gave them great power over the masses. He was always thoughtful, earnest, and evangelical. Many of his sermons, at camp-meetings especially, will long be remembered by those who heard them. He sought not the applause of men, but the conversion of souls, and many there are whom he persuaded to become Christians.

Dr. Nelson was greatly honored and beloved by his own Conference. In 1852 he became a member of the Wyoming Conference, which was that year formed by a division of the Oneida Conference. He was ten times elected Secretary of the Conference, and might have served longer had he not declined to do so on account of other pressing duties. Five times he was sent at the head of his delegation to the General Conference, the first being 1860, and the last in 1876. In each of these General Conferences his influence was prominently felt in controlling the action of the body. In the session of 1876 he performed with conspicuous success the duties of Chairman of the Committee on Episcopacy.

Dr. Nelson's long experience in the management of the financial as well as the educational interests of Wyoming Seminary had prepared him for more important trusts, and the Church, in 1872, very naturally looked to him as the man pre-eminently qualified to succeed Dr. Carlton in the charge of its great publishing interests in New York, and in May of that year he was elected Book Agent. He entered upon his work under trying circumstances. The Book Concern had passed through a most painful ordeal; and, besides, the financial affairs of the whole country were in a most unsettled condition. Long successful mercantile houses were one after another going to ruin, and great manufacturing establishments, for the want of a market, were stopping their engines and closing their doors. Only a few out of the many business men in our large cities were able to withstand the storm. But under the careful management of

Dr. Nelson and his associate, Mr. J. M. Phillips, the great publishing house of the Methodist Episcopal Church stood firm, and so maintained its credit as to command the confidence of both the Church and the business public. A unanimous re-election of both Agents in 1876 by acclamation showed how fully the Church appreciated and trusted them.

In addition to the cares and responsibilities of the Book Concern, he carried the burdens of the office of Treasurer of the Missionary Society of the Church, and the delicate and arduous duties of this office he discharged with signal success till his death.

Great energy and sagacity distinguished the entire administration of Dr. Nelson. He gave himself exclusively to his work, not sparing himself, even when he needed rest. He planned and toiled far beyond his strength, heeding neither admonitory physical pains, nor the solicitous advice of his dearest friends. At threescore years he had accomplished a great life's work, and so God took him home to rest. For some months before his last illness his health had manifestly been declining, and he was urged by his friends to take a little rest from his wearying toil. But he seemed entirely oblivious to his real condition, or, if aware of it, felt that he must work while the day lasted, and so continued to attend to all the details of his office till within three weeks of his death, at which time he became seriously sick. At first but little fear was felt, but after a few days a most alarming change took place; he soon became insensible, and, with the exception of two or three brief periods of consciousness, remained in this condition till his death. It was the good fortune of Bishop Simpson to call upon him in one of the most rational moments which he had. The Bishop thus describes the scene: "I found that he could hear, and I had the privilege of speaking to him. I asked Brother McCabe, who was with me in his room, to sing a verse, and as he sang:

'Other refuge have I none,  
Hangs my helpless soul on thee,'

that tongue, which had been able to utter scarcely a word, distinctly pronounced 'Amen.' He showed deep emotion, and signified in answer to a question of his wife, desire for prayer. I knelt by his bedside and prayed. He was deeply affected, and said 'Amen' a number of times. His heart showed that same glow of religious fervor which he manifested in health. It was a short interview, for he was able to speak only a few words; but it was a precious occasion to me, showing that while heart and flesh were failing, God was the strength of his heart and his portion forever. A light dawned at the head of the valley, and while his feet were in the waters, he had an unwavering faith in the Saviour of sinners." Thus this good man died.

As a man, Dr. Nelson was magnanimous and spotless in character; as a citizen, patriotic and zealous; as a minister of the

Gospel, able, eloquent, and devoted; as a teacher, conscientious and laborious; as a high official in the Church, capable and upright; as a husband, affectionate and thoughtful; as a father, full of yearning love and deep solicitude for his children. Taking him all in all, he had more of the elements of true excellence than are often found embodied in any one man. His was a work well done, a cause nobly ended, and he has left behind, as a legacy to his friends, a memory without spot or reproach.

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## BOOK CONCERN.

### 48.—Journal, page 87.

#### REPORT OF AGENTS AT NEW YORK.

DEAR BRETHREN: Before inviting your attention to the facts and figures connected with the work of the Book Concern in New York during the four years past it is befitting that we refer to the death of Rev. Reuben Nelson, D.D., who, in obedience to your summons, had for nearly seven years devoted himself with great diligence and fidelity to the interests of the Concern. His death was sudden and unheralded by long disease. He fell in the midst of labors abundant, and the whole Church, throughout which he had become largely known, felt deeply the loss. His funeral services were attended by a vast throng, the employes of the Book Concern in a body participating and testifying to their high appreciation of his worth.

You will, doubtless, arrange for befitting memorial services during your session.

We first call your attention to the

#### REAL ESTATE.

After the meeting of the General Conference of 1876 the Book Committee, acting under direction of the General Conference, reduced the valuation of Real Estate owned by this Concern \$131,406 50, as shown in our Exhibit for the year ending June 30, 1877. The estimate made by the Committee has not been changed, except by the addition of \$5,000, made in consequence of a permanent improvement, by which our retail store, at 805 Broadway, has been greatly enlarged and improved.

As was reported to the last General Conference, a lot had been purchased on Market-street, in San Francisco, out of the proceeds of the sale of our Mission-street property in that city. Since the last General Conference we have erected a building on that lot suitable for the accommodation of our Depository there. A part of the building is rented, and from it our Depository receives some income. We suppose the Publishing Committee

at San Francisco, "whose powers with respect to the Depository and paper at San Francisco are the same as those of the general Book Concern," will report fully as to the Depository and real estate.

EXHIBIT OF THE METHODIST BOOK CONCERN, NEW YORK,  
For the year ending June 30, 1879.

ASSETS.

1. Real Estate.

One undivided three fourths of Property 805 Broadway, corner Eleventh-street .....	\$530,000 00	
Buildings and Lots, Mulberry and Mott-streets.	77,117 04	
Building and Lot, San Francisco, Cal.....	51,731 42	
Building and Lot, Pittsburgh, Pa.....	35,000 00	
Land in Pearsall's, L. I.....	273 00	
Land in Hamilton, N. J.....	200 00	
Total Real Estate .....		\$694,321 46

2. Merchandise.

Bound Books, Stationery, etc.....	\$140,757 17	
Stereotype Plates, Steel Engravings, Woodcuts, etc. ....	143,275 07	
Printed sheets .....	72,197 16	
Editors' Library.....	1,829 15	
Presses, Type, Paper, etc., in Printing-Office ...	82,645 10	
Materials and Tools in Bindery.....	29,417 86	
Safes, Shelving, Office and Store Furniture.....	5,930 71	
Stock in Depositories: Boston .....	20,746 41	
" " Buffalo.....	30,649 05	
" " Pittsburgh.....	19,393 47	
" " San Francisco.....	37,677 03	
" Subscription Book Department .....	22,338 77	
Total Merchandise.....		606,856 95

3. Notes and Accounts.

Accounts in New York .....	\$324,002 57	
Notes in New York .....	78,253 27	
Notes and Accounts in Boston.....	23,029 45	
" " Buffalo .....	13,807 84	
" " Pittsburgh .....	32,657 82	
" " San Francisco .....	16,290 78	
Total Debts Due.....		488,041 73
Loaned Episcopal Fund.....		80,616 24

4. Cash.

Cash on hand in New York .....	\$51,670 88	
" " Boston .....	254 80	
" " Buffalo.....	575 63	
" " Pittsburgh .....	297 12	
" " San Francisco .....	613 63	
Total Cash .....		53,412 06

Total Assets ..... \$1,923,248 44

LIABILITIES.

1. Bonds.

Balance of Bonds Issued and Sold for the Pay-  
ment of Property 805 Broadway.....

2. Notes .....	\$450,000 00	
3. Accounts .....	135,842 62	
	106,636 18	

\$692,478 80

Capital as per Ledger ..... \$1,230,769 64

<i>Deduct:</i> Estimated Amount necessary to fill Contracts with Subscribers for Advance Payments .....	\$44,661 27	
<i>Deduct:</i> 25 per cent. from Notes and Accounts for Probable Losses on \$422,160 03 .....	105,540 01	\$150,201 28
Net Capital, June 30, 1879 .....		\$1,080,568 36
Net Capital, June 30, 1878 .....		1,009,412 43
Profits for the year ending June 30, 1879 .....		\$71,155 93

The net profits of the Concern since your last session have been as follows:

For year ending June 30, 1876 .....	\$71,526 46
" " " 1877 .....	24,075 23
" " " 1878 .....	35,220 42
" " " 1879 .....	71,155 93
	<u>\$201,978 04</u>

#### SALES.

The sales of Books and Periodicals for each of the four years ending November 30, 1879, have been as follows:

1876 .....	\$840,742 19
1877 .....	835,913 32
1878 .....	912,726 92
1879 .....	825,634 32
	<u>\$3,415,016 75</u>

These sales were made at the following-named points:

New York Concern .....	\$2,557,105 16
Boston Depository .....	272,668 32
Buffalo " .....	211,910 98
Pittsburgh " .....	165,231 00
San Francisco " .....	114,970 38
Syracuse: (North. Christian Advocate) .....	93,130 91
	<u>\$3,415,016 75</u>
Sales for four years ending Nov. 30, 1875 .....	3,215,612 57
Gain in the four years .....	<u>\$199,404 18</u>

We present below the circulation of our periodicals under date of November 30, 1879:

Christian Advocate, average weekly issue for the year .....	63,260
Quarterly Review, average per quarter .....	4,500
Sunday-School Journal, average per month .....	73,833
Sunday-School Advocate, " " " .....	81,521
Sunday-School Classmate, " " " .....	17,000
Berean Leaf, " " " .....	658,093
Berean Quarterly .....	30,000
Picture Lesson Paper .....	185,000
Leaf Cluster .....	2,500

Berean Supplement.....	65,000
Northern Christian Advocate.....	11,040
South-western Christian Advocate, June, (1879,).....	3,770

## DEPOSITORIES.

In sales and general results the business of the Depositories has not largely varied, during the present quadrennium, from the preceding one. The sales, as will be seen by comparison, are slightly reduced. The profit and loss have been as follows:

Boston. Net loss in the four years.....	\$14,109 17	
San Francisco. " " " .....	6,818 36	\$20,927 53
	<hr/>	
Buffalo. Net gain " " .....	\$4,899 13	
Pittsburgh. " " " .....	9,399 54	\$14,298 67
	<hr/>	
Net loss.....		\$6,628 86

In justice to the Depositories of Boston and Buffalo, we desire to state that rent is paid by each of them: in Boston \$3,000, and in Buffalo \$2,200 per year; while in Pittsburgh for the whole quadrennium, and in San Francisco for a part, the Depositories have occupied buildings belonging to the Concern.

Of course, the profit made on the sales of the Depositories which the Concern would not make if the Depositories did not exist, must be taken into account in estimating the value of the depository system. These Depositories have been long in existence and are intimately interwoven with our business. The Book Committee has given them careful attention, and their expenses have been reduced as far as practicable. The question of a modification of the entire system is one which demands your careful inquiry, as it has been one of great solicitude to us. Certainly we think that the General Conference should hesitate long before it authorizes the extension of the system by the creation of new Depositories, or rendering any in existence a heavier burden to the Book Concern.

## BOOKS.

In another part of this report we present the titles of the books which have been issued during the past quadrennium. We would have been glad to have exhibited a much more formidable list; but we have not deemed it desirable to publish books more rapidly than they can be sold. Many of the books issued during the past few years are of the most solid doctrinal character, and quite a variety of Commentaries on the Bible have been published. We have just completed Whedon's Commentaries on the New Testament, and the balance of the Old Testament will be out in due time. We have commenced the publication of "A

Library of Theological and Biblical Literature," which will consist of eight large octavo volumes; and although their publication involves heavy expenditure, we doubt not these contributions to the literature of the Church will prove of great value. Four years ago reasons were presented for a modification of the plans by which a market may be found for the books of our General Catalogue. The additional experience of four years has only strengthened our conviction that we cannot rely upon the pastors, as in earlier times, as the chief agents for the sale of our books. We ask your careful attention to the facts herewith submitted in their bearing upon the question of a radical change in the method of reaching our own people and the large masses of general readers who, we are persuaded, would purchase many of our books if brought to their attention. We publish a large line of historical and other books adapted to general readers, and we have no doubt of our ability to sell them if permitted to enter the market with other houses.

#### THE HYMNAL.

At your last session you appointed a Committee to prepare a Hymnal adapted to meet a demand which had become quite general. The results vindicated the wisdom of the movement on your part, and also of the Bishops in the selection of the men appointed for this work. The Committee held various meetings in a body, and by subdivisions and careful and devoted work for two years, the book now in general use was produced. Of hymns in the old collection 386 were left out, and 374 new hymns were substituted in their place. After approval by the Bishops, who patiently examined every hymn verse by verse, the book was published in June, 1878. Four different sizes have been issued without the music and two with tunes. In order to meet the varied tastes forty-eight different styles of binding have been prepared, and are on sale.

The sales have met reasonable expectations. Up to this writing, of all styles, 355,636 have been printed, and about 300,000 of the number sold at our Concern alone. It is confidently believed that this Hymnal will meet the wants of the Church for the next quarter of a century. Very soon after the appearance of the Hymnal a demand sprung up for an abridgment specially adapted to Sunday-schools and social meetings. In view of the fact that our Churches had been only partially supplied with the Hymnal, we were satisfied that such an abridgment would forestall in many places the sale of the larger book, and hence declined to publish any excepting our entire Hymnal. We think it very probable the time is not distant when we must meet the demand by the publication of a book of smaller size, compiled chiefly from the Hymnal. In the meantime an edition of the pearl size has been prepared, with Catechism No. 2 and other matter, for the special use of Sunday-schools.

## THE CHRISTIAN ADVOCATE.

In the report made four years ago we furnished the figures showing the steady increase of the circulation for the preceding quadrennium. We are now able to add that the growth of this paper has been increasing each year to this date. The average weekly issue has been as follows:

1876.....	50,956	1878.....	62,004
1877.....	55,082	1879.....	63,260

Whether the increase can be continued in the future is a problem yet to be determined.

## PREMIUMS.

It may not be amiss to state that the advance from 31,000, in 1872, to the present figures, has been attained while we have used what have been termed premiums. We submit the question, whether the growth of the paper has been secured in part by giving premiums to subscribers or agents, or both? Although quite an amount has been required, in the aggregate, to provide the premiums, yet the income from the addition has not only paid for them, but left a large surplus in our treasury, which has assisted us in diminishing our indebtedness. It is a source of satisfaction to us to know that the present circulation of *The Christian Advocate* is larger than any other religious weekly in the world.

We also submit the following statement of the annual profits of the paper for the past four years:

1876.....	\$19,296 45	1878.....	\$20,076 27
1877.....	\$20,690 29	1879.....	\$21,226 99

## QUARTERLY REVIEW.

While this periodical has merits of a high character as a literary and theological review, we regret that its circulation is not what its merits demand, or its income sufficient to meet expenses.

The circulation on the 30th of November was 4,500. We repeat what was said four years since, the *Quarterly Review* ought to have a circulation of 10,000. Every pastor is a loser who fails to read it.

## NORTHERN CHRISTIAN ADVOCATE.

The *Northern Christian Advocate* has maintained about the same circulation as that reported four years ago. It has sustained a high character and standing among the local papers of the Church for its acknowledged ability and usefulness. If we were to criticise the enterprise as a whole, we would suggest that the paper is larger and more expensive than is demanded for its field; but we have been content to have its income expended



on the paper as long as it did not involve itself or us in debt. It has so far year by year met its expenses.

#### SOUTH-WESTERN CHRISTIAN ADVOCATE.

The last General Conference adopted the South-western Christian Advocate as one of the Advocate family, and instructed the Agents of this Concern to advance \$2,000 per year to aid in its support, with instructions to discontinue the paper if it could not be maintained by the yearly subsidy of \$2,000. It is known that Rev. Dr. Revels, who was elected to the editorship of this paper by the last General Conference, declined the office, and that the Book Committee elected Rev. J. C. Hartzell to fill the vacancy. Dr. Hartzell accepted the office, and has discharged its duties since. The paper is growing in popularity in the South-west, and is an instrument of much good to our Church generally in that region. With the \$2,000 per year advanced by this Concern, the other receipts of the paper, from subscriptions and advertisements, have met its expenses. Our judgment is, that if the paper is continued, the same assistance must be given by the Concern, under your orders, for another four years. While we think the papers published by this Concern should, as a rule, be self-supporting, the missionary character of the work in the South justifies giving assistance to a Church paper in that region.

#### PACIFIC AND CALIFORNIA CHRISTIAN ADVOCATES.

The last General Conference ordered the Agents to pay \$2,500 on the debts of the Pacific Christian Advocate, at Portland, Oregon, and also to pay the paper during the quadrennium now closing \$500 per year, which has been done. The records of this Concern show that large sums of money have been paid by it for the support of this paper and also for that of the California Christian Advocate. We are not fully posted as to the condition of these papers, each of them having an independent publishing committee, from whom doubtless you will have full information; but we suppose the circulation of the California Christian Advocate to be about 2,500, and the Pacific Christian Advocate to be about 1,200. As these papers are as well supported in proportion to the Church members in their respective territories as any of our Advocates, and yet have less than 4,000 subscribers, we suggest whether, if these papers are not now self-supporting, they should not be merged into one paper for the whole Pacific coast? We do not wish to discuss this question at any length, but as the Concern has already been at an expense of nearly \$50,000 for these papers, and as they have been in existence from twenty to twenty-five years, we think our suggestion should have consideration by the General Conference.

## SUNDAY-SCHOOL PERIODICALS.

Our Sunday-school periodicals have, as a whole, maintained a good circulation, and some of them have largely increased.

The Sunday-School Journal has a circulation of 114,583, and is in great favor with Sunday-school teachers throughout the whole Church.

The Sunday-School Advocate is issued semi-monthly, and has a subscription list of 176,521.

The Sunday-School Classmate has been resumed as a semi-monthly, and has attained a circulation of 45,000. The two papers are designed to supply a demand for a paper each Sabbath of the year.

The Berean Leaf has run up to 1,107,083, and is now in general use in all our schools. This Leaf, which gives a condensed view of each lesson for the year, is an important assistant in the Sunday-school work, and yields, because of its large circulation, a handsome revenue.

The Picture Lesson Paper has a circulation of 185,000, and is a charming little illustrated paper adapted to infant classes.

Duplicate plates are made for all these periodicals; and they are printed both in New York and Cincinnati. The circulation here given is the aggregate of the issue at both places.

## QUESTION BOOKS AND NOTES.

For the present year we have issued three Question Books, graded to meet the different departments of our schools, and also a volume of Notes on the lessons prepared under the direction of the Editor of the Sunday-School Department, and the sales have fully met our expectations, and warrant the continuance of these publications in the future.

We believe our Sunday-school publications tend to correctness of life and soundness in doctrine, and tend to attach the children to Christ and to our Church.

## BONDS.

In the report made to the last General Conference it was shown that of the bonds issued for the purchase of property on Broadway, corner of Eleventh-street, in this city, there remained unpaid \$495,000. The sum remained the same until June 1, 1879. Just prior to that date we sent notice to the holders of bonds of our intention to redeem them unless they consented to a reduction of the interest from seven to six per cent. per annum. Most of the holders agreed to the reduction in the interest, thus making a material saving in the amount of interest to be paid. We are happy, also, to be able to say that, prior to the making of our last annual Exhibit, we had paid and canceled \$45,000 of the bonds, as the Exhibit shows, and that since that

date we have retired an additional amount of \$50,000, leaving now outstanding, at six per cent. interest, only \$400,000, thus saving, by the redemption of \$95,000 and the reduction of the rate of interest, over \$10,000 a year in the matter of interest. We trust that the General Conference, in rendering heavy drafts on the Book Concern possible, will also see the importance of paying off the debts of the Concern as fast as practicable, and thus lessen the burden of interest which, during the past quadrennium, has amounted to over \$140,000. This is the more necessary, as the income from rentals of the part of the building we do not occupy have greatly diminished. The following figures show the amounts received by the Concern for rents, and also the amount of interest paid on bonds, for several years past:

	Rentals.	Interest.
Year ending June 30, 1873.....	\$37,403 30	\$35,000
“ “ 1874.....	32,147 03	35,000
“ “ 1875.....	24,046 48	34,650
“ “ 1876.....	23,265 49	34,650
“ “ 1877.....	26,404 52	34,650
“ “ 1878.....	25,094 86	34,650
“ “ 1879.....	24,503 28	34,650

#### EPISCOPAL FUND.

On the 1st day of January, 1877, when the plan of the General Conference of 1876 went into effect, this fund was overdrawn to the amount of \$118,436 72. Of this sum \$82,507 15 was due to this Concern and \$35,829 57 to the Western Concern. On the 1st of January, 1880, when the present plan had been in operation three years, there was due on this fund—

To the New York Concern.....	\$87,645 95
“ Western Concern.....	32,665 29
	<hr/> \$120,311 24

Showing an increase in the debt in three years of only \$1,874 52. We have once a year sent circulars to all the preachers, urging their attention to the Disciplinary Plan for raising this fund. The amount received during the three years under consideration was—

For the year 1877.....	\$50,914 85
“ “ 1878.....	46,128 02
“ “ 1879.....	45,106 74
	<hr/> \$142,149 61

It does not seem to us at all probable that the Church will ever pay this deficiency, due on the 1st of January, 1880, viz.: \$120,311.24; and, with no probability of payment, there can be no propriety in keeping it as an asset of the Concerns. We trust, therefore, that you will direct that this amount be charged to Profit and Loss.

PHILLIPS & HUNT.

## 49.—Journal, page 93.

## REPORT OF AGENTS AT CINCINNATI.

DEAR BRETHREN: We present you our report for the four years ending November 29, 1879. The Exhibit, in some respects, is not equal to some former ones, yet, in view of the extreme financial difficulties through which our country has passed during this period, we think it calls for gratitude to that gracious Providence which has watched over the publishing interests of the Church intrusted to our care, and enabled us to carry them forward without serious embarrassment.

We have not discontinued any of the periodicals ordered by the last General Conference, though some of them have somewhat decreased in circulation and some have been a loss to the Concern. Others have increased in their circulation, and have afforded some profit. The aggregate sales of books and periodicals have been less than during the previous four years.

We have added some valuable books to our catalogue, increased the facilities in our publishing department, and a little more than met the expenses of the Concern by its regular business. While the net capital is \$29,107 26 less than it was four years ago, this reduction has been caused by the re-appraisal of the real estate of the Concern, as provided for by the General Conference. This reduction, however, while it effects the Exhibit now, is only temporary, as from the location of the real estate and character of most of the buildings in the different cities, it is only a question of a short time when all the property will be worth the full amount of the estimates in former Exhibits.

It should be understood by persons who compare our publishing interests with those of any private enterprise that in many respects they are dissimilar. It is true that the Book Concern can claim a constituency of which no private publishers can be assured, having the whole Methodist Episcopal Church behind them; and large numbers of faithful and devoted ministers and laymen feel the importance of sustaining our denominational literature, and, as a consequence, render essential service in the circulation of both books and periodicals.

But, on the other hand, we are placed at a financial disadvantage, having to study the wants of the Church, in many instances, rather than the state of the public market. Some reputable publishers have made more money on a single book than the whole profits of the Book Concern during any one of its most successful years—and yet for such a book to appear with its imprint would be looked upon with disfavor even by many who buy and read the book.

Hence our denominational work places us more in comparison with other religious and denominational publishing houses. When this comparison is instituted, the superiority of our system

of circulating religious reading will readily and fully appear. While most of these publishing societies appeal to the Churches and to the public for collections to aid in the circulation of their books and periodicals, the Book Concerns depend upon the income from their sales to maintain all departments of their business, and to remunerate all who are engaged in the distribution of their publications.

We not only have to provide for the circulation of such books and papers as the Church and Sunday-school demand, but the proceeds of the Concerns are, and long have been, appropriated by the General Conference for the benefit of other general interests of the Church.

When all the facts are taken into consideration, it is not remarkable that during the past four years of financial pressure there has been no large addition to the capital of the Western Book Concern. But it is a matter of thanksgiving that none of the wants of the Church which are naturally supplied by this Concern have been neglected, and that the expenses have all been met by its legitimate business.

We present the Exhibit, which shows the condition of the Western Book Concern on November 29, 1879.

## ASSETS.

## Merchandise :

Books, bound and in sheets, Stationery, etc., Cincinnati,	\$130,684 00	
"                    "                    "                    Chicago,	34,050 50	
"                    "                    "                    St. Louis,	18,018 07	
"                    "                    "                    Atlanta,	9,938 81	
		\$192,691 38

Presses, Plates, Type, Printing-paper, etc., Cincinnati,	\$157,568 09	
"                    "                    "                    Chicago,	7,837 37	
"                    "                    "                    St. Louis,	806 97	
"                    "                    "                    Atlanta,	1,731 50	
		\$167,943 93

Material and Tools in Bindery in Cincinnati..... 15,341 02

Cuts, Material, and Tools in Stereotype Foundry in Cincinnati... 4,124 90

Furniture and Fixtures and Heating Apparatus in Cincinnati..... \$4,550 00

Furniture, Fixtures, Engine, Boilers, Fire-escape, etc.. 14,540 80

    In Chicago..... 1,305 00

    In St. Louis..... 460 35

    In Atlanta..... \$20,856 15

## Real Estate :

In Cincinnati.....	\$178,000 00	
In Chicago.....	80,000 00	
In St. Louis.....	40,000 00	
		\$298,000 00

## Notes and Accounts :

In Cincinnati.....	\$139,354 18	
In Chicago.....	106,375 35	
In St. Louis.....	30,917 10	
In Atlanta.....	9,453 95	
		\$286,100 58

Deduct twenty-five per cent. for probable losses.. 71,525 14

\$214,575 44

Brought forward.....	\$913,532 82
Due from Episcopal Fund.....	32,194 91
Cash on hand.....	16,403 56
	<hr/>
	\$962,131 29

## LIABILITIES.

Notes and accounts:	
In Cincinnati.....	\$397,096 87
In Chicago.....	54,759 91
In St. Louis.....	33,835 00
In Atlanta.....	2,261 04
	<hr/>
	\$487,952 82
Net capital November 29, 1879.....	\$474,178 47
" " " 30, 1878.....	446,371 33
	<hr/>
Profit for the year.....	\$27,807 14
Of this amount there was a gain	
At Cincinnati of.....	\$24,671 58
At Chicago of.....	4,605 36
At St. Louis of.....	1,429 06
	<hr/>
	\$30,706 00
Loss at Atlanta of.....	2,898 86
	<hr/>
Net gain.....	\$27,807 14

## SALES.

The sales during the past four years have been as follows:

	Books.	Periodicals.	Total.	
1876, Cincinnati.. ....	\$185,919 06	\$205,296 10	\$391,215 16	
1877, " .....	181,691 30	209,930 79	391,622 09	
1878, " .....	214,554 61	203,755 48	418,310 09	
1879, " .....	186,013 09	187,830 76	373,843 85	
	<hr/>	<hr/>	<hr/>	\$1,574,991 19
Total for four years.	\$768,178 06	\$806,813 13		
1876, Chicago.....	\$88,126 86	\$87,110 33	\$175,237 19	
1877, " .....	86,101 94	87,951 98	174,053 92	
1878, " .....	107,363 83	91,528 31	198,892 14	
1879, " .....	86,161 64	79,786 70	165,948 34	
	<hr/>	<hr/>	<hr/>	\$714,131 59
Total for four years.	\$367,754 27	\$346,377 32		
1876, St. Louis.....	\$34,927 18	\$39,957 45	\$74,884 63	
1877, " .....	39,949 37	43,107 42	83,056 79	
1878, " .....	49,949 29	47,611 10	97,560 39	
1879, " .....	43,194 06	44,473 94	87,668 00	
	<hr/>	<hr/>	<hr/>	\$343,169 81
Total for four years.	\$168,019 90	\$175,149 91		
1876, Atlanta.....	\$4,358 36	\$5,306 00	\$9,664 36	
1877, " .....	5,197 94	4,543 66	9,741 60	
1878, " .....	6,579 31	4,419 76	10,999 07	
1879, " .....	8,316 10	4,112 10	12,428 20	
	<hr/>	<hr/>	<hr/>	\$42,833 23
Total for four years.	\$24,451 71	\$18,381 52		
Total sales for the four years ending November, 1879.....				\$2,675,125 82

The total sales for the four years ending November, 1879, were as follows:

For 1876.....	\$651,001 34
For 1877.....	658,474 40
For 1878.....	725,761 69
For 1879.....	639,888 39
Total for the four years.....	\$2,675,125 82
Total for the four years ending November, 1875.....	\$2,830,096 67

Showing a decrease in the sales during the last four years, as compared with the previous four, of..... \$154,970 85

The circulation of periodicals, November 29, 1879, was as follows:

Western Christian Advocate.....	19,408
National Repository.....	8,074
Golden Hours.....	4,590
Christian Apologist.....	15,649
Hearth and Home.....	6,982
North-western Christian Advocate.....	15,663
Central Christian Advocate.....	10,046
Methodist Advocate.....	2,720
Sandebudet.....	1,976
Quarterly Review.....	1,150
Sunday-School Journal, (average).....	40,750
Lesson Leaf, ".....	449,000
Picture Lesson Paper, ".....	55,000
Berean Quarterly, ".....	10,000
Sunday-School Advocate, ".....	95,000
Sunday-School Classmate, ".....	28,000
Sunday-School Bell.....	26,500
Bible Lessons.....	23,200
Little Folks.....	7,000

## REAL ESTATE.

### CINCINNATI.

There have been no changes in the real estate at Cincinnati, either by sale, purchase, improvements, or re-appraisal. We are crowded for room in our different departments, but, by the addition of two large presses, and an improved folding-machine, we have been able to meet the demands upon our press-room and bindery, so as to keep a supply of our books on the market, and to get our periodicals out on time. We have selected from the outside work offered us such as we have found remunerative, which has kept our machinery in operation when not needed on our own publications.

We have not found an opportunity to sell the old property at Eighth and Main Streets, and have not thought it desirable to force it on the market. In this matter our action has been approved by our Local Committee. The property is all rented to good paying tenants, and affords sufficient income above taxes,

insurance, and repairs, to justify retaining it till there shall be an improvement in the demand for real estate. As soon as it can be sold to advantage it will be desirable to dispose of it, which can be done under the authority already given by the General Conference.

#### CHICAGO.

There have been no changes in the real estate at Chicago, except by re-appraisal. The real estate there was valued in our Exhibit in 1875 at \$99,376 97. Under the direction of the Discipline the Local Committee re-appraised the property after the last General Conference, fixing the value at \$80,000, thus deducting \$19,376 97 from its former value. While this amount has been deducted from our Exhibit during the past four years, it is not an absolute loss in our Chicago property—for in the purchase and building up of our present property our old lot was turned into the new property at an advance of \$22,000 above its cost, so that at the present valuation there still remains a profit of \$2,623 03 above the cash paid out for real estate. It is evidently only a question of a short time when the property will exceed in value its former estimate.

#### ST. LOUIS.

At St. Louis there have been some changes both by sale and appraisal. Our real estate in that city is now valued at \$40,000. In our Exhibit four years ago it was estimated at \$64,350. It then consisted of two parcels; one, which we hold in fee simple, and now occupy, valued at \$46,350, and a leasehold that we occupied for several years before purchasing our present property. This leasehold was formerly carried in our Exhibit, among the assets, at \$6,350, but, under the instructions of the Discipline, the Book Committee in appraising it in 1872 put it at \$18,000. Hence in our Exhibit of 1875 this leasehold was placed at \$18,000, and our present property at \$46,350. During the past term we have sold the leasehold for \$9,850, and the Committee have fixed the value of our present property there at \$40,000. This has reduced the real estate in St. Louis as follows:

Received for leasehold less than the appraisal.....	\$8,150 00
Reduction by appraisal of our present property.....	6,350 00
	<hr/>
Making a total reduction on our real estate there of.....	\$14,500 00

As there was added to the leasehold by appraisal \$11,650, it will be seen that the actual decrease in our real estate has only been \$1,700, and this the result of revaluation. Taking the size and location of this property into account, the present is a low estimate, at which it cannot long remain.



## DEPOSITORIES.

It is impossible to properly estimate the value of the business of our Depositories, unless we can settle the question as to the amount of trade they bring to our Publishing Houses, which would be lost without them. Our experience in the West is that they are necessary to hold our trade. Our sales are very largely to the Sunday-schools, and unless our books and periodicals are at Chicago and St. Louis, in large quantities, for the benefit of those who transact their business in these cities, much of our trade now centering there will be lost. Other houses, that will not handle our goods of choice, are making strenuous efforts to supply the entire country, and unless we are in the market with a good supply for Sunday-schools, our books and periodicals will not find a market.

We have made special efforts to introduce the sale of our books through dealers at Columbus, Cleveland, Indianapolis, Milwaukee, St. Paul, Council Bluffs, Kansas City, and Denver, and other smaller places, but have not succeeded well at any place, and at the most of them our efforts have been very unsatisfactory, and attended with more or less loss. It is true that we are compelled to keep on hand an assortment of other publications at our Depositories, to be able to fill the orders for Sunday-schools; but our goods are made a specialty, and are, therefore, much more largely sold than others.

Our sales at the Depositories for the past four years have been over *one million one hundred thousand* dollars, (\$1,100,000.) Over eight hundred and eighty thousand dollars (\$880,000) of this amount have been our own publications.

On the supposition that without these Depositories we could secure one half this trade, (which is to say the least very doubtful,) the gain above a manufacturer's profit on what Cincinnati alone has furnished them on the other half would be very much more than all the loss now shown by the books, as there is no additional expense for stereotyped plates on account of these increased sales. Our papers and Depositories at each place must be taken together to form a correct estimate of our business. The advertising of our own publications in the *Advocates* published at the Depositories is a great advantage to our trade, keeping, as it does, our books and other publications before our people; and at the same time, by thus combining the publication and sales department in one house, the expense of each department is very much lessened by the existence of the other.

There should also be deducted from the loss shown at the Depositories the amount lost on the *Sandebudet*, the Scandinavian paper ordered by the General Conference to be continued at Chicago, which loss during the four years has been \$3,305 19, and has been borne by the Chicago Depository.

After deducting the amount referred to above, and the reduction by the re-appraisal of the property, the loss in our business, as shown by the Exhibit, during the last four years, is as follows:

At Chicago.....	\$15,742 37
At St. Louis.....	9,555 08
At Atlanta, (including loss on Methodist Advocate).....	12,433 12

Showing a total loss at all the Depositories of..... \$37,730 57

But it should be remembered that this loss was nearly all sustained during the first three years: as during the last year the profits at Chicago and St. Louis have been \$6,034 42, and the loss at Atlanta only \$2,898 86, leaving a total gain from the Depositories of \$3,135 56. This shows that the time has arrived when the Depositories of the Western Book Concern will again be a source of profit. Before the Chicago fire of 1871, and the panic of 1873, our Depository at Chicago had been a source of profit. It had paid all expenses and yielded a profit to the Western Book Concern of \$87,933 70.

The Depository at St. Louis, during several years before the panic of 1873, had a little more than paid expenses. It is but reasonable to suppose from the reports of the last year that both have reached a condition again when they will be sources of financial gain to the Book Concern.

During the past four years we have published some Hymn and Tune Books for Sunday-schools and social worship, both in the English and German language. We have also met the demand of the Church for the Methodist Hymnal and Hymnal with Tunes.

In addition to these we have added to the catalogue during the four years 38 books in English and 23 in German. Most of these are specially adapted to Sunday-school libraries, but some of them, such as "Systematic Theology," by Miner Raymond, D.D.; "Ecclesiastical Law," by Judge Henry and Bishop Harris; and "The History of the Christian Church," by W. M. Blackburn, D.D., are large and valuable works, and would be excellent additions to the libraries of our ministers and thoughtful laymen.

We have given special consideration to the subject of a cheaper class of books. The demand of our patrons has been for books of superior quality, in both material and workmanship, at least such have found the most ready sale. We were led to think that some Sunday-schools and families might desire the same books brought out in cheaper form. We therefore selected from our best books a few of such as would be most likely to be appreciated by the Sunday-school officers and the families of our people, and printed an edition of each on lighter paper, and with smaller margins, and bound them in plain but substantial binding, and made special efforts to introduce them into the market. They were mostly from those which sell at \$1 25 each in the usual style. We announced them in our papers and catalogues, and by special circulars, as on sale at seventy-five cents (75 cts.) a volume, with the usual discount. But the experiment has not been a successful one. While we have sold only 4,138 copies of the cheap editions, of the regular editions we have sold, during

the same time, 21,061 copies, showing that the better style of books are in much the best demand.

We have carefully considered the subject of bringing out some of our books in a still cheaper style in paper binding. This could only be done by resetting the type and stereotyping the same, which would involve several hundred dollars' expense for each book. After conversing with some who have tried the experiment, and others who have watched its results in New York and elsewhere, we have not thought it prudent, as yet, to adopt that expedient. We publish no sensational books that are to be read and then thrown aside, but most of them are designed for permanent use in the Sunday-school, or family, or by ministers. Our Sunday-school Library system furnishes an excellent opportunity to supply reading at a cheap rate. A book manufactured in our usual style will last in a Sunday-school library for several years. A book costing one dollar can be read in two years by one hundred different families, thus costing only one cent for each reading, and with the usual care given to our Sunday-school libraries be in very good condition for further use. Hence this class of books are likely to be the most economical in the end. In view of these facts, it is doubtful whether the time has yet come to invest the several thousand dollars necessary to give the system of pamphlet literature a fair trial. We are strengthened in this opinion by the fact that pamphlets, however valuable, on any subject, find but a small sale in our market.

#### OUR MAGAZINES.

The National Repository, which took the place of the Ladies' Repository, has been before the Church three years. Its "character and scope" were defined by the committee created for that purpose by the last General Conference. As its publishers, we have been responsible for its mechanical appearance, and in this we have kept in view the directions of said Committee. In the quality of paper, style of typography, and character of printing, and other mechanical features, we think every proper expectation has been met. We have expended each year, under the direction of the Editor, the full amount appropriated by the Book Committee for correspondence and illustrations, and to the extent of our authority have used the resources at our disposal to the advantage of the magazine. Nevertheless, it has not been a financial success, and has not reached a circulation sufficient to make it a means of extensive service to the Church.

In November, 1877, after the subscriptions for the first year had all been received, the aggregate circulation, East and West, was 12,854 copies, a gain of about 4,000 over the last year of the Ladies' Repository. In November, 1879, the aggregate circulation was 8,063 copies; that for the current year (1880) falls below this number. The financial loss for the three years, as shown by our books, has been as follows:

In 1877.....	\$6,661 42
In 1878.....	7,144 74
In 1879.....	3,992 73

The actual loss to the Book Concern has not reached this sum, as in our accounts the mechanical work is charged at master's prices, and each year an equitable portion of all general expenses has been charged to the National Repository, although these expenses would not be materially reduced by its discontinuance. From the large decrease in the circulation of the National Repository since the first year of its publication it is evident that the Church does not wish a magazine of its "character and scope," and that, when the contract with subscribers is fulfilled, at the close of 1880, unless it be adapted to meet a real want among our people, its publication should be discontinued.

We think there is a place in our system of periodicals between the weekly Christian Advocates and the Quarterly Review for a Methodist magazine. It should furnish a literature sufficiently distinct in form and style from the Advocates and the Quarterly to command the favor of a large number of reading Methodists. Only a magazine denominational to the extent that will make it really serviceable to Methodists and Methodist families as such will receive a support among our people. Persons who wish a purely literary and artistic journal will select from those already well established and favorably known. With little room in our country for another first-class literary magazine, with or without illustrations, it would not be wise to employ the capital and facilities of the Book Concern in the publication of such a work.

But it does seem that a literary magazine, avowedly Methodist, conducted with special reference to the broad and varied interests of Methodism, ought to receive a generous support. Excellent as are our Advocates, there are literary demands among our people which they are not expected to meet. The history of Methodism and the lives of her workers teem with events and facts that would invest the pages of a monthly with thrilling interest and inspire the faith and zeal of the readers. There is also a literature connected with and incident to the benevolent and educational enterprises of our Church that should be placed before our people in the more attractive and permanent form afforded by the magazine.

With an inviting field for a Methodist magazine, both as to its contents and support; with many writers of high order who, taken together, are familiar with every subject of interest in this field; with facilities to publish such work in the best style, it is to be hoped the limited success of the National Repository will not be allowed to prevent or embarrass any action that may be necessary to establish such a monthly as is needed by the Church.

We respectfully suggest that the General Conference direct that the National Repository be changed to a Methodist magazine, under such general instructions as may be deemed needful,

leaving, however, the Editor and Publishers free to adjust it to the end proposed, and placing the responsibility of its adaptation and success with them, as is the case with the other periodicals of the Church. With the facilities of the Western Book Concern at Cincinnati to produce such a magazine in a creditable style, with a place in our denominational literature that ought to be occupied, and with a large proportion of the present subscribers to the National Repository in the West, we regard success as more than probable. There is nothing in the character of such a magazine as is needed by the Church, and no interest in the Church to be enhanced by its publication, which renders a change in the location of its office necessary or desirable. The Ladies' Repository having been a success so long as it met a want among our people, and the Western Book Concern having been subjected to unprofitable outlays by the unsuccessful changes that were ordered in that magazine in 1868 and 1876, it is entitled to the advantages which may accrue from a new and hopeful enterprise, inasmuch as every other interest of the Church will be served equally well by the arrangement.

The Golden Hours, our magazine for youth and children, has not reached an extended circulation and has been published at a small loss, yet we would recommend that it be continued another quadrennium. The need for a youths' monthly under the auspices of the Church seems quite as obvious now as when the General Conference first ordered such a periodical. It is not clear that the style first adopted and continued by the tacit sanction of the General Conference is best adapted to the end in view. Those charged with its production should be authorized to make such modifications in it from time to time as may be required to fully adapt it to the largest number of readers. Its purpose being to cultivate among the youthful members of our Church and families a taste for reading which will prove beneficial, much matter might be gleaned for its pages from Methodist history and biography, as well as from other fields, to make it a welcome visitor to Methodist homes. If the effort to meet the general market be abandoned, and it be determined that it shall be conducted with a view to furnish a periodical that will be especially serviceable to the thousands of youth in Methodist homes and Methodist Sunday-schools, there is good reason to expect that it will reach a creditable circulation and be instrumental in doing great good. With such an adaptation to this field as might be given to the magazine with a discretionary use of our facilities, success would be probable; if it could not thus be made to win a reasonably large circulation the duty of the Church to furnish such a form of literature for the youth and children would not seem to be imperative.

Haus und Herd, the German Magazine, has reached a circulation of about seven thousand copies. Most of this circulation is in Methodist families and among Sunday-school workers, for whom it is particularly designed—a larger relative circulation,

compared with the number of German Methodists, than has been reached even by the whole family of Advocates among the English-speaking Methodists. Although it has not quite reached the point of self-support, this relatively large circulation indicates that it has a promising field and should be continued.

The Sunday-School Bell (German) since the reduction in price has not quite paid the expenses of its publication. When it was found practicable to reduce the price of the Sunday-School Advocate and Sunday-School Classmate, it was deemed proper to make a corresponding reduction in the price of the Sunday-School Bell, it always having been furnished at the same price as the other papers. We think the loss is only temporary, for its circulation will certainly increase with the growth of the Church.

#### ATLANTA DEPOSITORY AND METHODIST ADVOCATE.

The General Conference at its last session authorized the Agents to expend \$2,000 per annum on the publication of the Methodist Advocate at Atlanta, above the receipts of the paper, provided that amount was found necessary. We have kept within that limit with the exception of the last year, during which the amount charged to the Advocate exceeded that sum by \$444 60, while the loss on the Merchandise Department of the Depository for the year was \$454 26. It is somewhat difficult, when the paper is managed in connection with the sale of merchandise, to ascertain definitely what amount of incidentals shall be charged to the paper, and what to merchandise. The Book Committee, at their annual meeting in February, 1879, recommended the closing up of the Atlanta Depository. We together visited that city in May last, and spent some time in very carefully inspecting the condition of the Depository and the Methodist Advocate. We found the Depository could not be closed without involving the Concern in a considerable loss. We had in stock, at wholesale rates, more than eight thousand dollars' worth of books and stationery, all of which could be made available if the Depository remained, but most of which would have been of little value if brought to Cincinnati. There was no sale for the fixtures of the store, either, and the loss on these alone would have been nearly, if not quite, as much as this year's excess over the \$2,000 specified for the paper. It also became evident that the Advocate could not be continued without greatly increasing its expenses if the Depository was closed up, and then it was certain that fewer books would be circulated in that section if the preachers were compelled to order them from Cincinnati or New York. In view of all the facts, therefore, the General Conference being so near, we thought it better to continue the business as it was, leaving the whole matter with the General Conference.

We have no doubt the matter will have your careful consideration. It is evident to those acquainted with the work of our



Church in the South that it cannot be successfully prosecuted without the aid of local papers, wisely and carefully conducted by editors on the ground who are conversant with the different phases of that work, and are in position to study its development, and readily perceive its necessities. If the papers published at New York, or Cincinnati, or St. Louis, could be circulated among our people in the remote South, they would not so fully meet the wants of that section as do those that are edited with reference to the current and changing conditions of, and hence are specially adapted to the local demands. The older Advocates could not be readily modified to meet these special wants, and any attempted modification in that direction would only lessen their usefulness in the fields they now occupy. It is also very desirable for the preachers in those Conferences to have conveniently at hand our Sunday-school helps and Church requisites to meet the wants of our Sunday-schools and congregations. As our Church provides for no system of colportage, except through her ministers, the only way for our denominational literature to be circulated in that region is through the co-operation of the Book Concern with the ministers, who there mingle with and labor among the people. Experience confirms what would seem obvious in advance, that this circulation of our publications is encouraged by Depositories like that at Atlanta, though conducted on a limited scale. While the Missionary Society, the Church Extension Society, and the Freedmen's Aid Society are expending many thousands of dollars in the field, it is a question that demands serious and thoughtful consideration, how far it is the duty of the Church to require the Book Concern to do its share in the evangelization and enlightenment of the neglected people of the South. We do not feel called upon to settle the question whether it is for want of ability or disposition, on the part of other Churches, that the work we are doing in the Southern States is left undone by them. It is enough for us to know that the work remains to be done, that our efforts there are attended with great success, and that in no part of the world is more being accomplished for the good of the human race, by the same amount of money and labor, than has resulted and is resulting from the work of the Methodist Episcopal Church in the South.

But we venture the suggestion that we have had sufficient time to experiment there, and if, after carefully considering the question, we conclude to continue our work in that field, then all our Church enterprises there should be placed on a foundation that will give evidence of our purpose to remain. The possible withdrawal of our publishing interests from the South being left an open question has not only weakened our moral force there, but has also, without doubt, militated against the circulation of the Methodist Advocate, and resulted in financial injury to our Depository. If it be the purpose of our Church to maintain and push her work, it would seem that the Book Concern should be

there to co-operate with other connectional movements; and that, while proper economy should be observed, those who do the hard work in that difficult field should not be required to labor under financial limitations that embarrass them, restrict their usefulness, and retard their success.

HITCHCOCK & WALDEN.

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## 50.—Journal, page 115.

### REPORT OF BOOK COMMITTEE.

TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE  
OF THE METHODIST EPISCOPAL CHURCH, IN GENERAL CONFERENCE  
ASSEMBLED.

DEAR FATHERS AND BRETHREN: The Book Committee, appointed at the General Conference of 1876, beg leave respectfully to present the following Report for the quadrennium ending May 1, 1880:

The Committee met for organization in Baltimore May 31, 1876. J. L. Smith was elected Chairman, and L. C. Matlack, Secretary. No other business of importance was transacted at this session.

The following is a summary of the business transacted by the Committee during the past quadrennium:

1877. At the first annual meeting, held in February, the following appraisements of the value of real estate were presented by the Local Committees, and approved:

#### EASTERN SECTION.

At New York, 805 Broadway.....	\$525,000
“ “ Mulberry-street .....	75,000
“ Pittsburgh, Pa.....	35,000
“ San Francisco, Cal.....	42,000
“ Hamilton, N. J.....	200
“ Pearsall's, L. I.....	200
	\$677,400

#### WESTERN SECTION.

At Cincinnati.....	\$178,000
“ Chicago.....	80,000
“ St. Louis.....	40,000
	\$298,000

At the same meeting the Agents were required to give a detailed statement of profit and loss on each periodical published, and also the profit and loss sustained at each Depository, for the information of the Committee.

The papers published at Atlanta and New Orleans were or-



dered to be discontinued, unless the running expenses were brought within the limits prescribed by the General Conference.

An agreement made between the Eastern and Western Agents was approved, which allowed the Western Agents fifty per cent. discount instead of forty per cent., conditioned upon a yearly reduction of the debt due the Eastern Publishing House of a sum not less than ten thousand dollars, together with the payment of interest as it accrued.

After a careful consideration of the interests committed to its care, the Committee felt constrained to take strong grounds in favor of the most rigid economy in every department of our publishing interests over which the Agents have control.

Rev. H. R. Revels, D.D., who was elected editor of the South-western Christian Advocate at the last General Conference, having tendered his resignation, which was accepted, the vacancy was filled by the election of Rev. J. C. Hartzell, D.D. Bishops Harris and Peck were present, and acted with the Committee.

1878. In accordance with the previous action of the Committee, the Agents presented a statement of profit and loss, for the five years past, at each of the Depositories. (See Minutes of Book Committee, p. 71.)

The Agents were instructed to close all Depositories where losses are sustained, as early as practicable, that they at once curtail the expenses of conducting them, and that all real estate connected with them be sold so soon as a reasonable price can be obtained.

The Agents of the Western House were advised to discontinue the publication of *Golden Hours* at the close of the current year, unless it shall be found to be self-sustaining.

1879. There having been considerable controversy between the Eastern and Western Agents concerning the question of premiums, the Committee agreed that when any premiums should be adopted by either the Eastern or the Western Agents, the same should be furnished, on application, to the other Agents at the cost of production.

The question of the continued publication of the *National Repository* and *Golden Hours* was fully considered, and in view of the near approach of the General Conference, the Committee recommended that these periodicals be published until the end of the quadrennium.

The Committee recommended that the Atlanta Depository be discontinued as soon as practicable, and not later than August 1, 1879.

The Agents were instructed to reduce the cost of the clerical force at Chicago not less than one thousand dollars per annum; at St. Louis not less than five hundred dollars per annum; and the expenses at Boston not less than one thousand dollars per annum.

The Agents of the Western House were requested to arrange

with a responsible person to open a place in Atlanta for the sale of our books and periodicals, provided it can be done without loss to the Book Concern.

The Local Committees East and West were requested to examine in the month of November, 1879, each and every bill receivable and outstanding account, and to report to us at our next Annual Meeting the value of all notes and accounts, classifying them as "Good," "Doubtful," and "Worthless," so that the next General Conference may be able to give advice to have the "Worthless" charged to "Profit and Loss," and the "Doubtful" to appear in the statements thereafter at such value as may be agreed upon.

The notes and accounts standing out over five years, whereon nothing has been paid of principal or interest during the last five years, shall be considered "Worthless," except they can be secured in some way.

Those notes and accounts being five years old, on which nothing has been paid during the previous two years, of principal or interest, shall be considered "Doubtful."

Those notes and accounts standing out two years shall be considered "Good," except any known to be "Worthless" or "Doubtful."

The Local Committees have done this work very carefully, and the result was reported by this Committee in its last report to the Annual Conferences.

The Agents were instructed to rigidly enforce the action of the Committee requiring all ministers to pay the full amount of their bills at the session of their Conference, or to give an approved note of ninety days, otherwise all credit to be refused, and the delinquents to be reported to their Conferences.

The Committee was convened in special session March 3, 1879, to elect a successor to Rev. Reuben Nelson, D.D., one of the Agents at New York, who died February 20, 1879. An appropriate minute "In Memoriam" was prepared and put upon the Journal.

Rev. Sandford Hunt, D.D., was elected as his successor in the Agency of the Eastern Publishing House. Bishops Scott, Simpson, Harris, Merrill, Andrews, and Peck were present, and acted with the Book Committee.

At the same time I. S. Bingham, D.D., was elected to fill the vacancy in the Book Committee caused by the resignation of Dr. Hunt.

1880. At the annual meeting in February, one of our number, Rev. W. B. Slaughter, D.D., was reported as having been taken from the scene of his earthly toil and usefulness to his heavenly home. The Committee put upon record a fitting expression of their high appreciation of his many rare excellences.

At this meeting the Committee authorized the publication of a Daily Christian Advocate.

The Committee on Report to the General Conference was

directed to recommend that the General Conference instruct the Book Agents, at the beginning of each quadrennium, to classify all notes and accounts as "Good," "Doubtful," and "Worthless;" and that the "Worthless" be passed to "Profit and Loss," and a record of the "Doubtful" and "Worthless" be kept in a book provided for that purpose. And this is recommended.

The Committee recommend the General Conference to place the indebtedness of the Episcopal Fund to the Book Concern to Profit and Loss.

Instructions were given to the Committee which was to prepare the quadrennial report to include a statement of the amount estimated at session of 1880 for the salary and house rent of each Bishop, Agent, and Editor, which is herewith furnished. (See *Appendix A.*)

The general revival of business has recently stimulated the sale of our books and periodicals to an encouraging extent. The sales of our Hymnals have been quite large, and most of our periodicals have secured an increased circulation.

The heavy losses that have been sustained by the Depository system indicate that the time has fully come when the General Conference should take action looking to a radical change in the method of circulating and selling our books and periodicals.

By a special agent, or otherwise, it would seem that we might place our books and periodicals on sale with responsible dealers in every city and town throughout the land, under such conditions and on such terms as would insure larger sales at the same rate of discount now given to Depositories without loss or expense to the Book Concern.

Our Agents have done as well as could reasonably have been expected under our present system of transacting our publishing business; but it seems to us that this great Church interest would be promoted by a thorough revision of so much of the system as our enlarged business has outgrown. Our publishing interests would be greatly advanced if our methods of business were brought into fuller harmony with those which prevail among business men generally.

These suggestions are commended to the thoughtful consideration of the General Conference, that in its wisdom such measures may be devised as shall result in bringing our Publishing Houses to the highest possible point of efficiency.

We herewith present an abstract of the monthly reports and annual exhibits for the past quadrennium. [*See Appendix B.*]

There are, also, accompanying this Report, copies of the Reports to the Annual Conferences for the years 1877, 1878, 1879, and 1880.

The Eastern and Western sections organized themselves at their first meeting in February, 1877, by electing Thompson Mitchell as Chairman, and Sanford Hunt as Secretary, for the former; and F. C. Holliday as Chairman, and R. A. W. Bruehl as Secretary, for the latter. When S. Hunt became Book Agent,

J. B. Graw was elected Secretary of the Eastern section. Both sections have performed their duties faithfully, and presented at each annual meeting full reports of their actions, as well as of the business transactions of the respective Publishing Houses, which latter reports they were enabled to prepare by the complete reports of the Local Committees.

The Book Committee cannot fitly close this Report to the General Conference without giving expression to their high opinion of the valuable services rendered by the local committees at New York and Cincinnati.

JOHN L. SMITH, *Chairman.*

LUCIUS C. MATLACK, *Secretary.*

MAY 1, 1880.

### APPENDIX A.

*Salary and Rent allowed to the Bishops, Agents, and Editors, per Annum.*

	Salary.	Rent.
Bishop Levi Scott.....	\$3,000	\$1,000
Bishop Matthew Simpson.....	3,000	1,000
Bishop Thomas Bowman.....	3,000	1,000
Bishop William L. Harris.....	3,000	1,500
Bishop Randolph S. Foster.....	3,000	1,000
Bishop I. W. Wiley.....	3,000	1,000
Bishop Stephen M. Merrill.....	3,000	1,000
Bishop Edward G. Andrews.....	3,000	1,000
Bishop Jesse T. Peck.....	3,000	1,000
John M. Phillips, Agent.....	3,000	1,500
Sandford Hunt, Agent.....	3,000	1,500
Luke Hitchcock, Agent.....	3,000	1,000
J. M. Walden, Agent.....	3,000	1,000
D. D. Whedon, Editor.....	3,000	1,000
Charles H. Fowler, Editor.....	3,000	1,500
John H. Vincent, Editor.....	3,000	1,000
Daniel Curry, Editor.....	3,000	1,000
F. S. Hoyt, Editor.....	3,000	1,000
William Nast, Editor.....	3,000	1,000
Henry Liebhart, Editor.....	3,000	1,000
Arthur Edwards, Editor.....	3,000	1,000
B. Saint James Fry, Editor.....	3,000	1,000
O. H. Warren, Editor.....	2,500	500
E. Q. Fuller, Editor.....	1,500	500
J. C. Hartzell, Editor.....	1,000	....

### APPENDIX B.

*Comparative Statement of the Business, etc., of the Eastern and Western Methodist Book Concerns, Compiled from the Monthly and Annual Reports and Account Books.*

#### I. BOOK AND PERIODICAL SALES.

##### AT NEW YORK, INCLUDING SYRACUSE.

	1876.	1877.	1878.	1879.
Total sales.....	\$654,337 72	\$654,726 53	710,668 75	\$630,503 07
Total.....			\$2,650,236 07	
Previous quadrennium.....			2,437,043 14	
Increase .....			\$213,192 93	

## AT EASTERN DEPOSITORIES.

	1876.	1877.	1878.	1879.
Boston .....	\$66,286 14	\$67,742 97	\$74,359 85	\$64,279 36
Buffalo.....	51,181 47	49,289 48	56,703 03	54,737 00
Pittsburgh.....	38,445 70	36,559 24	43,491 94	46,734 12
San Francisco.....	30,491 16	27,595 10	27,503 35	29,380 77
Total.....	\$186,404 47	\$181,186 79	\$202,058 17	\$195,131 25

Grand total.....	\$764,780 68
Previous quadrennium.....	\$778,569 43
Decrease.....	13,788 75

	1872-75.	1876-79.	Increase.	Decrease.
Sales at Boston.....	\$327,472 84	\$272,668 32		\$54,804 52
" Buffalo.....	205,160 56	211,910 98	\$6,750 42	
" Pittsburgh.....	174,339 26	165,231 00		9,108 26
" San Francisco....	71,596 77	114,970 38	43,373 61	
Total decrease .....				\$63,912 78
Total increase.....			\$50,124 03	
Net decrease.....				\$13,788 75

## AT CINCINNATI, INCLUDING GERMAN PUBLICATIONS.

	1876.	1877.	1878.	1879.
Total sales.....	\$391,215 16	\$391,622 09	\$418,310 09	\$373,843 85
Total .....			\$1,574,991 19	
Previous quadrennium.....			1,725,692 24	
Decrease .....				\$150,701 05

## AT WESTERN DEPOSITORIES.

	1876.	1877.	1878.	1879.
Chicago.....	\$175,237 19	\$174,053 92	\$198,892 14	\$165,948 34
Saint Louis.....	74,884 63	83,056 79	97,560 39	87,668 00
Atlanta.....	9,664 36	9,741 60	10,999 07	12,428 20
Total.....	\$259,786 18	\$266,852 31	\$307,451 60	\$266,044 54
Grand total.....			\$1,100,134 63	
Previous quadrennium.....			1,104,404 43	
Decrease.....				\$4,269 80

	1872-75.	1876-79.	Increase.	Decrease.
Sales at Chicago.....	\$728,940 68	\$714,131 59		\$14,809 09
" Saint Louis.....	330,851 88	343,169 81	\$12,317 93	
" Atlanta.....	44,611 87	42,833 23		1,778 64
Total decrease .....				\$16,587 73
Total increase.....			\$12,317 93	
Net decrease.....				\$4,269 80

## METHODIST BOOK CONCERN AT NEW YORK AND EASTERN DEPOSITORIES.

	1876.	1877.	1878.	1879.
Total sales.....	\$840,742 19	\$835,913 32	\$912,726 92	\$825,634 32
Grand total .. .			\$3,415,016 75	
Previous quadrennium .....			3,215,612 57	
Increase .....				\$199,404 18

## WESTERN METHODIST BOOK CONCERN AT CINCINNATI AND WESTERN DEPOSITORIES.

	1876.	1877.	1878.	1879.
Total sales.....	\$651,001 34	\$658,474 40	\$725,761 69	\$639,888 39
Grand total .....			\$2,675,125 82	
Previous quadrennium.....			2,830,096 67	
Decrease .....			\$154,970 85	

## GERMAN BOOK AND PERIODICAL SALES AT CINCINNATI, OHIO.

	1876.	1877.	1878.	1879.
	\$85,665 52	\$84,462 39	\$86,570 59	\$83,360 99
Total .....			\$340,059 49	
Previous quadrennium .....			307,581 71	
Increase.....			\$32,477 78	

## NET PROFITS ON GERMAN BOOK AND PERIODICAL SALES.

	1876.	1877.	1878.	1879.
	\$1,489 19	\$5,096 71	\$5,683 35	\$4,549 97
Total .....			\$16,819 22	

## II. ASSETS AND LIABILITIES.

## METHODIST BOOK CONCERN AT NEW YORK.

	1876.	1877.	1878.	1879.
Assets .....	\$1,852,007 18	\$1,742,489 39	\$1,752,434 65	\$1,923,248 44
Liabilities and Reduction of 25 per cent. of notes and accounts outstanding.....	766,793 43	768,297 38	743,022 22	842,680 08
Net capital .	\$1,085,213 75	\$974,192 01	\$1,009,412 43	\$1,080,568 36

## WESTERN METHODIST BOOK CONCERN AT CINCINNATI.

	1876.	1877.	1878.	1879.
Assets .....	\$1,025,464 53	\$1,017,373 34	\$1,041,692 98	\$1,033,656 43
Liabilities and Reduction of 25 per cent. of notes and accounts outstanding.....	593,405 15	587,898 71	595,321 65	559,477 96
Net capital..	\$432,059 38	\$429,474 63	\$446,371 33	\$474,178 47
Total amount of net assets, East and West.....	\$1,517,273 13	\$1,403,666 64	\$1,455,783 76	\$1,554,746 83

## III. NOTES AND ACCOUNTS OUTSTANDING.

	1876.	1877.	1878.	1879.
Methodist Book Concern, New York, and De- positories.....	\$374,086 34	\$382,551 22	\$375,737 68	\$488,041 73
Western Methodist Book Concern, Cincinnati, and Depositories ....	309,319 00	313,626 66	319,922 42	286,100 58
Total amount of notes and accounts outstand- ing, East and West...	\$683,405 34	\$696,177 88	\$695,660 10	\$774,142 31
Less Reduction of 25 per cent. for probable losses .....	170,851 34	174,044 47	173,915 03	193,535 58
Net value.....	\$512,554 00	\$522,133 41	\$521,745 07	\$580,606 73

## IV. GAINS AND LOSSES.

## METHODIST BOOK CONCERN AT NEW YORK AND EASTERN DEPOSITORIES.

	1876.	1877.	1878.	1879.
Methodist Book Con- cern, New York, G.	\$78,260 62	L. \$108,311 10*	G. \$39,528 20	G. \$64,032 21
Boston .....	L. 6,187 93	L. 3,801 82	L. 3,641 84	L. 477 58
San Francisco....	L. 5,251 19	L. 583 93	L. 1,640 47	G. 657 23
Buffalo.....	G. 2,001 82	L. 183 41	G. 655 82	G. 2,424 90
Pittsburgh .....	G. 2,703 14	G. 1,858 52	G. 318 71	G. 4,519 17
New York, net gain.....			\$73,509 93	
Buffalo, net gain.....			4,899 13	
Pittsburgh, net gain.....			9,399 54	
Total of net gains .....				\$87,808 60
Boston, net loss.....			\$14,109 17	
San Francisco, net loss.....			6,818 36	
Total of net losses.....				\$20,927 53
Net gain during the quadrennium.....				\$66,881 07
Net capital, June 30, 1875.....			\$1,013,687 29	
Net capital, June 30, 1879.....			1,080,568 36	
Net increase.....				\$66,881 07

## WESTERN METHODIST BOOK CONCERN AT CINCINNATI AND WESTERN DEPOSITORIES.

	1876.	1877.	1878.	1879.
West. Meth. Book Concern, Cin. .	L. \$14,609 95	G. \$13,885 92	G. \$21,857 92	G. \$24,671 58
Chicago .....	L. 32,738 29†	L. 8,973 22	L. 1,318 38	G. 4,605 36
Saint Louis.....	L. 19,821 13†	L. 4,530 45	L. 1,132 56	G. 1,429 06
Atlanta.....	L. 4,056 98	L. 2,967 00	L. 2,510 28	L. 2,898 86

\* Loss by reduction in estimate of real estate, etc., \$135,096 97, otherwise a gain of \$26,755 57 would appear.

† \$19,376 97 by reduction in estimate of real estate, and \$13,361 32 loss in the business.

‡ \$14,500 by reduction in the estimate and the sale of real estate, and \$5,321 18 loss in the business.

Cincinnati, net gain.....	\$45,805 47
Total of net gain.....	\$45,805 47
Chicago, net loss.....	\$38,424 53*
Saint Louis, net loss....	24,055 08†
Atlanta, net loss .....	12,433 12

Total of net losses..... 74,912 73

Net loss during the quadrennium..... \$29,107 26

Net capital, November 30, 1875..... \$503,285 73‡

Net capital, November 30, 1879..... 474,178 47

Net decrease..... \$29,107 26

#### V. INDEBTEDNESS OF EASTERN DEPOSITORIES TO THE METHODIST BOOK CONCERN AT NEW YORK.

	1876.	1877.	1878.	1879.
Boston.....	\$46,347 84	\$44,655 69	\$41,405 46	\$44,030 66
Buffalo .....	39,228 64	39,669 99	40,584 17	45,032 52
Pittsburgh.....	53,210 57	51,776 93	50,088 59	52,348 41
San Francisco.....	41,899 86	41,700 14	49,223 62	54,581 44
Total.....	\$180,686 91	\$177,802 75	\$181,301 84	\$195,993 03

#### VI. INDEBTEDNESS OF THE WESTERN DEPOSITORIES TO THE WESTERN METHODIST BOOK CONCERN AT CINCINNATI.

	1876.	1877.	1878.	1879.
Chicago .....	\$205,508 28	\$209,653 68	\$214,110 15	\$212,854 97
Saint Louis.....	71,521 60	79,466 29	84,977 88	77,047 74
Atlanta.....	49,923 63	53,608 01	57,390 86	61,363 14
Total.....	\$326,953 51	\$342,727 98	\$356,478 89	\$351,265 85

#### VII. INDEBTEDNESS OF THE EPISCOPAL FUND, EAST AND WEST.

	1876.	1877.	1878.	1879.
Meth. Book Concern, N.Y....	\$69,303 69	\$75,578 37	\$77,322 10	\$80,616 24
Meth. Book Concern, Cin....	34,812 23	32,478 99	33,771 95	32,194 91
Total.....	\$104,115 92	\$108,057 36	\$111,094 05	\$112,811 15

\* \$19,376 97 by reduction in estimate of real estate; \$3,305 19 by the publication of the *Sundebudet*, and \$15,742 37 in the business.

† \$14,500 by reduction in estimate and sale of real estate, and \$9,555 08 in the business.

‡ At the close of the previous quadrennium the real estate was valued at \$341,726 97. At the close of this quadrennium at only \$298,000, being a reduction in estimate of \$43,726 97, when the decrease of capital is only \$29,107 26.



## MISSIONS.

## 51.—Journal, page 93.

## QUADRENNIAL REPORT OF GENERAL MISSIONARY COMMITTEE.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, TO MEET IN CINCINNATI, OHIO, MAY 1, 1880:

THE General Missionary Committee would most respectfully report their doings for the quadrennium, as directed in Article XI of the Constitution of the Missionary Society:

Rev. Joseph Cummings, D.D., appointed on this Committee for District I, conceiving his appointment to be in violation of the Discipline, he not residing at the time of his appointment within the district, tendered his declination to the Bishop in charge of the Conference of which he is a member, suggesting the appointment of Rev. William R. Clark, D.D., in his place, who was accordingly appointed, and has faithfully served for the term. In other respects the Committee remained as constituted at the last General Conference, save as death removed two of our Bishops, and the Treasurer of this Society, and J. M. Phillips was appointed in the place of the latter.

The first meeting of the Committee was on November 15, 1876, when the Treasurer reported the Society in debt \$262,355 56, with no special prospect of improvement in the business of the country. It was manifest that unless most earnest measures were adopted, the Missionary Society, whose paper had never been dishonored, must, before long, become insolvent. The situation clearly indicated both a reduction in the appropriations and extraordinary measures for pressing the collections.

The Foreign Missions were therefore allowed, for most of the quadrennium, barely enough to sustain the work in hand, but nothing to make advances, a sore trial to our self-denying and energetic brethren in far-off fields. The Annual Conferences on the borders of our own country and in the South were placed upon about the same relative footing as the foreign work, while Conferences in the older parts of the work were asked to forego, at least for a time, all appropriations to Domestic Missions within their bounds. In these measures the Church acquiesced, as being both wise and necessary. The Bishops, and other members of the General Committee, as also the members of the Board, gave earnest help to the Secretaries in holding conventions and presenting the claims of the missionary cause. The Missionary Advocate, published at a cost of \$15,000 per annum, had been discontinued, but our Church papers were more thoroughly enlisted and used in advocating the missionary cause, and circulars and tracts were multiplied.

The effect of these measures was a steady reduction of the debt. On November 1, 1877, it was reported to be \$169,375 86; November 1, 1878, \$117,922 98; and at our last meeting, November 1, 1879, \$63,037 16. In other words, the work in hand has been sustained for the quadrennium, and about \$200,000 of the debt liquidated. No special collections for the debt were deemed proper, in view of the distress of mortgaged churches and the loss of endowment in some of the most important educational institutions, for which special efforts were being made.

On the first of January, 1877, the new mission building, as one fourth of the property, corner of Broadway and Eleventh-street, New York City, is styled, became free from debt, only with the qualifications hereinafter named. During the quadrennium the sum of \$37,890 42 has been paid into the treasury for mission work from the income of the buildings and from lapsed annuities invested therein. The buildings will henceforth yield a yearly revenue for the same end amounting to some \$10,000 or \$12,000. There has also been accumulated an annuity fund of \$64,322 74, the interest of \$18,321 53, of which the income of the mission building must meet till the decease of the several donors, and the remaining \$46,001 21 is invested till the several annuities shall lapse in like manner, and then the whole amount will fall into the treasury of the Society, and be expended for mission work. This sum of \$64,322 74, as will be seen, is fully equal to the present indebtedness of the Society.

We, therefore, heartily congratulate the Church upon the happy results of our labors, and render our account to the General Conference with great satisfaction, and in unabated faith that the Gospel of Jesus Christ will finally prevail, according to the promise, over the whole world.

We submit herewith the receipts and disbursements of the Society and the appropriations for the quadrennium.

In behalf of the General Committee,

J. M. REID,

O. HOYT,

J. M. PHILLIPS,

M. D'C. CRAWFORD,

J. B. CORNELL,

*Committee.*

MISSION ROOMS, 805 BROADWAY, NEW YORK, *November, 1879.*

#### RECAPITULATION OF RECEIPTS.

Receipts from Conferences and miscellaneous, in 1876, \$594,188 38; in 1877, \$628,977 25; in 1878, \$551,365 05; in 1879, \$551,859 30. Total, \$2,326,389 98.

#### APPROPRIATIONS.

##### FOREIGN MISSIONS.

In 1877, \$274,600; in 1878, \$268,077; in 1879, \$272,114; in 1880, \$279,516. Total, \$1,094,307.

##### MISSIONS IN UNITED STATES NOT IN ANNUAL CONFERENCES.

Total for Territories in 1877, \$8,000; in 1878, \$14,000; in 1879, \$13,500; in 1880, \$20,000. Total, \$55,500.

## DOMESTIC MISSIONS.

Welsh Missions—in 1877, \$100.  
 Scandinavian Missions—in 1877, \$12,220; in 1878, \$13,000; in 1879, \$14,350; in 1880, \$14,450. Total, \$54,120.  
 Chinese Missions—in 1877, \$8,500; in 1878, \$10,500; in 1879, \$11,570; in 1880, \$13,576. Total, \$44,086.  
 German Missions—in 1877, \$31,100; in 1878, \$32,950; in 1879, \$37,300; in 1880, \$40,100. Total, \$141,450.  
 American Indians—in 1877, \$3,080; in 1878, \$3,380; in 1879, \$3,480; in 1880, \$3,550. Total, 13,490.  
 English speaking—in 1877, \$139,000; in 1878, \$145,000; in 1879, \$155,100; in 1880, \$171,700. Total, \$614,400.  
 Miscellaneous—in 1877, \$66,000; in 1878, \$67,000; in 1879, \$77,000; in 1880, \$73,000. Total, \$273,000.  
 Liquidation of debts—in 1877, \$125,000; in 1878, \$120,000; in 1879, \$95,586; in 1880, \$63,037 16. Total, 403,624 02.  
 RECAPITULATION.—Grand total in 1877, \$668,300; in 1878, \$676,907; in 1879, \$670,000; in 1880, \$678,869 16. Making in all \$2,694,076 16.

## DISBURSEMENTS.

From November 1, 1875, to October 31, 1876, Foreign Missions, \$320,590 39; Domestic Missions, \$322,569 74; incidentals, etc., \$56,744 24. Total, \$699,904 35.  
 From November 1, 1876, to October 31, 1877, Foreign Missions, \$288,781 27; Domestic Missions, \$254,927 60; incidentals, etc., \$546,346 53. Total, \$560,055 40.  
 From November 1, 1877, to October 31, 1878, Foreign Missions, \$268,790 70; Domestic Missions, \$201,172 36; incidentals, etc., \$41,206 84. Total, \$511,168 90.  
 From November 1, 1878, to October 31, 1879, Foreign Missions, \$305,990 81; Domestic Missions, \$224,800 63. Incidentals, etc., \$41,474 46. Total, \$57,266 20. Total for quadrennium for Foreign Missions, \$1,154,153 15; Domestic Missions, \$1,003,471 33; incidentals, etc., \$185,772 07. Making in all, \$2,343,396 55.

## 52.—Journal, page 583.

## REPORT OF WOMAN'S FOREIGN MISSIONARY SOCIETY.

TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE.

DEAR FATHERS AND BRETHREN: The Woman's Foreign Missionary Society for the last eleven years has been known to the Churches at home and among the missions abroad. It has steadily adhered to its first purpose, and permitted no other cause, however brilliant in its promise of favor or success, to divert its energies or divide its attention. Limited as it has been to voluntary service, and restricted in its source of supplies, its steadfast adherence to its original aim—the conversion of the women of foreign lands—has, doubtless, been a chief element in the success it has achieved.

With the advice and consent of the parent Board it has undertaken the support and supervision of all work for women

within the missions of the Methodist Episcopal Church, and on each return of our Bishops from their annual visits to distant fields, the Society is called to enter new openings that need the labors of its missionaries.

This younger sister of the Church family was called into existence by the necessity for entering the doors opening into the zenanas of India, and since its inception, in 1869, has built, purchased, and sustained three orphanages, three hospitals, and ten dispensaries, thirteen boarding-schools, and eight homes for missionaries. Fifty-two single ladies have gone out as missionaries, nearly two hundred native teachers and Bible women have been employed in disseminating Christian truth, and numerous day and Sunday-schools, superintended by the wives of missionaries, have been established and supported in all fields. For the maintenance of these enterprises \$590,966 36 have passed through the treasury.

The Society comes before the General Conference for the third time to present its quadrennial report. Since May, 1876, \$278,874 54 have been raised through the efforts of this organization, \$31,000 of which have been used in buildings, for construction, additions, or purchase. Twenty-six single ladies have been sent to foreign fields, and it is now supporting the work of twenty-four members of the parent Board among heathen women. Two thousand two hundred and ninety-one auxiliary Societies, comprising sixty thousand two hundred and sixty-nine members, attest the vigor with which the interest in foreign missions has been extended among the women of the Methodist Episcopal Church. The organ of the Society, the *Heathen Woman's Friend*, has a circulation of fifteen thousand five hundred and fifty-six subscribers, and has met all expenses from its own revenues, no contribution from the funds of the Society having been applied to it in the eleven years of its existence. The first work adopted by the Woman's Foreign Missionary Society was the Girls' Orphanage, in Bareilly, India, and this institution now gives entire support and education to three hundred girls, of whom one hundred and thirty are under eight years of age. The most impressive record of the Orphanage is that nearly all the Bible women employed in the North India Conference were taught and nurtured here. The hospital in Bareilly was the pioneer of woman's medical work in Asia, and is one of the most important factors in the elevation of the women in India. Dispensaries in the larger towns, normal schools in Lucknow and Cawnpore, two houses of refuge, another orphanage in Paori, seven boarding-schools, more than one hundred day-schools in the cities and villages, and numerous Sunday-schools, are agencies by which more than two thousand girls are brought under Christian instruction; besides this work three hundred zenanas are more or less visited, reaching at least three thousand women. This large number of women under religious influence and teaching cannot fail to make a profound impression upon the future of any country.

In China the Society employs eleven missionaries. Two are declaring the gospel of love through hospital ministrations at Foochow, and two others have labored for many years in the boarding-school, from which about thirty girls have gone out as Christian wives and mothers into Chinese homes. Besides the day-schools in the different districts, a training-school for Bible women has been recently started to secure the greater efficiency of native workers.

In the city of Peking the hospital built seven years ago by this Society is still in operation, and a large boarding-school and two day-schools are scattering the light. In this North China mission has occurred in the woman's work one of the most remarkable openings in the modern history of missions. The Viceroy of China, the second person in rank in the Empire, resides at Tientsin, and in a recent illness of his wife, Lady Li, Miss Dr. Howard, the medical missionary at Peking, was sent for. She remained five weeks in the palace in attendance upon Lady Li and the wives of other government officials, and has now taken charge of the women's department of the hospital, built by the viceroy originally as a temple in memory of his predecessor, but now turned over by him to Dr. Mackenzie to be used for the above purpose. There is great need for reinforcements in the woman's work in North China.

Kiukiang, in Central China, has, under the auspices of the Woman's Foreign Work, one of the most successful schools in the Empire. Fifty girls are under instruction, and a lady physician has charge of a dispensary.

In the city of Mexico the Orphanage has fifty children under training, whose improvement in morals, manners, and intellect evinces the faithful care bestowed upon them. In Pachuca more than seventy girls are gathered in a school built by this association, and Bible women in Guanajuato, Puebla, Aurecca, Mecca, as well as in Mexico City and Pachuca, are carrying the Scriptures from house to house. For five years two missionaries have labored in a large and influential school in Rosario, South America, and a Christian Spanish woman has been employed for two years as teacher in Montevideo.

In Japan three stations are occupied by the agents of this Society, (Tokio, Hakodati, and Nagasaki.) In Yokohama, since the death of the missionary the school has been under the supervision of a member of the parent Board. In Nagasaki the ladies have been established so recently that they are chiefly engrossed in the study of the language, though a few pupils are receiving instruction. In both Hakodati and Tokio fires have devastated the cities, and greatly retarded the progress of the schools. A new addition to our beautiful school-house in Tokio had been used less than a year when in a few moments the whole was laid in ashes, school property, furniture, personal effects, every thing destroyed; but with a cheerful courage rarely surpassed, the ladies found another house, in the Japanese quarter of the city, where they gathered

the children, and are maintaining the school until the completion of another building upon the former site.

In Africa the woman's work of the Methodist Episcopal Church was for several years confined to a girls' school in Bassa, but in the last fourteen months two lady missionaries have sailed for Liberia, and a native school is in operation among the Kroos in one of the suburbs of Monrovia.

In Bulgaria and Italy from eight to ten native Bible women are supported, who go from house to house reading the Scriptures, holding religious services, and gathering children into Sunday-schools.

The efficiency of the Woman's Foreign Missionary Society is due largely to the care taken in the selection of candidates, for although not resulting with equal satisfaction in all cases, yet nearly all of the women sent out by this Society have been of exceptional ability, and the Methodist Episcopal Church has taken the highest rank in woman's work in the East.

In thorough harmony, and under the supervision of the parent Board, finding its supplies in the corners and by the hedgerows in the home-fields, it has shown itself capable of adjustment to all the exigencies of mission work in foreign lands; while the success that has attended its efforts in aiding and enlarging work already established, as well as the efficiency which has characterized operations peculiarly its own, attests the wisdom of the system given it by its originators.

Not only in heathen lands has the influence of the Woman's Foreign Missionary Society borne fruit, but the Church in America is richer to-day in broad, intelligent women, capable and ready to carry forward the various benevolences which, in increasing numbers, are every year committed to their charge. There has been developed an administrative ability, an acquaintance and sympathy with the requirements of the kingdom of Christ, an understanding and grasp of all moral and religious interests of great importance to the Church. The summons to this work came to those who recognized that it meant for them a wide departure from established customs; but the lessons of sacrifice and obedience learned in its duties have brought into active service some, of whom, perhaps, Jesus will not be ashamed to say, "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and my mother." Respectfully submitted,

S. A. ALDERMAN, *Secretary of New England Branch.*

H. B. SKIDMORE, " *New York* "

S. L. KEEN, " *Philadelphia* "

J. F. WILLING, " *North-western* "

LUCY E. PRESCOTT, " *Western* "

E. T. COWEN, " *Cincinnati* "

ISABEL HART, " *Baltimore* "

HARRIET M. WARREN, *Chairman of Gen. Exec. Com.*

ANNIE R. GRACEY, *Secretary* " " "

## CHURCH EXTENSION.

### 53.—Journal, page 93.

#### REPORT OF THE GENERAL COMMITTEE.

DEAR FATHERS AND BRETHREN: The General Committee of Church Extension respectfully submit the following report:

Our regular annual meetings have been held in the city of Philadelphia, in the month of November of each year, during the last quadrennium, and careful attention has been given to the duties devolved upon us by the Discipline.

It appears obvious from the manner in which the Committee is constituted, and from paragraphs 294 and 295 of the Discipline, defining its duties, that the object to be secured through its offices is a degree of equity in the distribution of the burdens and benefits of this work, such concentration upon any given field as may be deemed wise and necessary, and additional certainty that the great object proposed through the agency of Church Extension shall be accomplished.

The Committee has no responsibility for appropriations to particular Churches, this work being devolved by the law of the Church upon the Conference and parent Boards of Church Extension, the General Committee defining only the limitations as to the territory to be occupied, the cost of the churches, and other general conditions under which such appropriations may be made.

The aggregate amount which we have asked the Conferences to secure by collections in the Churches and place at the disposal of the Board for its general purposes, has, during the last four years, varied from \$137,000 to \$140,500 per annum. We have been fully aware that this amount falls far below the real wants of the Church, but we have learned by experience that we dare not venture to ask the full amount which the wants of the work require. We have distributed these amounts for collection from year to year among the Conferences severally according to our best judgment of their circumstances and ability. The reports published each year in the Annual will show the definite amounts asked of each Conference, and the amounts received by the Board from each, in response to this call. So far as we are informed no Conference has complained that the amount asked is too large, and yet few have responded in full; and it will be seen from the published reports that less than half of the aggregate amount asked each year has been received by the Board. We cannot doubt that this failure has been owing chiefly to the want of attention to the details of this work on the part of a large majority of the pastors, and a general neglect of the provisions of paragraph 301 of the Discipline. From the report of the Board of Church Extension for the year 1879 it will be seen that of the 9,635 pastoral charges in the whole Church, 2,643 report no col-



lections, and 5,667 report less than \$10; the remainder—only 1,325—report collections of \$10, or over. We have no means of knowing the relations that these collections sustain to the amount asked of each pastoral charge, and this fact, in our judgment, suggests the radical defect in our system. This work of Church Extension, as well as all other financial work in which the Church is engaged, should be regarded as in the nature of a business enterprise, in which the whole Church is united, and it should be conducted on business principles in every particular. The duties devolved upon us contemplate this. We are required to ask of each Conference a definite sum, and the Conference is required to return a definite answer, which is registered in the statistics from year to year. It is contemplated that in the same manner, in pursuance of provisions of the Discipline, a definite sum shall be asked of each pastoral charge, and that a definite answer shall be returned from each; the amount so asked being intended to fix the *minimum* of the amount to be secured in each case. The pastor of each Church, as the copartner of every other pastor, stands before his people as the representative of all, to lead his people forward in their part of the work which all are called upon to do; and if each could be induced to recognize his responsibility for the business work of the Church, and report to the Church in every case the amount asked and the amount received, bringing the two sides of the account together, this work would go forward without embarrassment, and with increasing success. True, the Discipline requires that “at each Conference the pastor shall report the amount asked and the amount received for Church Extension;” but the time and manner of making the report are not defined, and so the two sides of the account are not brought together, and the proper personal responsibility is not realized. The General Committee and the Board have repeatedly called attention to this point of failure, but no adequate remedy has yet been provided. This part of the financial work of the Church should receive the earnest attention of the General Conference, and if some method can be devised by which each pastor shall be led to recognize his personal responsibility for his part of the financial service in which all are united, and to cheerfully bear the request of the Church to his people, and earnestly endeavor to secure their co-operation to the extent required, and at the close of the year place their answers before the Church, side by side with the request made, a degree of efficiency and regularity will be secured which will be of incalculable value to all our financial work. In every well-regulated business the two sides of every ledger account are brought before the eye at the same time. Can it not be done in all the financial work of the Church?

In determining the amount that may be disbursed within the Conferences severally, we have been constrained to recognize the fact that, in the older Conferences, cases are constantly arising requiring the aid of the general Church: new points in destitute



neighborhoods are being occupied; unexpected calamities by fire or storm fall upon weak Churches; and not a year passes that some case of real necessity and merit does not arise within almost every Conference, demanding relief. To meet such the appropriation of comparatively small sums has been authorized from year to year.

But the principal work of the Board of Church Extension lies in the newer Conferences, remote from the centers of wealth; and the chief value of this arm of the service lies in its adaptation to secure funds chiefly from the stronger parts of the Church, and convey them economically, and apply them wisely, to the weaker portions of our vast territory. The rapid increase of immigration along the whole line of the frontier has given added interest and importance to the great West. We have found it difficult to recommend that degree of concentration on particular fields where our work chiefly lies which a wise aggressive policy requires, without apparent disregard of equity in distributing the benefits of this work. We are persuaded that a greater degree of concentration on the mission territory of the Church ought to be secured. We have accordingly given our cordial approval to the proposition brought before the Church by the Assistant Corresponding Secretary, to secure \$100,000 in addition to the amount regularly asked by the General Committee, for the building of four hundred new churches on the frontier.

In the interest of the work of Church Extension, properly so called, we have from year to year directed "that no application for aid from any Church costing over \$10,000 shall be entertained for a donation, unless such Church shall have consulted the Board of Church Extension before commencing to build; and that no Church costing over \$20,000 shall in any case receive aid, either by donation or loan from the funds of the Board; and that, except in the most extraordinary cases, no demand should be made upon the Board for aid in the older communities, nor for the payment of Church debts, unless to avoid imminent and otherwise inevitable disaster in the loss of Church property." The Board has observed these instructions with fidelity, but we have been pressed from year to year to make certain exceptions to these rules, and have felt ourselves constrained in a few instances to do so. It is to be regretted that any church costing over \$10,000 should look to the Board of Church Extension for relief, and we trust that as the financial condition of the country shall improve no such necessity will exist.

It will be seen from the report of the Board that during the latter part of the last quadrennium the Board has erected a new building to provide the needed accommodations for its work. At our meeting in November last, through a subcommittee, we carefully examined this whole subject, and found that the business of the Board had required better accommodations than had previously been afforded, and we are satisfied that they wisely determined to purchase the property and erect the new building.

The cost of the lot was reasonable, and the building sufficiently large and convenient without the least extravagance. The fire-proof accommodations are especially fine, and of great value to the institution. The entire cost of the property, including taxes, interest on mortgage, and other expenses during the period when the building was being erected, was less than \$32,000. It is expected that, with slight increase in the rents received for such parts of the building as the Board does not occupy for its own purposes, a sinking fund will be established that will gradually extinguish the debt upon the property, leaving the rooms occupied by the Board, and the superior fire-proof accommodations, free of expense. We cordially approve the action of the Board in the procurement and fitting up of their new building. In the plan adopted not one dollar of the funds contributed by the people for Church Extension has been expended on this property.

In conclusion, we bear cheerful testimony to the fidelity, carefulness and impartiality with which the Board of Church Extension has performed all the duties devolved upon it.

By order of the General Committee,

M. SIMPSON,  
H. W. WARREN, } *Subcommittee.*  
A. J. KYNETT,

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54.—Journal, page 93.

REPORT OF BOARD OF CHURCH EXTENSION.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH CONVENED IN CINCINNATI, OHIO, MAY 1, 1880.

DEAR FATHERS AND BRETHREN: In accordance with the requirements of the Discipline, paragraph 287, we respectfully submit to you an abstract of our proceedings, and of the state of our funds for the four years ending January 1, 1880.

GENERAL REVIEW.

It is now sixteen years since the organization of our Church extension work was directed by the General Conference, convened in Philadelphia, in May, 1864. Something over one year was occupied in effecting the organization then directed, and in securing an act of incorporation from the Legislature of Pennsylvania, so that something less than fifteen years have been occupied with this branch of our Church work. The disappointment and difficulty resulting from the failure of the Church to meet the over-sanguine expectations that were at first indulged are fresh in the memory of the Church. The remainder of that quadrennium was one of disappointed expectations and of serious questionings as to the feasibility of organized Church extension; but

the experiment was so far justified before the quadrennium closed as to induce the General Conference of 1868, with some revision of the plans at first adopted, to continue the work. The experience of the succeeding four years inspired fresh courage, and led to the important changes made by the General Conference of 1872, when, simultaneously with the introduction of laymen into the General Conference, the election of the Board of Management was transferred from the annual meeting to the General Conference. From this period our Church extension work has assumed a stability among our benevolent agencies which puts it beyond all question as a permanent institution in the Church.

The past eight years have been marked by the severest and most prolonged financial stringency known in the history of our country; the crisis having been reached and passed within the last quadrennium. Notwithstanding this, there has clearly been a regular and healthy growth of our work, with only such depressions as the financial condition of our country has rendered inevitable. This will be seen by reviewing the average receipts of our treasury during the four quadrenniums through which we have passed.

Counting out the first year, which was used in preparation, the average receipts per annum, on general account, for the remaining three years of that quadrennium, were \$30,864 25. For the succeeding four years the average receipts, on general account, were \$67,838 08 per annum, and for the third quadrennium the average receipts, on same account, were \$86,399 06 per annum. For the quadrennium ending January 1, 1880, under the increased financial depression, the receipts on general account declined to an average of \$80,013 83.

Our receipts on the loan fund have run in nearly the same way. The plan for the loan fund having been adopted in 1867, and the first receipts being in 1868, it does not enter into the first quadrennium of our history. The average receipts, per annum, on the loan fund, for the second quadrennium, were \$28,308 06, and for the third \$34,299 96, while during the last, the net receipts on the loan fund declined to an average of \$19,872 16 per annum.

The loans returned show a steady increase. During the second quadrennium they were of course very small, amounting on the average to \$3,072 44 per annum, more than half of the whole being in the last of the four years of that period. The average of loans returned during the third quadrennium were \$11,453 14 per annum, and for the quadrennium ending January 1, 1880, they were \$22,818 18 per annum.

That our cause is having a healthy growth in the Church is evidenced in the fact that the receipts for 1879, over and above those of the preceding year, were:

On general account, collections, etc.....	\$17,028 02
On loan fund, net receipts.....	17,601 00
On loan fund, loans returned.....	6,545 80
Giving a total increase in the receipts of 1879 over those of 1878 of.....	<u>\$41,174 82</u>

We have every reason to hope that if measures are taken to press this cause wisely and earnestly upon the attention of our people, we shall have a continued increase in the future, as the financial conditions of the country shall improve.

The following tabulated statement will show the receipts and disbursements annually, with the summaries given by quadrenniums, for the whole period, extending from the first organization of our work to January 1, 1880:

## SUMMARY OF RECEIPTS AND DISBURSEMENTS FROM ORGANIZATION TO JANUARY 1, 1880.

### I. RECEIPTS.

#### 1. ON GENERAL ACCOUNT.

Year.	Conferences.	Personal and Special.	Bequests.	Advertising.	Lithographic Plans.	Interest.	Total.
1866....	\$57,473 58	\$2,803 59	..... ..	..... ..	..... ..	\$243 09	\$60,520 26
1867....	27,961 42	4,111 07	..... ..	..... ..	..... ..	.....	32,072 49
Totals..	85,435 00	6,914 66	..... ..	..... ..	..... ..	243 09	92,592 75
1868....	50,216 67	3,459 60	..... ..	..... ..	..... ..	390 84	54,067 11
1869....	62,092 63	1,958 00	\$1,444 75	\$425 00	..... ..	572 15	66,492 53
1870....	63,768 01	810 80	2,565 00	361 25	..... ..	1,757 14	69,262 20
1871....	71,775 60	4,559 29	1,119 37	352 00	..... ..	3,724 23	81,530 49
Totals..	257,552 91	10,787 69	5,129 12	1,188 25	..... ..	6,444 36	271,852 33
1872....	66,554 89	1,941 81	100 00	400 00	..... ..	6,098 85	75,095 55
1873....	82,112 21	3,524 20	..... ..	330 00	..... ..	5,833 27	91,799 68
1874....	79,804 57	4,577 29	2,924 83	405 00	..... ..	8,611 48	96,323 17
1875....	68,232 98	6,647 27	412 66	290 00	..... ..	7,374 94	82,377 85
Totals..	296,724 65	16,090 57	3,437 49	1,425 00	..... ..	27,918 54	345,596 35
1876....	56,851 59	12,765 40	814 00	520 00	\$117 50	7,176 69	78,245 18
1877....	54,505 75	6,257 44	12,300 00	125 00	180 12	9,814 11	83,182 42
1878....	52,638 94	7,307 06	710 47	100 00	235 00	9,807 88	70,799 35
1879....	66,692 72	9,029 05	1,457 11	372 50	468 00	9,807 99	87,827 37
Totals..	230,689 00	35,358 95	15,281 58	1,117 50	1,000 62	36,606 67	320,054 32
Totals..	\$560,701 56	\$69,151 87	\$23,848 19	\$3,680 75	\$1,000 62	\$71,212 66	\$1,029,595 65

#### 2. ON LOAN FUND ACCOUNT.

Year.	Cash.	Property.	Annulity.	Bequests.	Net Total.	Loans Returned.
1868....	\$1,325 00	..... ..	..... ..	..... ..	\$1,325 00	..... ..
1869....	10,222 00	..... ..	..... ..	..... ..	10,222 00	\$400 00
1870....	19,196 24	..... ..	\$14,475 00	..... ..	33,671 24	4,838 00
1871....	19,704 00	..... ..	48,310 00	..... ..	65,014 00	7,051 75
Totals..	50,447 24	..... ..	62,785 00	..... ..	113,232 24	12,289 75
1872....	9,475 50	\$20,000 00	6,900 00	\$80 00	36,405 50	6,813 05
1873....	9,130 50	..... ..	22,943 50	5,250 00	36,324 00	7,417 10
1874....	8,254 85	..... ..	6,221 50	..... ..	14,476 35	16,478 70
1875....	8,244 00	24,000 00	17,750 00	..... ..	49,994 00	15,103 73
Totals..	34,104 85	44,000 00	52,815 00	5,280 00	137,199 85	45,812 58
1876....	9,640 00	..... ..	4,000 00	1,138 04	14,778 04	15,961 71
1877....	5,220 00	..... ..	20,100 00	20 00	25,340 00	26,730 00
1878....	2,781 10	..... ..	9,700 00	380 00	12,861 10	21,157 61
1879....	5,374 00	..... ..	21,185 50	..... ..	26,509 50	27,708 41
Totals..	23,015 10	..... ..	54,935 50	1,538 04	79,488 64	91,552 73
Totals..	\$107,567 19	\$44,000 00	\$171,535 50	\$6,818 04	\$329,920 73	\$149,655 06

## TOTAL RECEIPTS.

On General Account.....	\$1,029,595 65
On Loan Fund Account.....	329,920 73

Net receipts.....\$1,359,516 38

If we add to net receipts on General Account.....	1,029,595 65
Amounts borrowed from bank.....	50,000 00
And amounts borrowed on bonds.....	48,950 00
We shall have the whole amount in General Account.....	\$1,128,545 65
And add to net receipts on Loan Fund Account....	329,920 73
Loans returned.....	149,655 06

We have the whole amount on Loan Fund Account..... 479,575 79

Showing the total in use to have been.....\$1,608,121 44

## II. DISBURSEMENTS.

## 1. GENERAL ACCOUNT.

*From Organization to January 1, 1872.*

Donations to Churches.....	\$293,444 87
Bank debts paid.....	50,000 00
Discounts, etc.....	3,977 22
Bonds redeemed.....	3,314 55
Interest and annuities.....	4,803 32
Office expenses.....	10,135 37
Salaries and traveling expenses.....	38,352 01
Publishing and Posting Annuals.....	4,510 85
General Committee and Anniversary expenses....	2,557 60
	<u>\$411,095 79</u>

Year.	Donations to Churches.	Bonds Re- deemed.	Interest and Annuities.	Officers and Incidental Expenses.	Salaries and Travelling Expenses.	Print'g and Posting Annual.	Gen. Com. & Anniversary Expenses.	Lithographic Plans.
1872 .	\$52,062 99	\$2,200 00	\$6,594 05	\$1,979 43	\$9,971 18	\$1,380 40	\$657 85	.....
1873....	62,937 90	6,000 00	9,661 85	2,703 31	9,952 49	1,412 24	703 15	.....
1874....	66,6 9 29	12,228 45	7,897 51	3,403 37	10,001 97	1,028 50	814 25	.....
1875....	54,720 08	8,457 00	3,356 12	2,139 35	10,179 70	1,324 73	718 00	.....
Totals.	\$236,370 36	\$28,885 45	\$33,509 53	\$10,225 52	\$40,105 20	\$5,175 92	\$2,893 35	.....
1876....	57,683 59	1,150 00	9,477 85	2,245 10	9,191 08	1,900 10	404 91	\$527 10
1877....	53,101 15	6,000 00	10,295 44	2,474 51	9,682 90	1,561 21	519 52	40 85
1878....	52,183 05	.....	12,261 15	1,704 79	9,353 29	1,335 06	401 54	190 42
1879....	66,357 84	.....	11,183 40	2,397 34	9,548 04	1,207 10	419 12	261 41
Totals.	\$229,325 63	\$7,150 00	\$43,217 84	\$8,821 77	\$37,778 31	\$6,203 47	\$1,745 12	\$1,011 58

Disbursements from organization to January 1, 1872.....	\$411,095 79
Disbursements from January 1, 1872, to January 1, 1876.....	357,465 42
Disbursements from January 1, 1876, to January 1, 1880.....	335,123 92

Total Disbursements on General Account.....\$1,103,685 13

## 2. ON LOAN FUND ACCOUNT.

*From Organization to January 1, 1872.*

Loans to Churches.....	\$145,997 00
Property as received.....	12,550 00

\$158,547 00

Year.	Loan to Churches.	Property received.
1872 .....	\$30,885 00	\$20,000 00
1873 .....	37,630 00	7,000 00
1874 .....	29,125 90	.....
1875 .....	27,060 00	34,000 00
Totals.....	\$124,700 90	\$61,000 00
1876 .....	27,350 00	.....
1877 .....	33,495 00	10,500 00
1878 .....	34,745 00	872 33
1879 .....	15,100 00	6,200 00
Totals.....	\$110,690 00	\$17,572 33
Total Disbursements on General Account .....	\$1,103,685 13	
Total Loans to Churches.....	381,387 90	
Property received (less \$7,168 38 amount sold).....	83,935 95	
Balance January 1, 1880.....	39,112 46	
	\$1,608,121 44	

### RECEIPTS AND DISBURSEMENTS BY CONFERENCES.

The following statement shows the receipts, donations, loans, and number of Churches aided within the Conferences severally, as accurately as possible. In a few instances we estimated the number of Churches aided prior to 1868, as under the system then prevailing it was found impossible to get accurate reports from the Conference Boards, through which disbursements were then made. By changes in Conference boundaries and the organization of new Conferences, covering in part territory previously occupied by old Conferences, strict accuracy as to every Conference has been rendered impossible. The aggregates, however, are correct; the uncertainty being only as to the receipts, disbursements, and Churches aided, within the territory of a few of the Conferences as now organized.

### SUMMARY OF RECEIPTS AND DISBURSEMENTS BY CONFERENCES, FROM THE ORGANIZATION TO JANUARY 1, 1880.

Conferences.	Receipts.	Donations.	Loans.	No. Ch's Aided.
Alabama.....	\$103 22	\$7,493 35	\$2,500 00	41
Arkansas.....	155 10	2,606 00	7,620 00	20
Austin.....	70 80	4,350 00	6,400 00	7
Baltimore.....	27,860 86	15,750 22	3,450 00	69
California.....	4,550 60	1,867 60	6,250 00	10
Central Alabama.....	25 35	2,075 00	500 00	10
Central German.....	52,602 51	52,509 51	1,000 00	61
Central Illinois.....	17,179 35	7,900 00	2,750 00	30
Central New York.....	17,749 98	800 00	8,900 00	6
Central Ohio.....	9,577 67	2,229 37	2,650 00	14
Central Pennsylvania.....	22,364 17	5,474 00	3,725 00	25
Central Tennessee.....	99 90	775 00	....	9
Chicago German.....	30,643 19	32,343 29	....	67
Cincinnati.....	20,300 56	1,100 00	600 00	4
Colorado.....	3,575 35	11,520 00	20,250 00	34
Columbia River.....	1,177 65	6,150 00	4,650 00	18
Delaware.....	1,382 91	3,328 52	3,480 00	41

Conferences.	Receipts.	Donations.	Loans.	No. Ch's Aided.
Des Moines.....	\$8,901 85	\$8,820 23	\$4,300 00	38
Detroit.....	10,708 64	3,990 00	4,600 00	20
East German.....	6,230 27	6,720 27	.... ..	15
East Maine.....	2,490 20	1,404 20	.... ..	11
East Ohio.....	3,370 82	250 00	300 00	2
Erie.....	11,225 20	1,700 58	1,900 00	11
Florida.....	106 81	5,527 00	5,370 00	18
Genesee.....	15,347 40	3,439 59	1,000 00	9
Georgia.....	513 50	10,895 00	7,960 00	59
Holston.....	940 61	12,300 48	10,450 00	38
Illinois.....	13,805 06	1,675 00	.... ..	3
Indiana.....	5,857 79	600 00	.... ..	3
Iowa.....	5,032 16	731 61	1,300 00	9
Kansas.....	4,813 56	14,163 84	10,150 00	64
Kentucky.....	6,025 97	39,095 27	7,000 00	59
Lexington.....	608 41	7,475 00	4,740 00	43
Little Rock.....	13 15	550 00	.... ..	7
Louisiana.....	2,080 59	16,833 00	13,850 00	53
Maine.....	4,048 18	1,800 00	.... ..	9
Michigan.....	8,394 32	4,195 00	4,562 00	26
Minnesota.....	9,219 52	14,848 42	8,950 00	84
Mississippi.....	1,583 68	8,724 75	4,800 00	50
Missouri.....	12,324 14	27,821 90	23,650 00	90
Montana.....	244 00	2,350 00	5,550 00	8
Nebraska.....	2,625 55	14,875 00	12,175 00	71
Nevada.....	841 57	5,069 65	17,810 00	13
Newark.....	20,085 51	5,044 15	500 00	16
New England.....	14,416 57	8,937 00	1,000 00	6
New Hampshire.....	4,457 01	4,875 00	3,000 00	6
New Jersey.....	22,008 09	3,600 00	1,250 00	16
New York.....	44,048 60	5,762 45	500 00	14
New York East....	26,962 29	2,466 99	500 00	8
North Carolina.....	410 07	9,305 00	2,650 00	64
North Indiana.....	5,790 58	200 00	1,250 00	4
Northern New York.....	11,506 63	2,125 23	800 00	12
North Ohio.....	12,132 90	1,475 00	2,800 00	6
North-west German.....	36,472 39	36,421 81	.... ..	79
North-west Indiana.....	6,140 29	684 17	1,300 00	5
North-west Iowa.....	1,181 23	6,550 00	8,400 00	45
North-west Swedish.....	593 58	1,850 00	500 00	13
Ohio.....	17,833 41	1,350 00	1,400 00	7
Oregon.....	2,676 35	4 300 00	920 00	20
Philadelphia.....	90,484 90	24,315 00	5,350 00	50
Pittsburgh.....	22,258 38	2,051 50	1,800 00	12
Providence.....	15,443 19	10,990 80	.... ..	6
Rock River.....	31,609 44	12,767 48	750 00	36
Saint Louis.....	1,650 36	9,690 66	5,950 00	30
Saint Louis German.....	15,366 00	14,652 60	.... ..	33
Savannah.....	730 44	14,935 43	8,110 00	91
Southern California.....	78 00	850 00	1,000 00	5
South Carolina.....	1,022 62	13,595 00	7,725 00	98
Southern Central (New Conf.)..	.... ..	.... ..	.... ..	..
Southern German.....	315 25	4,250 00	4,100 00	16
Southern Illinois.....	6,745 70	1,877 00	600 00	11
South-east Indiana.....	8,343 55	1,242 50	1,250 00	9
South Kansas.....	1,678 98	5,975 00	12,450 00	44
Tennessee.....	1,105 65	29,106 75	17,055 90	97
Texas.....	693 17	14,737 35	1,900 00	54
Troy.....	27,840 47	6,330 00	1,250 00	28
Upper Iowa.....	12,388 98	7,842 40	15,101 00	69

Conferences.	Receipts.	Donations.	Loans.	No. Ch's Aided.
Utah.....	\$204 00	\$38,739 76	\$9,500 00	8
Vermont.....	3,601 93	900 00	....	4
Virginia.....	944 88	17,479 00	12,160 00	43
Washington.....	3,117 73	7,734 00	6,884 00	93
Western German.....	5,122 70	5,252 85	1,000 00	12
West Texas.....	410 20	6,775 00	3,300 00	38
West Virginia.....	3,410 21	10,512 80	950 00	85
West Wisconsin.....	5,105 19	6,020 31	4,940 00	50
Wilmington.....	9,902 16	4,175 00	300 00	17
Wisconsin.....	8,532 15	3,016 34	400 00	24
Wyoming.....	9,005 46	525 00	5,000 00	3
Missions.....	102 25	13,647 00	600 00	17
	\$860,701 56	\$759,140 86	\$381,387 90	2,683

### AMOUNTS ASKED AND RECEIVED OF THE CONFERENCES SEVERALLY.

We join with the General Committee in asking the earnest attention of the General Conference to the practical operation of the system of collections for Church Extension in the several Conferences. From year to year the General Committee has asked each Conference for a definite sum, and immediately after the adjournment of the committee each year we notified the several Conference boards, and the Presiding Elders in each Conference, of the amount asked of each, and reminded them of the provisions of Discipline for the distribution of such amounts among the districts and pastoral charges severally, for collection. We have, from year to year, published the results, placing the amounts received, in response to the call, side by side with the amounts asked, and have connected with this Report a statement of the total number of pastoral charges, the number taking collections of ten dollars and over, the number of collections under ten dollars, and the number of charges reporting no collection. That you may see how the work runs, we lay before you our report of

### THE AMOUNTS ASKED AND RECEIVED FOR THE YEAR 1879.

Conference.	No. of Pastoral Ch's.	No. of Colls. \$10 and over.	No. of Colls. under \$10.	No. taking no Colls.	Amount Asked.	Amount Received.
Alabama.....	25	..	6	19	\$100	\$11 77
Arkansas.....	32	1	1	30	75	10 10
Austin.....	20	2	5	13	100	43 30
Baltimore.....	133	45	61	27	3,600	1,103 93
California.....	123	7	36	80	1,000	163 60
Central Alabama....	47	..	14	33	100	14 80
Central German.....	85	74	3	8	4,000	5,525 57
Central Illinois.....	169	39	113	17	3,000	1,180 90
Central New York....	141	29	94	18	3,000	1,210 74
Central Ohio.....	124	14	69	41	2,000	442 73
Central Pennsylvania.	171	47	97	27	3,000	1,337 49
Central Tennessee...	48	1	33	14	100	99 90
Chicago German.....	54	44	..	10	2,000	5,474 43
Cincinnati.....	138	34	65	39	4,000	1,246 28
Colorado.....	42	9	23	10	400	309 25
Columbia River.....	22	8	11	3	400	393 75



Conferences.	No. of Pastoral Charges.	No. of Colls. \$10 and over.	No. of Colls. under \$10.	No. taking no Colls.	Amount Asked.	Amount Received.
Delaware.....	56	..	53	3	\$150	\$113 78
Des Moines.....	143	14	100	29	1,500	714 70
Detroit.....	208	15	104	89	2,000	734 15
East German.....	39	18	18	2	1,000	1,657 74
East Maine.....	99	..	65	34	500	162 88
East Ohio.....	183	31	133	19	4,000	1,565 12
Erie.....	156	11	125	20	3,000	590 89
Florida.....	40	..	18	22	100	22 05
Genesee.....	266	44	174	48	4,000	1,496 74
Georgia.....	31	1	19	11	200	85 65
Holston.....	86	1	56	29	500	93 01
Illinois.....	211	22	127	62	3,000	851 93
Indiana.....	115	2	61	52	2,000	169 27
Iowa.....	109	13	71	25	2,000	381 02
Kansas.....	119	5	74	40	700	665 63
Kentucky.....	91	7	37	47	1,000	445 54
Lexington.....	77	..	45	32	200	75 55
Little Rock.....	29	..	6	23	75	13 15
Louisiana.....	70	..	39	31	500	114 25
Maine.....	109	5	68	36	800	429 14
Michigan.....	227	27	150	50	2,000	878 91
Minnesota.....	167	24	101	42	1,500	767 73
Mississippi.....	110	1	38	71	200	108 35
Missouri.....	117	..	68	49	800	160 56
Montana.....	8	3	3	2	200	80 00
Nebraska.....	115	3	77	35	800	257 45
Nevada.....	22	4	6	12	200	123 00
Newark.....	200	29	124	47	3,000	1,236 79
New England.....	219	22	86	111	3,000	1,478 85
New Hampshire.....	130	6	86	38	600	426 13
New Jersey.....	178	35	120	23	2,500	1,627 81
New York.....	240	25	138	77	7,000	1,360 70
New York East.....	245	36	107	102	6,500	1,982 92
North Carolina.....	48	..	33	15	100	29 47
North Indiana.....	143	24	96	23	2,000	842 23
Northern New York.....	176	18	127	31	2,500	1,233 68
North Ohio.....	116	32	69	15	2,000	884 06
North-west German..	68	40	6	22	1,500	2,025 00
North-west Indiana...	114	13	68	33	2,000	1 482 05
North-west Iowa....	81	10	62	9	500	359 21
North-west Swedish..	40	7	33	..	300	299 85
Ohio.....	143	36	71	36	3,000	1,031 68
Oregon.....	48	1	24	23	800	95 15
Philadelphia.....	221	42	137	42	8,000	6,855 89
Pittsburgh.....	134	21	73	40	3,000	1,442 35
Providence.....	181	37	67	77	2,500	790 09
Rock River.....	208	48	120	40	4,000	2,229 15
Saint Louis.....	110	3	67	40	1,000	180 85
Saint Louis German..	84	37	13	34	1,500	....
Savannah.....	80	1	52	27	100	141 65
Southern California..	29	1	11	17	300	16 90
South Carolina.....	86	2	43	41	300	290 06
(New Conference.)						
Southern Central....			20	6	300	45 15
Southern German....	26	..		11	1,500	616 15
Southern Illinois....	129	18	100	13	2,000	502 10
South-east Indiana...	90	19	58		600	569 61
South Kansas.....	139	3	111	25	100	139 85
Tennessee.....	40	5	23	12	200	22 80
Texas.....	72	5	56	11		
Troy.....	222	44	133	45	3,000	1,757 86

Conferences.	No. of Pastoral Charges.	No. of Colls. \$10 and over.	No. of Colls. under \$10.	No. taking no Colls.	Amount Asked.	Amount Received.
Upper Iowa.....	155	21	113	21	\$2,000	\$731 71
Utah.....	7	1	4	2	100	38 25
Vermont.....	124	7	91	26	500	412 02
Virginia.....	40	2	20	18	200	96 45
Washington.....	118	5	83	30	500	276 75
Western German....	42	9	8	25	1,000	.....
West Texas.....	67	2	45	20	200	153 85
West Virginia.....	117	4	68	45	500	293 19
West Wisconsin.....	117	8	88	21	1,000	345 89
Wilmington.....	105	14	82	9	1,500	594 00
Wisconsin.....	151	17	106	28	2,500	683 98
Wyoming.....	175	10	158	7	2,000	743 86
This year.....	9,635	1,325	5,667	2,643	\$137,500	\$66,692 72
Last year.....	9,467	1,196	5,256	2,899	137,000	52,638 94
Increase.....	168	129	411	Dec. 256	\$500	\$14,053 78

The comparison of summaries above shows improvement for the year 1879 over 1878, but it is perfectly evident that, for some reason, the system fails to secure the end contemplated, namely: the actual receipt, by the end of the year, of the amount asked at the beginning, the aggregate amount actually received being less than one half the amount asked, and in some of the Conferences less than one fourth. It is not possible to examine this Report without a painful conviction that the provisions of the Discipline, especially of paragraph 301, for bringing this cause before our people, are not applied. It is beyond question that, if each pastor, aided by the Committee of the Quarterly Conference on Church Extension, should "provide for the diffusion of information concerning the work and wants of the Board of Church Extension," and "preach a sermon on this subject in each congregation in every year, and solicit contributions from each, endeavoring to secure at least the amount asked," and should, "at each Conference, report the amount asked and the amount received for Church Extension," the result would be vastly better than is shown in the foregoing report. The amount asked of each Conference, and that which should be asked, in pursuance of this request, of each district and pastoral charge, is intended to indicate the *minimum* to be collected. We fully believe that a faithful application of the plan of the Discipline would secure every year even larger amounts. The great number of cases in which a faithful presentation of the cause secures more than double the amount asked is sufficient evidence of this.

The complaints from Churches of failure to receive donations which they had been led, by the estimates of the General Committee, to expect—complaints which have filled the Church and embarrassed and hindered our work—come out of this one fact: *the failure of the pastors to lay our cause before the people.* How to remove this difficulty, and secure a faithful presentation of this work in every Church, is the one point to which your most careful attention should be directed. If some system can be devised

by which each pastor shall receive at the beginning of the year an indication of the *minimum* of the amount needed from his charge, and by which his report at the close of the year shall place before the Conference and the people the amount received *side by side with the amount asked*, our resources would be greatly increased, and would become more reliable from year to year as our work shall go forward.

#### THE LOAN FUND.

From the summary of receipts given on page 594, it will be seen that our total net receipts on the Loan Fund up to January 1, 1880, were \$329,920 73; of this amount, \$171,535 50 were received subject to life annuity. The aggregate annuities payable on this amount were, \$13,245 75 per annum. Regular annuity companies, as shown by their tables, would be justified in paying for the same amounts at corresponding ages \$21,500 50, or over 61 per cent. of annuity more than we agreed to pay. This is owing partly to the fact that the contributors recognize the benevolent feature of our work, and partly to their desire to have the principal reserved intact. By the death of five annuities prior to January 1, 1880, the annual charges on the above amount have been reduced \$2,014, leaving annuities now payable of \$11,231 75.

A comparison of our receipts of interests, with payments of interest and annuities, will show that, during the whole period, we have paid out on account of interest and annuities \$10,318 03 more than we have received. The interest paid out includes along with annuities, interest on amounts borrowed at various times. If the Churches borrowing out of our Loan Fund had met their obligations on account of interest, the balance would have been largely in our favor; but under the severe financial pressure that has prevailed they have fallen largely behind, and in extreme cases we have made concessions on account of interest, without charging up the amount as donations. We have no doubt but that in a few years the balance of interest will be turned in our favor, and that we will be justified in reducing the rate of interest below that now uniformly charged—six per cent.—and still preserve the balance in favor of the Board.

For a full statement of loans outstanding January 1, 1880, we respectfully refer you to the Annual for 1879, pages 95 to 102. From this it will be seen that many loans are of several years' standing. This has arisen out of the embarrassment of Churches in consequence of the general condition of the country during the last decade. We have felt justified, under these circumstances, in extending the time in all cases where the Churches have reported their condition, and, recognizing the obligation, have shown a disposition to pay as early as possible. In a few cases, where no disposition to pay has been indicated, and repeated notices of amounts due have been neglected, we have felt called

upon to enforce collection by law. We have resorted to this only in the last extremity, and have found it to be uniformly effective. As the condition of the country shall improve, we will insist that due diligence shall be used to return the moneys borrowed out of the Loan Fund.

The following shows the state of the Fund, January 1, 1880:

## LOAN FUND.

	Dr.
Cash by donations.....	\$107,567 19
Property, donations.....	44,000 00
Cash on annuity.....	131,599 55
Property—do. (Bonds, etc., less \$7,186 38 realized and included in cash above).....	39,935 95
Bequests.....	6,818 04

Total net receipts.....	\$329,920 73
Bonds outstanding.....	8,600 00

\$338,520 73

## CONTRA.

	Cr.
Loans to Churches, outstanding.....	\$233,231 25
Property held, as received.....	83,935 95
Balance January 1, 1880.....	21,353 53

\$338,520 73

The following will show the work accomplished by the Loan Fund, including the named funds severally in accordance with the plan on which they were constituted:

## SUMMARY OF NAMED FUNDS UP TO JANUARY 1, 1880.

NAME.	Cash Capital of Fund.	Amount of Loan.	Value of Property.	Churches Aided.	Sittings.
M'Williams .....	\$6,000 00	\$8,700 00	\$77,200	23	6,300
Perkins .....	1,500 00	3,375 00	24,450	7	2,000
Tasker .....	18,000 00	30,045 00	289,500	69	20,750
A. V. Stout.....	5,500 00	8,200 00	135,500	21	6,050
Colgate .....	5,250 00	9,554 00	95,500	33	9,950
Drakeley .....	5,600 00	7,890 00	73,100	20	5,950
Patton .....	5,400 00	8,550 00	96,500	27	8,625
Mourroe .....	4,755 00	6,862 00	58,500	21	7,000
Bedford-street .....	4,769 59	8,520 00	81,900	42	9,850
Upper Iowa.....	9,181 50	14,001 00	146,000	31	9,250
Remington .....	30,000 00	46,750 00	325,900	47	14,700
Freeborn Garrettsen *.	20,000 00	31,140 00	230,000	38	13,200
Joel Manning.....	3,000 00	3,200 00	19,475	7	2,400
Gurley .....	9,000 00	8,850 00	62,000	19	5,850
Drummond .....	11,000 00	15,750 00	142,200	39	10,950
Lyman Bennett † .....	5,000 00	7,650 00	83,400	21	5,850
Joseph Jones † .....	5,008 33	5,300 00	36,200	12	3,700
Rev. John Stewart † ..	6,000 00	4,375 00	30,000	16	5,100
Funds not named.....	128,024 08	152,675 90	1,439,000	119	45,520
Total in use.....	\$282,988 50	\$381,387 90	\$3,456,325	612	192,995
Property not in use.	46,932 23				
Total in Loan Fund.	\$329,920 73				

\* Formerly Memorial.

† Balance of \$10,000 invested as at first received.

## LITHOGRAPHIC CHURCH PLANS.

Our Annuals, published from year to year, and our new Catalogue of Lithographic Plans, herewith submitted, will show that we have continued and enlarged our work of furnishing designs for cheap churches, until we are now prepared to furnish a good variety. We have taken great pains to ascertain how the churches built in accordance with these plans are regarded by the people generally, and are gratified to learn that in all cases in which the plans have been faithfully followed, all are pleased with the result. The churches built by them are neat and attractive, and have been erected at less expense than is usual without these plans. We have been careful to regard the recommendation of the last General Conference to "keep the expenses incurred as far as practicable within the amounts received for plans thus furnished." The summary, elsewhere given, of our receipts and disbursements (pages 594, 595) will show that we have paid out on account of lithographic plans \$1,011 78, and that we have received for plans sold \$1,000 62. Our annual receipts on this account are now in excess of our expenses, and we can increase the variety of plans as occasion may require, and still preserve the balance of this account in favor of the Board. From all parts of the country we receive assurances that this department of our work is proving of great value, elevating the standard of church building both as to convenience and beauty, and securing a wiser economy in their construction.

## OUR PUBLICATIONS.

For several of the first years of our Church Extension work our publications were restricted to the formal annual reports usual with benevolent societies. The first was for the year 1866, and included, along with the Constitution, Charter, and Treasurer's Report, such material as was found in the office after the death of Dr. Monroe. The report for the year 1867 was of the same general character, except that the work was arranged and reported by Conferences. In 1868 the Loan Fund received separate and additional attention in the report. In 1869 the anniversary address delivered by Bishop Simpson was added, and we have subsequently published most of the anniversary addresses or brief synopses of them. In 1870 we included a few examples of the work accomplished, a feature which we still retain in one form or another. Our department of Church Architecture was added in 1871, and has since been greatly enlarged and improved, giving a variety of designs for churches, and illustrating the best methods of heating and ventilating churches. But the most important change in our annual publication was made for the year 1873, when we first issued "The Church Extension Annual," making the formal report of the Board only a part of the publication, and including with it such general information and dis-

cussion as we believed would be most helpful to our cause. We are gratified to know that the wider scope now taken by our Annual has received the warmest approval of the Church, such approval having found expression in all our Church papers, in resolutions of several of the Annual Conferences, and resolutions of the last General Conference. We have continued the annual publication in this form during the last quadrennium. Besides this we have published four different editions, of from ten to twenty thousand each, of our tract on "Church Extension in the Methodist Episcopal Church," and two editions of ten thousand each of our tract on "Loan Fund for Church Extension in the Methodist Episcopal Church." To this have been added leaflets and circulars from time to time for the use of our pastors and Church Extension Committees.

We respectfully invite you to consider whether some modification in reference to our publications may not be made to advantage. Paragraph 287 of the Discipline requires that "The Board shall publish annually a full report of its proceedings, and of the state of its funds." An annual report of this character was eminently proper during the period when the management was elected in the annual meeting. Now that the Board is elected by the General Conference, is not the necessity for an annual report superseded? The designs for churches, and information in reference to church building, could be made available for all interested by the publication of a pamphlet, or illustrated catalogue of plans published as occasion might require, and the general information needed by the pastors in bringing the cause before the people could be given to better advantage and at less expense in a smaller publication issued quarterly or monthly. Under the postal laws as now in force there would be a considerable saving on the item of postage in issuing a quarterly or monthly rather than an annual publication, inasmuch as annual publications are of the third class of postal matter, subject to one cent for every two ounces or fraction thereof, while monthly or quarterly publications are mailable at two cents a pound.

In this connection we respectfully remind you that the General Conference of 1876 indicated its judgment that some such plan would be wise for all our Church benevolences by the adoption of the following:

"*Resolved*, That the Boards of Management of our Educational, Missionary, Church Extension, Freedmen's Aid, Sunday-School and Tract, and Publishing work, be and are hereby recommended to unite in the publication of a monthly Church manual, to be sent free to all our traveling preachers, giving such information as may be useful in presenting these several causes to our people; and that the Book Agents at New York be authorized and instructed to publish such manual, charging each department in proportion to the space assigned it a proportion of the actual cost of publication."

Shortly after the adjournment of the General Conference we

communicated with the Secretaries of the other boards, calling attention to this resolution, and signifying our readiness to unite with them in the publication proposed, but for some reason the other parties named have failed to take favorable action, and nothing has been done. It will be seen from the resolution that the united action of the various authorities in charge of our benevolent work was involved, and that no one party was charged with the duty of securing concurrent action. Having done what we could to carry out the recommendation of the General Conference in good faith, we can only suggest such further consideration of the subject as you may deem wise. We believe that a publication of the general character contemplated would prove of great value to the benevolent work of the Church. The pastors are the authorized agents of these several forms of benevolence, and they are required by the law of the Church to lay them before the people, and solicit their offerings for their support. It would seem proper and right that the material needed by the pastors for bringing these causes before the people, and giving them full information, should be made accessible in convenient form.

#### UNAUTHORIZED SOLICITATIONS.

Understanding it to be the purpose of the General Conference, in organizing our Church Extension work, to supersede all unauthorized solicitation for churches at remote points, and to require all needing aid to apply as the Discipline provides, we adopted the following by-law:

#### ARTICLE 6, SECTION 2.

"If any pastor or other agent shall go beyond the bounds of his Conference to solicit special contributions in aid of any Church, all applications from within the bounds of such Conference shall, unless the Board otherwise direct, be suspended until the amounts procured by such pastor or agent shall be reported to the treasurer and charged to the Conference Board, and such special applications shall have been discontinued. The Corresponding Secretary shall immediately notify the Conference Board of such suspension, and of the reason therefor."

It was found, however, that our collections were not as generally and effectually taken as was anticipated, and that a strict enforcement of this by-law would only shield the older and stronger Churches at the expense of the work on the frontier, and for this reason the by-law has not been strictly enforced.

We respectfully submit for your consideration whether, if measures can be taken to secure increased attention to the collections for our cause, the time has not come when all such solicitations should be ended, and all our preachers confine themselves to the field assigned them by the authorities of the Church, and apply for and receive such aid as the circumstances may require and the authorized methods of the Church will give.

We are led to believe that the injury to our weaker points



arising from the absence of the pastor or presiding elder overbalances the value of the aid he secures from abroad, and it is clearly demoralizing to pursue a policy which leads any people to expect others to do for them what they can and therefore ought to do for themselves. A church in any community is of much greater value to the people, if they can be induced to put, as largely as possible, their own means and labor into the enterprise.

We solicit for this whole subject your most careful attention.

#### OUR NEW BUILDING.

Office room sufficient for our business during the early part of our history was obtained by renting of the Philadelphia Conference Tract Society, but as our business increased it became manifest that better fire-proof accommodations must be had for the care of valuable papers, and it was evidently desirable that all the accommodations needed should be provided, at as early a day as practicable, free of rent. In the early part of the year 1878 a property in the immediate neighborhood of our Methodist Church Rooms was offered at a very low price, and on easy terms. It was quite certain that the cost of labor and material for building purposes was at the time as low as it was likely ever to be; so, after careful consideration, we purchased the real estate and old building for the sum of \$17,000, of which \$15,000 remains on mortgage at five per cent.

To provide the remainder needed to complete the purchase and erect the building, we borrowed on bonds of the Board \$17,000 at six per cent., holding the entire sum separate from our Church Extension funds, and opening an account with it as a building fund. The entire cost of the property, including interest, taxes, etc., while the new building was in process of construction, was something less than the \$32,000, provided as above stated. We have occupied our new Church Extension Rooms since March 1, 1879; and at this date the entire building, not used by the Board, is rented for an amount more than sufficient to cover the annual interest and taxes, and if we shall credit the building fund, by office rent, an amount equal to what we had previously paid on that account, we shall immediately begin the liquidation of the principal at the rate of \$1,000 per annum, and increasing from year to year.

The General Committee, as will be seen from their reports, agree with us as to the wisdom of the entire transaction. The accommodations provided for our work are now all that need be desired, and we are confident that in a few years our benevolent fund will be relieved of all charges on account of rent.

#### EXPENSES OF ADMINISTRATION.

This matter has received our careful and constant attention, and great care has been taken to keep the expenses as low as an effective administration would allow. The salaries of the officers and employes of the Board are below, rather than above those of



others rendering similar services in the Church, and considering the expenses incident to the positions occupied, place of residence, etc., are as moderate as can be reasonably required. The General Committee after careful consideration have concurred with us in this opinion. The salaries allowed are as follows, per annum:

Corresponding Secretary (including house rent) .....	\$4,000 00
Assistant Corresponding Secretary (including house rent).....	3,600 00
Book-keeper (recently increased from \$800).....	1,000 00
Clerk (short hand reporter, etc.).....	600 00

By attention to the summaries heretofore given, it will be seen that the total net receipts of the Board from the organization to January 1, 1880, were, \$1,359,517 38, and that the expenses of administration for the same period, including salaries, traveling expenses, office rent, postage, stationery, incidental expenses, publishing annuals, tracts, etc., (less receipts for advertising therein,) were \$153,678; or that the percentage of expenses of administration on the basis of our net receipts have been  $11\frac{3}{4}$  per cent.; or, charging ourselves with our total net receipts as above, and crediting ourselves with the total amount of donations and loans to Churches, and with the balance in the treasury, including property as received, which would give the amount used and to be used directly for the aid of churches, the difference would be about seven per cent. of the total net receipts. The real facts plainly stated are, that the organization and administration of this work during a period of fifteen years has cost the church \$153,678 29; and we have as the result, the organization of our Church Extension work, well matured and adapted to this service, 2,680 Churches in various parts of the country already aided, and a permanent fund accumulated with which to aid Churches by loans of \$329,920 73, and subscriptions and pledges enough to make it \$500,000. The receipts for this work have averaged \$100,000 a year for the whole period—less than that at the beginning, more toward the close—until we may safely estimate our annual revenue from this work in the immediate future at \$150,000 per annum.

We have done what we could to give efficiency to this branch of our Church service, and now lay before you a full statement of our work. We gratefully acknowledge our indebtedness to the great Head of the Church, and to our co-laborers in this fellowship of service, for the measure of success already enjoyed, but we are persuaded that a much larger measure of success is attainable in the future. We have freely suggested some measures which we believe would contribute to largely increased success in the future, and solicit for them your most careful attention. We have a great work to do, a work involving the dearest interests of human society, and of that "kingdom which cannot be moved," and nothing which tends to increased efficiency should be overlooked.

By order of the Board of Church Extension.

Respectfully submitted,

ALPHA J. KYNETT, *Cor. Sec.*

## 55.—Journal, page 122.

## REPORT OF SUNDAY-SCHOOL UNION.

TO THE GENERAL CONFERENCE ASSEMBLED IN CINCINNATI,  
OHIO, MAY, 1880.

DEAR FATHERS AND BRETHREN: The Sunday-School Union of our beloved Church is, according to the terms of its charter, "designed to advance the interests and promote the cause of Sunday-schools in connection with the Methodist Episcopal Church in the United States and elsewhere." The cause of Sabbath-schools is the cause of the Church itself. Though the institution bears a modern title, the particular work it accomplishes is of ancient origin, apostolic precedent, and divine authority. It is not merely, like the Sunday-school of Mr. Robert Raikes, a provision in pursuance of the divine command, to care for "the stranger that is within thy gates," but it is a department of the Church service in which both the "lambs" and the "sheep" of the fold are to be fed, the word of God to be wisely and fervently taught, spiritual experience and growth to be promoted, the influence of godly homes supplemented, and the power of the pulpit emphasized. The Methodist Episcopal Church has long occupied advanced ground, both in theory and practice, concerning the true mission and relations of the Sunday-school. She has taken the "institution" under her control, and made it a "department" of her organized work. This ecclesiastical recognition has given dignity to the cause, secured for the minister necessary authority, and thus rendered the Church Sunday-school of to-day popular and efficient. Its aims are one with those of the Church. It depends upon the same divine inspiration, it teaches the same divine word, and claims its place among the recognized agencies for promoting the cause of Jesus Christ in the earth. It is not a substitute for any other of the appointed instrumentalities of the Church, but seeks and needs to co-operate with all.

The Sunday-School Union reports to your body the following statistics: Whole number of Methodist Episcopal Sunday-schools, 20,340; officers and teachers, 226,367; scholars, 1,538,311. Increase in four years in schools, 1,234; in officers and teachers, 19,754; in scholars, 139,580.

Increase in twelve years: In schools, 5,048; in officers and teachers, 54,672; in scholars, 454,786.

For four years 352,908 professed conversions are reported—an increase over the previous quadrennium of 72,043. Number of professed conversions for twelve years, 815,010.

The receipts of the Union for the quadrennium amount to \$73,796 31. For \$20,000 of this we are indebted to the generosity of the late Miss Danser, from whose estate it was received as a legacy to the Union.

Grants of Sunday-school books, papers, etc., have been made during the four years to 4,500 Sunday-schools, in most of the Annual Conferences, and grants of money amounting to \$6,120 63 have been made to several foreign fields. Assistance has also been rendered to the German and Norwegian work in our own land.

Our acknowledgments are due to the American Bible Society for liberal grants of Bibles and Testaments, as the needs of our work, especially in the South, have been represented to that Board.

More than one third of the charges in our Church have taken no collection for the Sunday-School Union.

The circulation of the various Sunday-school periodicals and bound books—library and requisite departments—may be found in the reports of the Eastern and Western Agents. The estimates published by the Agents are made upon the basis of the *average*, and not the *maximum*, circulation. The maximum circulation of the Sunday-School Journal for 1875 was 120,000 copies, and for 1879, 122,000 copies. The maximum circulation of the Picture Lesson Paper for 1875 was 119,000 copies; for 1879 the *average* was 185,000 copies. The maximum circulation of the Berean Leaf for 1875 was 1,200,000, and for 1879 1,221,000. There has been a serious falling off in the circulation of the Sunday-school Advocate and the Sunday-school Classmate, which together show an average semi-monthly circulation for 1879 of only 221,521 copies.

A large number of new and substantial books have been added to the Sunday-school catalogue. The department of requisites has also received attention.

During the quadrennium the Corresponding Secretary has preached 173 times, delivered 162 addresses on the Sunday-school work, attended 169 Conferences, Conventions, Institutes, etc., comprising 454 sessions. He has, in the discharge of these duties, traveled 79,227 miles, and has twice visited the Pacific coast. He also attended the Germany and Switzerland Annual Conference for 1878, at Basle, Switzerland.

Dr. J. M. Freeman, associate in secretarial and editorial work, has preached 211 sermons, delivered 188 addresses, attended 41 Conferences and 35 Conventions, Institutes and Normal Classes, traveling 35,000 miles.

#### OUR WORK IN THE SOUTH.

Rev. J. B. Ford was, in November, 1876, employed by the Board as Sunday-school agent for the special service in the Southern field. He has been successful in the organization and development of this work, reaching during the quadrennium all the Southern States, enlisting our preachers in the Sunday-school work, visiting district and Annual Conferences, conducting or attending Sunday-school Conventions and Institutes, holding "con-

versational meetings," delivering lectures to Sunday-school teachers, visiting Sunday-schools, exhibiting specimens of our literature, and substituting it for that published under Union auspices, organizing normal classes, introducing the Catechism, gratuitously distributing papers and tracts, securing the organization of Methodist Episcopal schools, under the provisions of the Discipline. His quarterly reports to the Board have been full of intense interest, reminding us of the records of the early itinerants, of long, fatiguing journeys, over rough roads, through driving rains, prosecuting diligently the work of the Master. It will be absolutely necessary to retain Brother Ford in this important service, for which he is so admirably fitted, and in which he has made such an honorable and heroic record.

The Southern work has for years received the especial attention of the Board of Managers. Early in 1871 the Corresponding Secretary, after a protracted tour in South Carolina, Louisiana, Mississippi, and Alabama, made the following recommendation, which was adopted by the Board of the Sunday-School Union and that of the Tract Society:

"Our Southern colored Sunday-schools need a series of boldly printed and well-illustrated lesson tracts, which shall serve as primary lesson papers for the children in the schools, while they convey the truths of Holy Writ in attractive form to illiterate adults. These lesson tracts might be circulated widely in the homes of the people, and thus serve a double purpose."

The Home Paper and Lesson Tract was, in pursuance of this recommendation, published for several years. Within two years it has been changed into *The Good Tidings*, a weekly four-page paper now circulated, with the aid of the Tract Society, throughout the South. In his annual report to the Board for 1871 the Corresponding Secretary took the following position concerning our work in the South, a position from which he has never receded, and which is held by the Board of Managers to-day:

"There is a demand for our presence and for the most earnest efforts in the South. The whole field is one of large promise. Its climate is one of the most delightful in the world. Its resources in every department of material wealth are almost unlimited. The currents of emigration are beginning to move, and with them arise the peculiar perils and necessities incident to this social condition. Old prejudices are relaxing. New circumstances prepare the people to receive truth in forms and from sources to which they have hitherto been unaccustomed, and perhaps opposed. We are needed in the South. Were every Southern Church organization to be at once doubled in numerical, financial, and spiritual power, there would still remain ample room for a strong re-enforcement from every evangelical denomination in the North. Here, then, is a field for us. It is our duty to do all that we can for the spiritual welfare of the South. With its political reconstruction the Church, as such, has nothing to do. But she is commissioned to publish a free Gospel, and to

edify in Christ, and by his truth, the disciples of her communion. Thus will she aid in spreading scriptural holiness through all these lands. In attempting this great work she does not reflect upon any existing denomination, either as to its spirit or method of labor. For all who name the name of Christ we have words of benediction and of prayer. The results of our efforts in the South fully justify the movement they inaugurated. There are thousands who welcome us there—Northern residents, the colored people, and not a few Christians of other communions. The Church at home should more fully recognize the demands which this work has upon us.”

The Board has also given help to the Freedmen's Aid Society. Liberal grants of books have been made to the University at New Orleans, and also to preachers and Sunday-schools in all parts of the South. To no part of our work has more attention been given by the Board of the Sunday-School Union than to that embraced in the “South” of to-day.

#### THE GERMAN DEPARTMENT.

The German department of our work at home deserves especial mention. Under the wise and efficient direction of Rev. H. Liebhart, D.D., it has been diligently and successfully prosecuted. The number of schools, officers, teachers, and scholars, as well as the circulation of German Sunday-school publications, have steadily increased. Dr. Liebhart, editor of our Sunday-school literature, has organized ten Sunday-school districts, each containing two presiding elder districts, in which he has, during the last quadrennium, conducted twenty-one largely attended, delegated Sunday-school conferences, which not only advanced the work and inspired the workers, but created a general interest among the German population of the cities where such conferences were held. A German Sunday-school agent has been employed for one year, and has received a part of his pay from the Sunday-School Union. He visited many German Sunday-schools in the West, conducted teachers' meetings, looked after the interests of the Sunday-School Union, and endeavored to stimulate an interest in Sunday-school work. Among our German schools the provisions of the Discipline are faithfully carried out. The schools are organized into missionary societies, the children regularly instructed in the Catechism, and new methods have been introduced wherever practicable. It is due to our German brethren to report that, out of 500 churches in German Conferences, only twenty-one failed to take the regular collection for the Sunday-School Union, and these are among their latest, smallest, and poorest mission stations. The fidelity of this part of our Methodism to the financial claims of the Union shows what resources would be placed at the disposal of the Board, if the English-speaking portion of the Church were to follow their commendable example. The German brethren attend to the

catechizing of the children in the Sunday-school, and in special meetings called for that purpose. The fact that they are adopting, and feeling an increased interest in, the "Berean Lesson System," proves the absurdity of the objection occasionally made, that the modern International Lesson System interferes with the training of our children in the Catechism.

#### THE FOREIGN WORK.

The Sunday-school work continues to occupy an important place in our Foreign Missions; 853 Methodist Episcopal schools are reported in China, India, Bulgaria, Italy, Switzerland, Germany, Denmark, Norway, Sweden, Liberia, South America, and Mexico. The most advanced Sunday-school ideas and methods are adopted in these distant fields. The Berean Lessons and all the attractive appliances of the best home schools find their place; lesson leaves, maps, pictures, songs, memory texts, blackboards, "black-board sermons," the Catechism, tabernacle models, normal classes, and assemblies. In Mexico the grand work begun by Dr. Butler goes steadily on, under the direction of his son, Rev. John W. Butler. There are now in Mexico 10 regularly organized Methodist Episcopal Sunday-schools, enrolling 550 scholars, and 40 officers and teachers. Berean Leaves, translated into Spanish by Miss Butler, are sent to Spanish schools in different parts of the world. Mr. Butler writes: "The Berean Leaves are used in all our schools, and are very popular. Besides our organized schools, there are places where our Berean Leaf goes, and is used by the native preacher or exhorter in a sort of *family Bible-class*, and we have hopes that such gatherings will, in due time, grow into organized Christian Churches."

An appropriation of \$500 was made by the Board in 1876 to Sweden, to pay the expenses of an agent to travel through the bounds of that mission, in the work of organizing Sunday-schools.

The anniversaries of the Union have been held as follows: For 1876, at Chicago; for 1877, at Cleveland; for 1878, at Buffalo; and for 1879, at Manchester, N. H.

In 1874 an amended charter for the Sunday-School Union was secured from the Legislature of New York. This charter required certain important modifications in the constitution of the Union, which changes were carefully considered by the Board, and respectfully submitted to the General Conference at Baltimore. Owing to a pressure of business in that body, these modifications were not considered. The Board of Managers again respectfully calls the attention of the General Conference to this important matter, and submits herewith a constitution harmonizing with the modifications of the new charter.

#### THE INTERNATIONAL LESSONS.

Another seven years of study, in connection with our Sunday-schools, under the auspices of the international scheme, have

commenced. The international system has proved successful beyond precedent among the concerted schemes of evangelical Christendom. It has promoted the unity of the Church, incited to home teaching, exalted the Bible as the one text-book, promoted the memorizing of Scripture; brought pulpit, prayer-meeting, family altar, and Sunday-school into closer sympathy; promoted the scientific method in biblical study, utilized the secular press in the interest of religious teaching, commanded the best talent of all the Churches in the work of exposition, and made necessary and possible the frequent reiteration of the salient doctrines of the Gospel. Those who have faithfully used the International Lesson System from Sabbath to Sabbath for the seven years are the most enthusiastic friends of the scheme. Brother Ford, our Southern agent, well states its legitimate results: "The lessons have made our schools more spiritual. The tone and efficiency of the Sunday-schools using them are fifty per cent. in advance of what they were before."

The *Berean* adaptation of the International Lesson System, based upon the example of the Bereans, reported in Acts xvii, 11, has provided abundant helps for graded classes. Complaints have now and then reached both the editor and the publishers about the multiplicity of helps for teachers and scholars. The department has, however, assumed that whatever is needed in the teaching of the lesson system in our schools our own publishing house must supply. The varying tastes, views, and demands of our constituency have rendered it necessary for some publishing house to supply a great variety of helps. The agents and editors have deemed it wise to publish such appliances for our own people, rather than to permit it to be done for them by outside establishments.

#### METHODIST DOCTRINES IN SUNDAY-SCHOOLS.

Concerning the doctrines of Methodism, and their place in the Berean Lesson System, we are able to make a satisfactory report. What are the distinctive doctrines of Methodism? The curse of the broken law is on all; the atonement of Christ was made for all; the Gospel of Christ is to be preached to all, and is all-sufficient to save from all sin. Is the Church to-day teaching these doctrines through her Sunday-schools? Are the distinctive features of our Church polity made plain to our children? We answer affirmatively. From the desk, in the school, through the Lesson Leaf, through the Sunday-school songs of to-day, through the golden texts, through the blackboard exercises, through the intimate relations existing between preacher and Sunday-schools, through specific catechetical instruction in many of our schools, all the distinctive doctrines of Methodist theology and polity are announced and repeated in the sight and hearing of the present generation of children. There is, no doubt, great carelessness on the part of many pastors in this, as in other depart-



ments of Church service. Too many are apathetic concerning the school, and, for that matter, concerning the religious training of children at their homes, and in the "special classes" provided for in the Discipline. But the department has given emphasis in every possible way to the importance of doctrinal instruction. Without attempting to substitute the Sunday-school for home, pulpit, or pastoral instruction, we have diligently urged our ministers to employ the Sunday-school as an auxiliary in the work of indoctrination—a work primarily belonging to them, and not to the Sabbath-school superintendent; a work, however, in which the superintendent should cheerfully take an active part. Not only have the doctrines of Methodism been emphasized in the Berean Lesson, through blackboard symbols and sentiments, in golden texts, in doctrinal statements, in direct scriptural exposition, but we have reduced the cost of the Catechism, published in the Journals every quarter articles on the "Methodism in the Lesson," urged the employment of the "School System," which contains the substance of the Catechism, published the "Choral Service of Doctrine," and through the Sunday-School Union and Tract Society circulated widely a brief and easily remembered statement of doctrine, entitled, "The Ten Doctrines of Grace," and "The Ten Points of Economy" of the Methodist Episcopal Church.

This must be said concerning the teaching of doctrine through the Sunday-school: Where the pastor of the individual Church desires to do it, the work will be easily accomplished. In thousands of cases it is accomplished. In the German work in our own country there is no question about the practicability of uniting the Berean Lesson System and the Church Catechism. Where apathy or incompetency in the pastor leads to the neglect of his official duties, it is both weak and wrong to attribute the failure to that department of the work which seeks to train the youth of the Church of God in the pure word of God. We are happy to report that, during the past four years, there have been circulated 235,500 Church Catechisms, 95,920 more copies than would be necessary to place one in the hand of every new pupil brought into the schools of the Church during the quadrennium.

During the past four years the Corresponding Secretary has sought to present, in the course of his travels through the country, the claims of our work, in small local meetings, wherever such could be called for an hour's consultation. He has thus reached the smaller circles of influence, learning the needs and difficulties of the people in the actual work, and receiving from them helpful suggestions. These "local conferences" have been of inestimable advantage to him, if to no one else. During the past four years 47 of these local conferences have been held in 11 States of the Union, and, in connection with them, the Corresponding Secretary has personally reached and conversed with 263 Methodist Episcopal ministers, 297 Methodist Episcopal su-



perintendents and other officers, 1,298 Methodist Episcopal Sunday-school teachers and 2,944 other persons, parents, etc., interested in the cause of religious education.

In the furtherance of this practical object a series of Methodist Episcopal "Congresses" was organized in January, 1877, designed to discuss questions directly relating to Church work: How to teach doctrines, how to promote denominational loyalty, how to hold our young people to the Church, how to carry out the provision of the Discipline for the organization of a Sunday-school Board, how to introduce our own literature into Methodist Episcopal Sunday-schools, etc. Fifteen of these congresses have been held in nine of the States: in Chicago, Indianapolis, Saint Louis, San Francisco, Des Moines, Cleveland, Philadelphia, Round Lake, Chautauqua, Buffalo, Saint Paul, Dayton, and Loveland. One was held in connection with the German and Swiss Annual Conference, at Basle, Switzerland. These sixteen congresses have been attended by 763 Methodist Episcopal ministers, and by 2,530 Methodist Episcopal Sunday-school officers and teachers. The movement, when first suggested to the Board, was approved on condition that it should not cost any thing to the Union in the way of traveling expenses; and we are happy to state that the work has been from the beginning without expense to the Board of Managers.

#### CHAUTAUQUA.

The movement at Chautauqua, which was reported to the last General Conference, has continued in interest and effectiveness. A large number of similar meetings have been begun in various parts of the country. Several courses of study have been added to the earlier Chautauqua Sunday-school programme. The Sunday-school work has each year received careful attention, and every thing else on the programme has been made tributary to that as the central idea. But, in order to the best study of God's word, a man must also study other things.

To spend ten days or two weeks in petty discussions about the details of school organizations, government, teaching the lesson, etc., would tend to belittle the whole work. The more the principles underlying practical religious culture have been studied the more widely they are found to extend. To the Sunday-school teacher mental science, pedagogics, philosophy, physical science, history and literature are of importance in making him acquainted with the material upon which he has to work, and the true philosophy of the processes he should adopt. These studies also increase his store of information, from which to draw apt and strong illustrations, and they are useful in bringing him into closer sympathy with the youth, who in this day enjoy the advantages of good secular schools. They widen his own range of daily thought. They enrich his personal life, which, in this busy age, is always in danger of too great engross-

ment with merely material things. They reveal to him God in nature, in providence, and in the lives of strong men in all the ages. They enable him to appreciate, control, and, to some extent, to utilize, the formidable and perilous forces which perpetually operate, seven days in the week, upon our American youth. If our pupils are injured by demoralizing social example, the Church should make use of attractive social agencies to break its power. If dissipating literature tends to corrupt our young people, the Church should place in their hands books sufficiently adapted to their present tastes to secure a reading, and sufficiently elevated to give them an appreciation of a higher class of literature. If aimlessness or love of pleasure weakens our pupils, and renders the teachings of the Sabbath comparatively useless, the Church should, in legitimate ways, kindle higher aspirations and ambitions, and give to them purpose, hope, and help. A youth who loves learning is by that love saved from a score of social and physical evils. It is legitimate work for the Sunday-school to take hold of all agencies by which the specific work of religious teaching, and the formation of a personal spiritual character, may be promoted. In harmony with this idea, the "Chautauqua Literary and Scientific Circle" was organized in the summer of 1878, and the "Lyceum Course" of study for the benefit of a still younger class of people, was organized in 1879. The former movement met a felt want in all the Churches. A class of eight thousand was organized the first year. The second year enrolled nine thousand additional names. In behalf of young people, not qualified to take the course of the Chautauqua Literary and Scientific Circle, a "Lyceum" plan of study was recommended at the Sunday-school Congress, held at Chautauqua in 1879. This course was arranged by the following committee, appointed at that Congress: Bishop R. S. Foster, D.D., LL.D.; James Strong, S. T. D.; F. S. Hoyt, D.D.; C. H. Payne, D.D.; J. H. Vincent, D.D. Thus the provision of the Discipline for a lyceum, (see section 6, paragraph 24,) which had been a dead letter from the want of a working plan, is now on the way toward permanent and practical efficiency.

The whole Chautauqua scheme is but the realization, on a very large scale, of Mr. Wesley's own theory concerning secular education, and of his plan for promoting it among the humblest people. The C. L. S. C., with its membership of 17,000 pledged to a four years' course of study in all parts of the country, and even in foreign lands, is a permanent plan of public culture for parents, for Sunday-school teachers, for young people who have lacked early opportunities, for busy people who need intellectual food, who will find recreation in change of thought and occupation, for all of whom no provision is made by the schools.

The heart of the whole Chautauqua idea is Methodistical. It was organized by Methodists, on a Methodist camp-ground. Its charter recognizes its denominational origin and fealty. A majority of its board are, and must be, Methodists; but Chautauqua

has opened its broad doors to every other Christian Church, and placed the representatives of all evangelical doctrines on its platform, allowed different schools of thought to discuss their distinctive opinions face to face with those who differed from them, encouraged the holding of separate denominational Sunday-school congresses on its grounds, introduced some of the strongest thinkers of our own Church to Churches outside, and introduced to Methodist people some of the strongest thinkers from other Churches, thus admirably illustrating the true basis of Christian union—not a union of persons who ignore their doctrinal and denominational peculiarities, but of persons who, intensely and uncompromisingly loyal to their own, join hands with others in worship, in thoughtful, honest discussion, and in practical co-operation against the powers of evil that are in the world, seeking thereby the true unity of the Church, for which the great Master prayed.

We have good hope that in the future, by some plan not yet matured, either under the auspices of our great Educational Society, or in a department of the Sunday-School Union, a course or courses of study may be prescribed, and young people and older people encouraged to prosecute such studies at home, with monthly or weekly lyceum meetings, under the direction of the pastor or a lyceum committee, books being furnished at greatly reduced rates to all who thus commit themselves to a scheme of education. Such a plan would secure a firm hold by the Church upon our young people, and their homes during the week. It would send more of our youth to the higher seminaries, colleges, and universities, and put the strength of a worthy purpose into the lives of multitudes who are now discouraged because no one is ready to direct them into lines of helpful reading and study.

#### SUNDAY-SCHOOL PAPERS.

The last General Conference ordered the publication of a "weekly Sunday-school and missionary paper, devoted to Bible study, Church work, and missionary intelligence, for Sunday-school teachers and young people, to be under the editorial management of the Sunday-School Department and Missionary Secretaries: provided that the Missionary Society contribute ten thousand dollars annually toward its publication; and provided that it be published at a price not less than one dollar and fifty cents per annum." It was also ordered by the General Conference that "the Missionary Society shall have space in the columns of the weekly Sunday-school and missionary paper to represent its interests; and in consideration thereof the Missionary Society be instructed to appropriate a portion of the amount hitherto expended by the society in publishing the Missionary Advocate, toward defraying the expenses of the weekly Sunday-school and missionary paper, provided the amount paid by the Missionary Society shall not exceed ten thousand dollars per annum."

The Corresponding Secretary of the Sunday-School Union and editor of its publications submitted the above action to the Board of Managers of the Missionary Society at their first meeting after the General Conference, presenting the arguments in favor of the scheme. The Board did not see proper to make the appropriation upon which the whole movement was conditioned; and, therefore, the responsibility in the matter on the part of the Sunday-school Board was removed.

The Corresponding Secretary respectfully suggests that, if the Sunday-School Journal could have added to it eight pages a month, without any additional expense to its subscribers, it would be practicable to supply all the necessary counsel for Sunday-school teachers now crowded out by the pressure of the lesson notes.

Our Sunday-school Department should be able to furnish its schools a larger amount of matter for the money than any other publishing house in America. The suggestion is respectfully submitted that we should publish a paper each week, or, rather, four papers a month, which might be used separately or as a weekly; such papers containing matters for pupils of every grade above the primary class; filled with bright, sparkling, strong, instructive articles, which children and young people of every grade would read with delight. Two pages of this paper might be devoted weekly to the advertising of books and of educational and domestic appliances, the knowledge of which would be useful to every household. These advertising pages would enable the publishers to furnish the papers at a very low rate, and thus crowd out miscellaneous so-called "union" and irresponsible matter which now finds its way into our Sunday-schools. This paper should be about the size of Appleton's Weekly, and should contain about sixteen pages a week.

#### UNION AND DENOMINATIONAL WORK.

While we should promote, in every possible way, a spirit of cordial union between the various branches of the Church, and while it is helpful for us to participate with other denominations in conventions and institutes for mutual improvement in the work of Sunday-school teaching, it is extremely desirable that we should, wherever practicable, organize Methodist Episcopal Sunday-schools, and bring them under disciplinary regulations, supply them with our own lesson helps, books, and papers, secure from them contributions to the missionary and other interests of the Church, and make them schools for the training of intelligent, uncompromising, and catholic-spirited Methodists. True union is the outgrowth of positive opinions, denominational loyalty, and Christian charity. Any other "union" is a shadow and a delusion.

## THE ROBERT RAIKES' CENTENNIAL.

The Board of Managers has decided to hold special services in connection with the Robert Raikes' Sunday-school Centennial. In conformity with their order, and with the approval of the Bishops, the Corresponding Secretary has announced Sabbath, May 30th, as the centennial celebration day for the Methodist Episcopal Church. Circulars have been forwarded to all our ministers. A Centennial Service has been prepared. Special collections in behalf of the Sunday-School Union have been called for, and it is to be hoped that large results will follow this special effort. We have not failed to impress upon the Church the fact that the Sunday-school of to day, especially in our own Church, is the product of other forces than those evoked by Mr. Raikes. The blessed ministry of the "Holy Club" at Oxford, which devoted so many hours to the study of the Greek Testament, with a view to the increase of spiritual power, and the early conferences of believers under Mr. Wesley, in his "class-meetings," have had much to do with the modern Sunday-school. While we remember Mr. Raikes, let us not forget other and independent movements to which we are equally indebted for the present prosperity of the Church in its Sunday-school department.

Praying that the blessing of the great Head of the Church may rest upon all the departments of its service, and that our honest efforts may be accompanied by the energies of the Holy Spirit, without which all our service is vain, this report is respectfully submitted.

J. H. VINCENT,

*Cor. Sec., S. S. Union of the M. E. Church.*

CINCINNATI, OHIO, May 6, 1880.

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56.—Journal, page 122.

## REPORT OF THE TRACT SOCIETY.

TO THE GENERAL CONFERENCE IN CINCINNATI, MAY, 1880.

DEAR FATHERS AND BRETHREN: In May, 1876, the Tract Society of the Methodist Episcopal Church reported to the General Conference, in Baltimore, a circulation, during the quadrennium then closing, of 35,675,472 tract pages at home, and 35,944,657 tract pages abroad—a total in four years of 71,620,129 tract pages. To the present General Conference the Society reports for the last quadrennium a distribution in tracts and papers of 75,367,035 tract pages throughout the home field. Although we have no exact report from our foreign field, this number is 3,747,906 pages in excess of the total distribution at home and abroad during the former quadrennium, and, if our foreign fields have done no better than during the previous four years, we can safely re-

port a circulation, during the past quadrennium, at home and abroad, of 111,311,692 tract pages. The above figures include the estimated number of pages contained in the Tract Society edition of the *Rocky Mountain Advocate* and *Der Christliche Talsmand*, which the Society has aided during the quadrennium.

For the four years 1872 to 1875, inclusive, the Society received from the Church \$65,876 72; during the past four years, closing with 1879, \$56,115 17, a falling off of \$9,761 55. More than one third of the Churches take no collection whatever for the Tract Society.

Anniversaries of the Society were held in connection with those of the Sunday-School Union for 1876 at Chicago; for 1877 at Cleveland; for 1878 at Buffalo; for 1879 at Manchester, New Hampshire.

Grants to foreign mission fields have been made to China, India, Germany, Switzerland, Mexico, Japan, and Italy to the amount of \$6,680 62.

In the German department, under the supervision of the Rev. Henry Liebhart, D.D., a good work has been done. The whole number of tracts in the German department is 500; tract pages stereotyped, 3,626. The whole number of pages stereotyped during the past four years is 633. The whole number of German tract pages distributed during the quadrennium is 1,500,000.

In the English department the following additions have been made to our old series: Selected, from 125 to 133; Revised, 77 to 82; New, 71 to 134; Presiding Elder, 3 to 6; Pocket, 34 to 87; Card, 17 to 23.

To each of the following series but one tract has been added: Missionary and Doctrinal.

The following series have been introduced: Church Society Series, 1 to 6; Home Light, 1 to 8.

Thirteen tracts have been added to the Danish Series, 50 to the Swedish, 181 to the New York German department.

The Good Tidings is the name of a weekly paper published by the Sunday-School Union and Tract Society, especially for use in the Southern field. It is the successor of the Lesson Tract and Home Paper, published ever since 1872.

The series of brilliant and vigorous articles on Romanism, by Dexter A. Hawkins, Esq., which recently appeared in the *Christian Advocate*, have been issued in tract form, and have already had a wide circulation. The tract is entitled, "The Roman Catholic Church in New York City, and its Relation to the Public Land and Public Money." The indignation of the papal party in America has been excited by the publication and circulation of this tract. It will, we trust, startle into thoughtfulness and needful vigilance the apathetic Protestantism of our times.

The Tract Society has provided for four years a department of pastoral service, under the auspices of which the individual Churches may organize for the wise and systematic distribution of tracts without incumbering the Church with new and inde-

pendent organizations. By the "department of pastoral service" Christian women of the Churches may be set at work; Christian business men led to make wise use of their opportunities for scattering the printed page. Every pastor should organize such auxiliaries in his Church, and thus promote a work never more needed than at the present time. There are so many ways in which this cause may be advanced by individual Christians; by men of business in the details of daily toil; by ministers in personal pastoral service; at the communion table; at the week evening prayer-meeting; at the class-meeting; at the door of the church after service; at places of public resort; in letters of friendship and business; and in times of affliction. In so many ways, and to so many people, the tract enterprise comes with large and blessed possibilities.

The busy press of the irreligious and infidel world cannot be neutralized by religious teaching for sixty minutes on the Sabbath day. Every one of the agencies that are employed to the injury of our young people may be blessed and sanctified for their culture and spiritual improvement. Literature must compete with literature, good with bad, strong with weak. Cheap papers, full of helpful reading, must push out cheap papers that are full of fascinating and damaging matter. Cheap books, sound and wholesome, must crowd out cheap books that dissipate and corrupt. Is there not a wide field for the operations of our Tract Society thus opened? Active brains, eager eyes, willing hands turn toward us in the Sunday-school, ready to receive what we have to give them.

Under the auspices of the Tract Society a series of cheap books, published in the style of the Franklin Square Library, may be offered to our Sunday-schools. While there will always be a demand for books substantially bound, the craving for cheap literature, now met so largely by the enterprising press outside of the Church, should also be met to a large extent by the Christian press. It is to be hoped that the Book Agents, during the next quadrennium, will see proper to issue a large cheap library of books, which, in co-operation with the Sunday-school and general book department, will make it possible for our house, East and West, to supply reading matter at a lower figure than any other house on the continent.

The attention of the General Conference is called to the fidelity of the German department of our work, and to the law of the Discipline, and the order of the Conference requiring every Church to take up a collection for the Tract Society. The majority of our German Churches contribute to this cause, the pastors obeying the Discipline, and giving an opportunity to their people. It is a fact that, in our committees, an application for aid from a German Church is never refused, because of this well-known devotion of the brethren to our great tract interest. Is there any process by which the English-speaking department of the Church may be incited to similar fidelity?



The tract work has been faithfully represented during the quadrennium of forty-seven local conferences held in the interest of Sunday-school work by the Corresponding Secretary, and at sixteen Methodist Episcopal Sunday-school congresses, which have been held in all sections of the work, from Basle, in Switzerland, to San Francisco, on the Pacific coast.

The Board hereby acknowledges the thoughtfulness and beneficence of the late Miss Danser, of New York, who died in 1877, leaving a bequest of \$10,000 to the Tract Society of the Methodist Episcopal Church, which bequest was received October 31, 1879.

Application has often been made by ministers for a full set of the tract publications, and the suggestion has more than once been made that, if the Tract Society were to send to each minister a copy of its publications, there would be little difficulty in awakening an interest in the work. This full set of our publications would cost \$7 25; to send all of our ministers such sets would cost the Society \$68,000—more than the Society has received from the Church during the last quadrennium. To meet this demand, however, for better knowledge of the tract issues of our press, we have carefully prepared a classified, descriptive, tract catalogue, which is sent out freely on application. By this our ministers will be able to judge of the contents, size, and price of every tract issued by the house.

Thankful for the blessings which have accompanied the efforts of the Tract Board in the past, and commending its interests for the future to the guidance of our heavenly Father, and the wise, practical sympathy of the Church, we remain, dear fathers and brethren, your servants in this good work.

LEVI SCOTT, *President.*

J. H. VINCENT, *Cor. Sec., Tract Society M. E. Church.*

J. M. FREEMAN, *Recording Secretary.*

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## 57.—Journal, page 160.

### REPORT OF THE FREEDMEN'S AID SOCIETY.

TO THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, ASSEMBLED AT CINCINNATI, OHIO, MAY 1, 1880.

DEAR FATHERS AND BRETHREN: With gratitude to God and the friends who have contributed so generously to our enterprise in behalf of the freedmen, we submit a brief report of our work for the past quadrennium. At the last General Conference the Committee on Freedmen presented an able report upon the nature and necessity of the educational work undertaken by this Society, and submitted the following recommendations, which were adopted



with great unanimity and enthusiasm, and have been carefully followed by the Board of Managers in the administration of the affairs of the Society:

"In view of the work which must be done for our Church by the Freedmen's Aid Society, in promoting Christian education among the colored people of the South, your Committee beg leave to submit the following recommendations for your adoption:

"1. That the Freedmen's Aid Society retain substantially its present organization.

"2. In view of the importance and extent of the work of this Society, that a very large increase of its annual income should be contributed by the Church.

"3. That the Board of Managers of this Society are hereby instructed to apportion the amount annually determined to be asked for among the several Annual Conferences.

"4. That in the management of the funds committed to its trust, and the work accomplished, the Freedmen's Aid Society is worthy of the fullest confidence and heartiest support of the Church.

"5. That we commend the collection for this Society to our preachers and people, assuring them that no more worthy charity calls for their aid, and that no field of Christian effort promises better returns for money and labor expended than this work among the freedmen of the South.

"DANIEL CURRY, *Chairman, N Y. East Conference.*

"JOHN BRADEN, *Secretary, Tennessee Conference.*"

The question of transferring the work undertaken by the Freedmen's Aid Society to the Missionary or Church Extension Society was thoroughly discussed by a large and intelligent committee, and the conclusion was reached, with scarcely a dissenting voice, that the greatest advantage to all the interests concerned could be secured by retaining the present distinct organizations of the Church benevolences, and by vigorously prosecuting the specific work undertaken by each.

On account of the embarrassed condition of the finances of the country, and the general depreciation of labor and property for the past four years, the Society has not been able to secure the large increase of funds contemplated in the action of the General Conference; but, as a brighter era has dawned upon the commercial world, and the revival of business has commenced, and the demand for labor and capital increased, it hopes ere long that a large increase of collections will be realized, and that the income of the society will more closely correspond to the magnitude of the work upon which it has entered. It will be seen that the General Conference commended the ability and economy with which the affairs of this Society have been administered, and the vastness of the work accomplished, and assured the Church that

the Freedmen's Aid Society was worthy of the fullest confidence and the most liberal support.

#### WORK OF THE QUADRENNIUM.

We submit a brief report of what has been accomplished the past four years, the amount of money collected, and the purposes for which it has been expended, trusting that the administration of the affairs of the Society will meet with the approval of the Church, which has fostered with so much interest this important educational enterprise.

The following school buildings have been erected during the past four years, and views of them may be found in the Twelfth Annual Report:

1. The beautiful brick building at the Claflin University. This is located at Orangeburgh, South Carolina, in a grove on the line of the railroad between Columbia and Charleston. The old school edifice, which was destroyed by fire, has been replaced by this large brick building, attractive in appearance and commodious in arrangement, at a cost of about \$12,000, obtained from insurance on the old building, the Claflin family, and the Freedmen's Aid Society.

2. The Bennett Seminary. This is located at Greensborough, North Carolina, upon a beautiful elevation commanding a fine view of the surrounding country. This school property was a gift of the late Lyman Bennett, Esq., of Troy, N. Y., who purchased this charming site and thirty-one acres of ground adjoining, and furnished the money for the erection of this commodious building, the whole costing about \$16,000. It was through his liberality that the school, which now occupies this beautiful building, was opened in the unplastered basement of our church in the village. He furnished the school a bell with the words cast in it: "Proclaim liberty throughout all the land, unto all the inhabitants thereof."

3. Haven Normal School, at Waynesborough, Ga., was opened in a building erected for the twofold object of a school and church. The school soon outgrew the conveniences of the church, and it was found necessary to secure a new building for the accommodation of the pupils. This county (Burke) is called the black belt of Georgia, on account of its large colored population, there being two blacks to one white residing in it; and this is the only school of any importance for colored youth in this large territory. The new building, composed of wood, is sixty-six feet in length, thirty-eight in width, and two stories and a half high, and is situated in a grove of pine trees near the depot. The first story consists of a large school room, furnished with modern desks for one hundred scholars, and two good recitation rooms, and the second story has ten lodging rooms for the students, with an attic above. This property cost about \$3,000, for which we are largely indebted to our lamented Bishop Haven, who took the

deepest interest in this enterprise, raised funds in its behalf, and contributed liberally himself toward its erection and prosperity.

4. New buildings for Cookman Institute, at Jacksonville, Fla. Our work here had a humble origin. God opened the hearts of the people at Ocean Grove to contribute to Florida Methodism through the Rev. William B. Osborne, now a missionary in India, \$200, with which the Rev. S. B. Darnell, president of the institute, erected, on rented ground, our pioneer school-house in the land of flowers, where there are fewer schools, in proportion to the population, than in any other State in the Union. A choice corner lot was purchased, and on it we have commenced the erection of buildings for the accommodation of our school, and we have secured a school property worth \$8,000. These two school buildings are built of brick, with metal roofs, furnishing accommodations for one hundred and fifty pupils. Ample space is reserved on the corner lot for the main building, greatly needed, to be erected so soon as some benevolent friend or friends will contribute the funds for the purpose.

5. The La Grange Seminary. This school was started by the Freedmen's Aid Society at the close of the war in a rough, unplastered church, destitute of school conveniences. But in those days it seemed to the freedmen a palace, whose open doors led to intelligence and honor. At length the large number of pupils, and the impossibility of properly training them in a dilapidated church, made it necessary to erect a school-building.

We do not claim architectural beauty for the new building. The object was to secure the best accommodations for the largest number at the least cost. A large school-room, eighty feet by thirty, with wings for recitation-rooms, improved school-desks for two hundred and twenty pupils, with blackboards, heating apparatus, etc., have been secured at the moderate cost of \$4,000. The whole building was constructed by the freedmen, and not a single blow was struck upon it by any one else.

6. Two substantial brick buildings have been erected for the accommodation of the students at the Wiley University, located at Marshall, in the north-western part of Texas, a thriving city of great commercial importance, and the head-quarters of the Texas and Pacific Railroad. It is in the midst of a dense colored population, and is central to the extensive territory included in North Texas, North-western Louisiana, and Southern Arkansas, there being no other school of high grade for the colored people in this whole region. It is a source of deep regret that our finances have not allowed us to extend our educational work in Texas as this vast population demands. The Texas and West Texas Conferences are composed chiefly of colored members, with more than one hundred and fifty ministers, only a few of whom possess the requisite literary qualifications for their responsible work. It is difficult to see how we can successfully carry on our work in that part of the country, and meet the responsibilities that rest upon us, without furnishing increased educational facil-

ities for the education of our ministers. We have exchanged our farm, which was remote from town, and difficult of access, for a fine elevation in the city, with pleasant surroundings, commanding a good view of the country, and have erected on this fine site two plain brick edifices, as wings of the main university buildings, to be built as soon as the funds for this purpose can be secured. These buildings cost \$8,500, in addition to the materials taken from the old buildings.

7. The Meharry Medical College. This institution for educating physicians is located at Nashville, in connection with the Central Tennessee College. The knoll near the college campus was purchased for \$2,100, and a commodious building of the most improved plan, combining the requisites for a medical college, has been erected upon it. The college bears the honored name of Meharry, and it will be an enduring monument of the liberality of the Meharry brothers.

This is the first college started by the Freedmen's Aid Society for medical students, and it is the only one in the Mississippi Valley in which colored young men can have a fair chance to acquire a thorough education in medical science. It has graduated four classes of promising young men, several of whom have already distinguished themselves by a devotion to their profession and success in the practice of medicine.

#### SCHOOLS.

The Society has aided in the establishment and support of the following schools, six of which have full collegiate powers:

CHARTERED INSTITUTIONS.—Central Tennessee College, Nashville, Tenn. Clark University, Atlanta, Ga. Claflin University, Orangeburgh, S. C. New Orleans University, New Orleans, La. Shaw University, Holly Springs, Miss. Wiley University, Marshall, Texas—6.

THEOLOGICAL SCHOOLS.—Centenary Biblical Institute, Baltimore, Md. Baker Institute, Orangeburgh, S. C. Thomson Biblical Institute, New Orleans, La.—3.

MEDICAL COLLEGES. — Meharry Medical College, Nashville, Tenn.—1.

INSTITUTIONS NOT CHARTERED.—Bennett Seminary, Greensborough, N. C. Cookman Institute, Jacksonville, Fla. Dadeville Seminary, Dadeville, Ala. Haven Normal School, Waynesborough, Ga. La Grange Seminary, La Grange, Ga. Meridian Academy, Meridian, Miss. Rust Normal School, Huntsville, Ala. Walden Seminary, Little Rock, Ark. West Texas Conference Seminary, Austin, Texas. West Tennessee Seminary, Mason, Tenn.—10.

Number of pupils taught in our schools this year, 2,510. Number of pupils taught in our schools from the commencement, 60,000. Number of students instructed by our students, about 500,000.

The financial statement of the last quadrennium is: Total

receipts, \$266,243 59. The preceding quadrennial report, which embraced three years and four months, was \$191,169 89, showing an increase in total receipts of the present over the former report of \$75,173 70. During the past four years \$141,856 52 were expended in the support of teachers and schools, \$61,510 75 in real estate. Office expenses, including salary of the Corresponding Secretary and his traveling expenses, \$14,489 44. Salary and traveling expenses of agents and clerk hire, \$8,416 81. Endowment fund, \$6,400. Aid to young men preparing for the ministry, \$4,885. Furniture, repairs, insurance, and interest, \$12,026 46. Four years ago the Society was in debt \$18,028 46, and this is now reduced to \$9,354 60, which can be liquidated at an early date, without greatly interfering with the regular work of the Society, by closely adhering to the economical policy inaugurated by the Board.

The Board of Managers have, from time to time, employed an agent, as the necessities of the Society demanded; also ministers in the South, to aid the Corresponding Secretary in visiting Conferences and raising funds, instead of a permanent assistant secretary. Rev. Isaac J. Lansing, who had been President of the Clark University, at Atlanta, Ga., rendered most valuable service to our enterprise by earnest and eloquent appeals during his agency; and Drs. Fuller and Hartzell visited various Conferences in the interest of the Society, and accomplished great good in its behalf by their able speeches and writings.

One of the schools for white pupils in the South, in an embarrassed condition, having sought aid in vain from other institutions of the Church, appealed to the Freedmen's Aid Society for relief; and, to protect it from the sheriff, our Society paid the debt and saved the school. The Board of Managers submits to the General Conference the consideration of the whole subject, briefly discussed in the Twelfth Annual Report, page 61, under the heading of "An Exigency Met."

#### FINANCIAL STATEMENT FOR THE QUADRENNIUM.

Cash in Treasury, June 1, 1875.....	\$2 55
From June 1, 1875, to July 1, 1876.....	57,312 56
From July 1, 1876, to July 1, 1877.....	70,269 44
From July 1, 1877, to July 1, 1878.....	62,805 52
From July 1, 1878, to July 1, 1879.....	67,237 74
Ladd Endowment.....	6,400 00
Loan to balance, July 1, 1876.....	889 64
Loan to balance, July 1, 1879.....	1,326 14
Total receipts.....	\$266,243 59

#### REAL ESTATE.

July 1, 1876, New hall, Nashville, Tenn.....	\$3,000 00
" " New Orleans, La.....	2,100 00
" " Haven Normal School, Waynes- borough, Ga.....	700 00

July 1, 1876, Cookman Institute, Jacksonville, Fla.....	500 00—	\$6,300 00
July 1, 1877, Clark University, Atlanta, Ga....	10,000 00	
“ “ Claflin University, Orangeburgh, S. C.....	1,000 00	
“ “ Shaw University, Holly Springs, Miss.....	3,360 90	
“ “ Wiley University, Marshall, Tex.	1,370 00	
“ “ Cookman Institute, Jacksonville, Fla.....	1,545 50	
“ “ Haven Normal School, Waynesborough, Ga.....	875 00	
“ “ Bennett Seminary, Greensborough, N. C.....	2,445 00—	20,606 20
July 1, 1878, Bennett Seminary, Greensborough, N. C.....	10,000 00	
“ “ La Grange Seminary, Ga.....	4,152 00	
“ “ Haven Normal School, Waynesborough, Ga.....	405 00	
“ “ Cookman Institute, Jacksonville, Fla.....	400 00	
“ “ Wiley University, Marshall, Texas.....	712 55—	15,669 55
July 1, 1879, Claflin University, Orangeburgh, S. C.....	6,000 00	
“ “ Wiley University, Marshall, Texas.....	6,435 00	
“ “ Meharry Medical College, Nashville, Tenn.....	4,000 00	
“ “ Bennett Seminary, Greensborough, N. C.....	1,500 00	
“ “ Cookman Institute, Jacksonville, Fla.....	1,000 00—	18,935 00
		<hr/>
		\$61,510 75

## SALARIES OF TEACHERS AND SCHOOL EXPENSES.

1875 and 1876.....	\$40,275 14
1876 and 1877.....	34,320 29
1877 and 1878.....	31,085 57
1878 and 1879.....	36,175 52—
	\$141,856 52

SALARY OF CORRESPONDING SECRETARY, OFFICE  
AND TRAVELING EXPENSES.

1875 and 1876.....	4,127 85
1876 and 1877.....	3,585 91
1877 and 1878.....	3,334 62
1878 and 1879.....	3,441 06—
	14,489 44
Furniture, repairs, insurance, and interest.....	12,026 46
Printing and postage.....	5,981 87
Aid to young men preparing for the ministry.....	4,885 00
Paid on old debt.....	10,000 00
Salary and traveling expenses of agent, and clerk hire....	8,416 81
Ladd Endowment.....	6,400 00
Balance in treasury.....	676 74
	<hr/>

Total disbursements..... \$266,243 59

## CORRESPONDING SECRETARY.

When it is remembered that the Corresponding Secretary, in addition to the legitimate work of his office, has discharged the

duties of field superintendent, which includes the general supervision of all the colleges and schools of the Society scattered over the South, the employment of teachers, the purchase of property, the erection and repairs of buildings, which in the early history of the work required the whole time of an efficient man, it will be seen that the funds of the Society have not been expended in large salaries, and that its finances have been managed with a degree of prudence and economy that would not suffer in comparison with the management of any benevolent organization in the Church.

We take great pleasure, as a Board, in acknowledging the devotion and efficiency of our Corresponding Secretary, Rev. R. S. Rust, D.D. We believe that it was a wise Providence that gave to this Society, in its organization and development, an officer of such marked qualifications for the work. His experience as an educator, his profound interest in the people among whom he works, and his great financial skill, have been of inestimable value to us in planting our institutions, in directing in their plans of construction, and in determining our systems of education. It is but just to him thus to acknowledge our indebtedness to his unfailing industry for much of the success of the Society.

Respectfully submitted by the Board of Managers of the Freedmen's Aid Society of the Methodist Episcopal Church.

I. W. WILEY, *President*.

J. M. WALDEN, *Secretary*.

MAY 1, 1880.

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## 58.—Journal, page 88.

### REPORT OF BOARD OF EDUCATION.

#### OFFICERS AND COMMITTEES.

PRESIDENT, Bishop Simpson; Recording Secretary, C. A. Holmes; Treasurer, Oliver Hoyt; Corresponding Secretary, E. O. Haven.

STANDING COMMITTEES.—Finance Committee, C. C. North, John Elliott, H. Long; Auditing Committee, J. Elliott, F. Root; Committee on Appropriations, J. W. Lindsay, O. Hoyt, D. P. Kidder.

#### MEMBERS OF THE BOARD.

Term expires in 1880, Bishop Thomas Bowman, Rev. John W. Lindsay, John Elliott, New York; Oliver Hoyt, Stamford, Conn.; Term expires in 1884, Rev. Charles A. Holmes, Rev. E. O. Haven, William Clafflin, Newton, Mass.; F. H. Root, Buffalo, N. Y. Term expires in 1888, Bishop Matthew Simpson, Rev.



D. P. Kidder, Charles C. North, New York; H. Long, Philadelphia.

#### ORIGIN OF THE BOARD OF EDUCATION OF THE METHODIST EPISCOPAL CHURCH.

The Centenary of American Methodism was celebrated in 1866. Contributions were made in all parts of the country, mostly to promote local enterprises; but a committee, which had been appointed by the General Conference of 1864, unanimously adopted the following resolution:

*“Resolved, That all the unspecified funds raised throughout the Church be placed in the hands of the Board, to be called the Centenary Educational Board of the Methodist Episcopal Church.”*

This resolution was the origin from which the Board of Education of the Methodist Episcopal Church sprung at the beginning of the second century of Methodism in America.

The General Conference of 1868 approved the above-mentioned action of the committee of the preceding General Conference, and ordered the establishment of a Board of Education.

It was recommended that the Board be constituted as one of the permanent institutions of the Church, to become the perpetual custodian of such educational interests as should be committed to it. The persons designated as the first members of the Board by the General Conference obtained a special charter from the Legislature and Governor of the State of New York, which is subjoined, together with the Constitution and By-laws, which were subsequently adopted.

#### CHARTER.

AN ACT to Establish and Incorporate the BOARD OF EDUCATION of the METHODIST EPISCOPAL CHURCH, passed April, 14, 1869.

*The People of the State of New York, represented in Senate and Assembly, do enact as follows:*

§ 1. Edmund S. Janes, Calvin Kingsley, John W. Lindsay, John McClintock, William L. Harris, Thomas Bowman, John Elliott, Oliver Hoyt, Charles C. North, Harvey B. Lane, James Harlan, Isaac Rich, and their successors in office as hereinafter provided for, are hereby constituted a body corporate by the name and style of “The Board of Education of the Methodist Episcopal Church,” and such corporation is and shall be capable of purchasing, holding, and conveying such real estate as the purpose of said corporation shall require; but the annual income of the real estate held by it at any time within the State of New York shall not exceed the sum of \$30,000.

§ 2. The object of said corporation shall be to diffuse more generally the blessings of education and Christianity throughout the United States and elsewhere, under the direction of the General Conference of the Methodist Episcopal Church.



§ 3. The government of the said corporation, and the management of its property, business, and affairs, are hereby vested in a Board, which shall consist of twelve Trustees, of whom six shall be ministers, two of these bishops, and six laymen, all of the Methodist Episcopal Church, of which number five shall be a quorum, and competent to act at any regular or adjourned meeting thereof; and the said Trustees, as such, shall constitute the said corporation.

§ 4. The persons first herein named shall be and act as the first Board of Trustees of the said corporation, classified as follows, namely: From the first day of May, 1868, for *four* years: Calvin Kingsley, William L. Harris, Harvey B. Lane, Isaac C. Rich; for *eight* years: Edmund S. Janes, John M'Clintock, Charles C. North, James Harlan; for *twelve* years: John W. Lindsay, Thomas Bowman, John Elliott, Oliver Hoyt; and the General Conference of the Methodist Episcopal Church at each regular session shall elect four Trustees to serve for twelve years, to fill the places vacated according to the above classification; *provided*, however, that all vacancies occurring more than six months before the session of the General Conference shall be filled by the bishops of said Church; the persons so appointed to hold office only up to the time of the General Conference, when their places shall be held as vacant, and shall be filled by said General Conference; *provided*, also, that should any one of the Trustees of said corporation cease to be a member or minister of the Methodist Episcopal Church, his office and membership as said Trustee shall at the same time cease.

§ 5. The Board of Trustees herein provided for shall have such power as may be necessary for the management of the affairs and property of said corporation not inconsistent with this Charter or the rules and regulations of said General Conference, and shall make quadrennial reports to that body; and it shall be the duty of the Board to receive and securely invest the principal of the Centenary Educational Fund of the Methodist Episcopal Church whenever the same shall be committed to it by the persons, officers, or Board now having the same in charge, and to appropriate the interest only, from time to time, to the following purposes, namely:

To aid young men preparing for the foreign missionary work of the Methodist Episcopal Church; to aid young men preparing for the ministry of the Methodist Episcopal Church—these two objects to be reached through the Missionary Society, the Bishops, and such educational societies of the Church as may be approved by the Board:

To the aid of the biblical or theological schools now in existence, and of such others as may, with the approval of the General Conference of the Methodist Episcopal Church, hereafter be established:

To the aid of the universities, colleges, or academies now existing under the patronage of said Church, or which may hereafter be established:

*Provided*, That no appropriation shall be made by the Board at any time for building purposes, whether for biblical schools, or for universities, colleges, or academies; and *provided*, further, that no university, college, or academy not now in existence shall be aided by the Board, unless the Board shall first have been consulted, and shall have approved of the establishment and organization of such institution.

All future contributions to the fund shall be held in trust by the Board for the aid of needy and worthy young persons seeking an education, or for such specific educational purposes as the donors shall direct.

It shall also be the duty of said Board of Education to receive, separately invest, and augment the Sunday-school Children's Fund commenced during the Centenary year, which shall be administered according to its original design, namely, by appropriating the interest only to assist meritorious Sunday-school scholars in obtaining a more advanced education. Each Annual Conference shall share in the annual proceeds of this fund proportionately to the number of Sunday-school children under its care; *provided*, no Conference shall share in the proceeds of money contributed hereafter, which shall not take annual collections in behalf of this fund in the Sunday-schools within the bounds of said Conference. The beneficiaries within the bounds of each Annual Conference shall be selected in such manner as said Conference shall direct. The Board shall also serve as a general agency of the Church in behalf of ministerial and general education. It shall recognize as auxiliaries all educational societies now existing within the Church, and which may be hereafter formed, on condition that such societies send an annual report of their statistics to the Board. Any Annual Conference may form an Educational Society, auxiliary to said Board of Education, with the understanding that all collections or contributions for educational purposes made by order of said Conference shall be appropriated at its discretion. All contributions to permanent funds made by order of an Annual Conference may be held and administered by the conference auxiliary if it be incorporated, and if not, shall be forwarded to said Board of Education, to be held in trust for the purposes specified by the donors.

The Board shall seek to promote the cause of education throughout the Church by collecting and publishing statistics, by furnishing plans for educational buildings, and by giving counsel with regard to the location and organization of new institutions; and shall also have authority to constitute a general agency for communication between teachers desiring employment and those needing their services.

§ 6. The said Trustees, at the first meeting of the said Board, and annually thereafter, shall organize said Board by the election from their number of a President, Secretary, and Treasurer; and shall have power to adopt and enforce a Constitution, and such by-laws, rules, and regulations, not inconsistent with the Consti-

tution or laws of this State, or of the United States, as may be deemed advisable for the government of the business and affairs of said corporation, and for the regulation of the action of the said Board, its officers and agents, in the discharge of its and their duties, in fully executing and carrying into effect the objects, intents, and purposes of this act; but the acts of the said Trustees, as such, shall be subject at all times, and subordinate, to the directions and instructions of said General Conference relative thereto.

§ 7. The said corporation shall be capable of taking, receiving, or holding any real estate by virtue of any devise contained in any last will and testament of any person whomsoever; subject, however, to all provisions of law now existing as to devises and bequests by last will and testament, and to the limitation expressed in the first section of this act as to the aggregate amount of such real estate; and the said corporation shall be also competent to act as a Trustee in respect to any devise or bequest pertaining to the object of said corporation; and devises and bequests of real or personal property may be made directly to said corporation, or in trust for any of the purposes comprehended in the general objects of said Society; and such trusts may continue for such time as may be necessary to accomplish the purposes for which they may be created.

§ 8. The said corporation shall also possess the general powers, and be subject to the liabilities, specified in and by the third title of chapter eighteen of the first part of the Revised Statutes of the State of New York.

§ 9. This act shall take effect immediately.

## CONSTITUTION.

### ARTICLE I.—OBJECT AND DESIGN.

The object of this Board is to promote theological and general education in the Methodist Episcopal Church under the conditions prescribed by the Charter and by the General Conference of the Methodist Episcopal Church.

### ARTICLE II.—TRUSTEES.

The Board shall consist of twelve Trustees, chosen as provided in the Charter, § 4, and with the powers and duties prescribed in the Charter, §§ 5, 6, 7, and 8.

### ARTICLE III.—OFFICERS.

The officers of this Board shall consist of a President, Secretary, and Treasurer, to be elected annually at the meeting in December. Besides these officers the Board may appoint such other officers or agents, paid or unpaid, as may from time to time be necessary in the judgment of the Board to carry out its objects. The duties of all the officers shall be prescribed by the by-laws.

All elections shall be by ballot, unless the ballot be dispensed with by a vote of two thirds of the members present and voting.

ARTICLE IV.—QUORUM.

Five members of the Board shall constitute a quorum for the transaction of business at all meetings of the Board.

ARTICLE V.—FINANCE COMMITTEE.

There shall be annually appointed three members of the Board who shall constitute the Standing Committee on Finance, to whose care and management shall be intrusted the funds of the corporation, the fixing and changing the official bonds of the Treasurer, and the proper investment and appropriation of the moneys and revenues of the corporation, under the direction of the Board of Trustees; and no investment of securities shall be changed by the Treasurer without the consent of a majority of this committee first obtained by resolution adopted at a regular meeting thereof; and minutes of all the proceedings of the Finance Committee shall be kept and submitted to the stated meetings of the Board of Trustees for approval.

ARTICLE VI.—AUXILIARY SOCIETIES.

§ 1. Any Annual Conference or associate Conferences may form an Education Society auxiliary to the Board of Education, with the understanding that all collections or contributions for educational purposes, made to such Education Society, shall be appropriated at its own discretion. All contributions to permanent funds made by order of an Annual Conference may be held and administered for the purposes specified by the donors.

§ 2. All auxiliary societies are required to send annually a report of their doings to this Board.

ARTICLE VII.—SUNDAY-SCHOOL FUND.

§ 1. It shall be a special interest and duty of this Board to augment the Sunday-School Children's Fund, commenced during the Centenary year, and to appropriate its proceeds according to the directions of the Charter, and of the General Conference.

§ 2. No Conference shall share in the proceeds of money contributed hereafter to this fund which shall not direct that annual collections be taken up in its behalf in the Sunday-schools within the bounds of said Conference, according to the recommendation of the General Conference, fixing on the second Sunday in the month of June as the Children's Day; said collection to be taken on that day if possible, and if not, on such other day as may be found practicable.

ARTICLE VIII.—OF CHANGES IN THE CONSTITUTION.

The Board of Trustees may, at any stated meeting, or at a special meeting called for the purpose, make amendments to this

Constitution not inconsistent with the Charter, provided that such amendment or amendments shall have been proposed at a previous meeting, and shall be passed by an affirmative vote of two thirds of the Board.

#### SUBSEQUENT HISTORY.

The Board of Education adopted the above Constitution December 30, 1869.

It was found that but little of the money was undesignated that had been contributed at the various meetings held in the celebration of the Centenary. The "Children's Offering for Education," collected in the various Sunday-schools, amounted to \$56,674 40, and the "General Educational Fund," amounted to \$9,155 32. As these funds are similar in their object, both were invested together, and the Board entered upon no action during that quadrennium.

The General Conference of 1872 elected a Corresponding Secretary of the Board, and made the following additions to the Discipline (page 247, sec. 4, 5,):

"It shall be the duty of each preacher in charge of a circuit or station to take one public collection annually in each Society in aid of the work of education. The money so received shall be paid over to such auxiliary of the Board of Education as the Annual Conference may direct, or, in the absence of Annual Conference directions, to the Treasurer of the parent Board."

"It is recommended that the second Sunday in June be everywhere observed as 'Children's Day,' and that wherever practicable a collection be taken in the Sunday-school in aid of the Sunday-school Fund of the Board of Education."

In 1872 E. O. Haven was elected Corresponding Secretary, and immediately entered upon the duties as prescribed in the Constitution. Nearly all the Conferences were visited in the course of two years, and many Conference Education Societies auxiliary to the Board of Education were organized. The attention of the Churches and Sunday-schools was called to the observance of Children's Day; the funds were increased so as in the aggregate to reach \$102,000, and the income was devoted to the assistance of needy students who were desirous of obtaining an education in preparation for service in the mission fields or in the ministry at home, or in some cases for general Christian usefulness outside of the ministry.

Toward the close of the quadrennium, the Corresponding Secretary, with the consent of the Board, deemed it best under the peculiarly oppressive financial difficulties of that time, to accept another office and to relieve the Board of all expense for his salary, and for the past six years has served without salary, attending only to the most pressing duties of the office.

During the eight years of office, the Corresponding Secretary has received the following sums of money from the Treasurer,

which, according to the principles approved by the Board, were to be distributed to needy and worthy students:

In 1873.....	\$300 00
" 1874.....	4,477 00
" 1875.....	10,095 00
" 1876.....	8,554 56
" 1877.....	7,626 50
" 1878.....	7,786 14
" 1879.....	8,217 00
" 1880.....	4,000 00
	<hr/>
	\$51,056 20
Expenses of stationery, writing, postage, and printing....	610 59
	<hr/>
	\$50,445 61

This entire balance of upward of \$50,000 has been distributed among about six hundred students in more than forty academies, colleges, and theological schools. No partiality has been shown in this distribution, and no regard had to complexion or caste of any kind. We have aimed to help merely students of our own Church who were seeking an education for the ministry, or, at least, to increase their usefulness in the Christian Church. The names of all aided have not reached me, but I have on my list at present five hundred and fifty-three names. Among them are about twenty names of young ladies. A goodly number of the young men have completed their education, and are members of Conferences, and nine are known to be missionaries in some of our foreign fields. Within a year or two we shall have at least enough of our beneficiaries in the ministry to form an average-sized Annual Conference, besides having as many more professed Christians engaged in teaching, in the practice of medicine, and in other occupations in which their education will render them more useful. Such are the first-fruits of the Board of Education.

#### FUNDS OF THE BOARD.

The two funds, the Sunday-School Children's Fund and the General Education Fund, together amount to \$102,000, and are invested at six per cent. annual interest.

In 1877 the Rev. James M. Jameson, D.D., of the Ohio Conference, deeded to the Board of Education thirty-nine lots of land, each thirty feet wide and one hundred and sixty nine feet long, in the city of Columbus, Ohio, on condition that the lots be sold or rented within ten years, and the principal to be invested, and the income to be used to assist, by loan, worthy and needy students of the Methodist Episcopal Church. The land is not yet sold, and the real value of the property cannot well be estimated, as it is in a part of the city not yet fully developed. Whatever it shall prove to be will be used according to the conditions of the donation. The proceeds are to be known as "The Moore-Jameson Educational Loan Fund."

A superannuated minister and his wife have also given to the

Board \$5,000 on condition that an annuity of \$350 be paid to them annually, or to the survivor during life.

The Board is prepared to receive all such donations and bequests, and faithfully execute the wishes of the donors in the promotion of education, as connected with our Church. Inasmuch as the Board of Education will never cease to exist, and, from the nature of things, the demand for education will always exist, there can be no safer and better use of property than this.

#### THE DEMAND FOR AID TO STUDENTS.

Few that are not connected with our higher schools can have any adequate idea of the demand for assistance, or of the great good that can be effected by a little timely aid to needy young men and women who seem to be influenced by the purest motives to seek an education. The most of them are destitute of money, and, if they are compelled to earn enough to meet their expenses while attending school, will consume from ten to fifteen years in the work, and then find it most unsatisfactorily done. One hundred dollars a year loaned to them for from two to eight years will enable them, with much self-denial and hard labor, to prepare for their life-work. Our Wesleyan brethren in Great Britain support all the needy students in the various branches of their theological institution. Other denominations do the same thing. More than half of the university students in Great Britain are sustained by "exhibitions" and other funds, and three fourths, if not all, of the other half are supported by their parents or friends. It is largely so among other denominations in this country. It is not too much to say that the chief reliance of the Roman Catholics in America is in their schools, in which, on certain conditions, any needy student can receive support without any personal expense and such an education as they give. It is possible for Methodists to be so squeamish and proud on this subject as to injure the cause of God and exhibit folly rather than bravery. Sound common sense, according to the estimation of the vast majority of men competent to have an opinion on the subject, requires that these young people should receive a proper and discriminating assistance. John Wesley was a beneficiary student in academy, college, and university, and with his sagacity advocated the practice by words and work as long as he lived. Let us profit by his example.

#### THE CHILDREN'S DAY.

The day designated as "Children's Day," the second Sunday in June, bids fair not only to be universally celebrated in our Churches, but to be adopted by nearly all the other denominations. Its original object among us was, as it still continues to be, to give the Sunday-schools an opportunity specially to rejoice in the goodness of God as shown in the appointment of spring, the season of buds and blossoms and promises and newly-cre-



ated life. On this day above all others let the attention of the people in the Sunday-schools be called to the value of systematic education, and the schools will rejoice to contribute to the Sunday-School Children's Fund, which belongs to the whole Church, and will be impartially used, especially to help those who are qualifying themselves to be missionaries or ministers.

#### OTHER FUNCTIONS OF THE BOARD.

It was proper that the charter of the Board of Education should be made sufficiently broad to enable it to enter upon any conceivable and judicious educational enterprise, and therefore we find among its purposes the following:

"To the aid of the biblical or theological schools now in existence, and of such others as may, with the approval of the General Conference of the Methodist Episcopal Church, hereafter be established;

"To the aid of the universities, colleges, or academies now existing under the patronage of said Church, or which may hereafter be established."

The Board of Education has never begun such labor, for the reason that it would require an annual income of many hundreds of thousands, if not millions, of dollars, to do any efficient work of this kind in our great territory, and would require a staff of laborers and an expense that would not have been met.

It is doubtful whether the Church needs, or could profitably work, an "Academy and College Extension Society." Any community that really needs an academy or college will probably at least lay the foundation of one, and secure a good beginning. It would be chimerical, and too enormous to be practical, to undertake to endow all needed institutions of learning through the treasury of our central Board of Education.

The chief functions of the Board in this direction should be moral, advisory, and subsidiary. Representing as it does the whole Church, its income should justify the employment, at least, of one Corresponding Secretary, or executive officer, who should devote all his time to its interest. He should gather and publish to the Church thorough and important statistics and general information of the entire educational field, and all accomplished, together with such recommendations as the Board should approve. Where a new institution might seem to be needed, a full description of the facts and necessities should be made. Certain impartial regulations should be laid down, according to which the income of the Board should be distributed, mostly, it is presumed, for a long time yet, for the assistance of needy students.

Also, by the advice of the Board, a good degree of uniformity in the courses of study, and in the gradations of students and requirements for degrees, could be recommended, which might greatly aid the Church. It might even be hoped that, as the Church enlarges in numbers and wealth and enterprise, certain



plans of co-operation and consolidation could be devised and recommended, which would give to our great denomination a true system of education worthy of its opportunity and ability.

An annual report, which should embody the facts and the demands, would be of great help to our Church and to all our schools.

But, to accomplish this end, there must be a sufficient current expenditure of means. It could not be done by a man the most of whose time was absorbed in the detail of personal correspondence with hundreds of beneficiaries, and hundreds more not accepted, and in the constant visitation of Conferences and Churches, and in numerous personal solicitations for contributions. To fill out so noble an ideal the ministers with their societies must arise in their majesty and heartily embrace education, like the missionary enterprise, as an essential element of their gospel work.

Toward this our whole denomination needs to be moved and guided. We must study the Board of Education, and see what its functions really are: partly to receive and execute trusts; partly to employ a great moral leadership. It must not be expected to build or endow schools by its own strength, or to pay the salaries of teachers, or to exert any power not given to it. And yet, beginning with the second century of American Methodism, not with ambitious professions, but with an earnest purpose to grow into great usefulness, it expects to report an increase of means and of labor with every quadrennium, and to continue to execute faithfully every trust committed to it, long as the world and the Church shall last.

All of which is respectfully submitted,

E. O. HAVEN,  
*Cor. Sec. of the Board of Education of the  
Methodist Episcopal Church.*

CINCINNATI, O., May 1, 1880.

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## 59.—Journal, page 166.

### REPORT OF GARRETT BIBLICAL INSTITUTE.

FATHERS AND BRETHREN: Faithful to the requirement laid upon us by the General Conference in 1856, we respectfully present our Report for the quadrennium ending in May, 1880.

We record with gratitude the continuance of a good store of blessings to our institution by divine Providence. Some trials we have suffered; but, without exception, life and fair health have been continued to trustees, instructors, and students—a fact of much importance, as indicating the healthfulness of the school's location.

While financial pressure has been severe, the internal condition

of the school has been permitted to hold an even course of prosperity and usefulness. The income from rentals, on which we depend for support, began at the opening of the quadrennium seriously to fall off, as was the way of all business in city and country; but the professors boldly resolved to live within the means of the school, and as thoroughly as possible carry on the work of instruction in their several departments. The school, meanwhile, has fully maintained its average number of students, and has sent out a larger number of graduates than ever before in any one quadrennium. We believe the quality of religious life, alike with that of theological discipline and instruction, has suffered no abatement.

We strive to maintain inviolate the principle of admitting students, namely: the law enacted by the General Conference in 1856, that no student shall be admitted not licensed to preach or not otherwise indorsed by a Quarterly Conference as a proper person to study for the Christian ministry; and we are gratified to say that, so far as already observed, very rarely has an improper person been imposed on the school.

The need exists still of means to aid, in prudent measure, most worthy and promising but indigent young men. We avail ourselves, however, of this opportunity to thank the Board of Education for such supply of aid as they have been able to appropriate year by year.

Nearly eleven hundred students have been under training in this school of the prophets during its history. The number for the quadrennium were as follows:

Year.	In Theology.	Graduated.
1877.....	83	11
1878.....	98	24
1879.....	80	18
1880.....	68	14

To these in column first twenty-six are to be added of students who took theology in part, but, for want of preparation, were not matriculated entire.

Of the above graduates, with some non-graduates, many are engaged in missionary and pastoral work in distant fields lying in Dakota, Wyoming, Montana, Nebraska, Kansas, Texas, Mexico, Washington Territory, Oregon, and Japan.

The Faculty of Instruction, as now constituted, are:

Rev. William X. Ninde, D.D., President and Professor of Practical Theology.

Rev. Henry Bannister, D.D., Professor of Exegetical Theology.

Rev. Miner Raymond, D.D., Professor of Systematic Theology.

Rev. Francis D. Hemenway, D.D., Professor of Hebrew and Biblical Literature.

Professor R. L. Cumnock, A.M., Instructor in Elocution.

GRANT GOODRICH, *Pres. Board of Trustees.*

ORRINGTON LUNT, *Sec. and Treas.*

EVANSTON, ILL., May 5, 1880.

## 60.—Journal, page 327.

## REPORT OF DREW THEOLOGICAL SEMINARY.

ACCORDING to disciplinary requirement, I submit herewith a report of the Drew Theological Seminary as to its present condition and its history during the last four years. In March, 1876, the Endowment Fund of \$250,000 was lost to the Seminary through the failure of the late Daniel Drew, Esq. His total gifts amounted to about \$600,000, and yet he was unable to make sure the permanent fund which he hoped to supply. What he did contribute, however, in the way of buildings, grounds, and a valuable library, entitles him to the grateful memory of our whole Church. The Endowment Fund has been restored, and now amounts to \$311,000. This has been brought to pass without the employment of a financial agent or the mortgaging of any of the property. The following professorships have been established:

1. *The Stout Professorship*.—Endowed by the gift of \$40,000 by A. V. Stout, Esq., of New York.

2. *The Cobb Professorship*.—This is an endowment of \$40,000 given by the heirs of the late Hon. George T. Cobb, of New Jersey.

3. *The Philadelphia Professorship*.—Endowed by citizens of Philadelphia. To the untiring efforts of Charles Scott, Esq., is largely due this important result—a fund amounting to \$57,000.

4. *The M'Clintock Professorship*.—Named in honor of the first President of the Seminary, the late Rev. Dr. John M'Clintock. This fund amounts to \$40,000, and was raised by the noble efforts of an association of ladies, with Mrs. General Clinton B. Fisk as President.

5. *The Janes Memorial Professorship*.—This fund amounts to \$41,000, and has been contributed chiefly by ministers of our Church, and by over twenty congregations in the Newark Conference, and two congregations in the New Jersey Conference.

6. *The Trustee Professorship*.—This has been contributed by the Trustees of the Seminary, and amounts to \$50,000.

Sums of various sizes have been contributed which have not been classified as yet. Among these may be mentioned \$20,000, given by Mrs. P. L. Bennett, of Wilkesbarre, Pa.

The Trustees have not permitted any debt to accumulate, and have employed no financial agent, and have kept the current expenses paid up by their own subscriptions, the public being called upon to contribute to the Endowment Fund alone. There have been in attendance at the Seminary an average of 105 students a year, 50 per cent. of whom are graduates of our leading colleges and universities. Important additions have been made to the Library. Among these may be mentioned the "Osborn Collec-

tion of Early Methodist Literature," which has just arrived from England. This valuable literary collection was the property of Rev. Dr. George Osborn, of England, and consists of works annotated by Wesley, a number of his own manuscripts, many volumes of first editions of all the earliest Methodist writers. It is the best collection of rare works on Methodism extant, and is the gift of Anderson Fowler, Esq., of New York, son-in-law of Rev. William Arthur, of England.

All the five departments of instruction in the Seminary have been sustained during the financial reverses of the past four years. There have been, in the history of the institution, about 275 graduates, who are now connected with our home Conferences and our various mission fields. As the Seminary begins now a new stage in its history, its officers and friends commend it anew to the prayers and sympathies of the whole Church. To the ministers and laymen throughout the land who have appreciated the work it has been striving to do, namely, to train young men for the effective preaching of the Gospel, we return our sincere thanks for the gifts they have made toward placing this Seminary of sacred learning on a firm foundation for all the future years.

JOHN F. HURST, *President.*

May 25, 1880.

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## 61.—Journal, page 168.

### REPORT OF BOSTON SCHOOL OF THEOLOGY.

TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE  
OF THE METHODIST EPISCOPAL CHURCH.

DEAR FATHERS AND BRETHREN: The Trustees of Boston University respectfully submit the following report of the progress and condition of the School of Theology under their care.

First of all, we would gratefully acknowledge the gracious providence of God, manifest in the fact, that during the four years no change has occurred in the working members of the Faculty of the School. Neither disease, nor death, nor providential exigencies of any sort have been permitted to break into the plans and work of those whose duty it is to shape and impart the regular instruction, and on whom, more than any others, the responsibility of the training of our young ministers rests. They have been permitted annually to review their methods, to recast whatever could be improved, and in many ways to profit by experience. Clearly perceiving that a brief three years' course cannot include all desirable branches of any professional training, it has been their study to determine the best possible selection, and to make the instruction in that selection as complete and formative as practicable.

Partly in consequence of the constantly improving standard of scholarship on the part of the students, and partly by means of a

liberal introduction of time-saving appliances—such as the use of privately printed lectures and syllabuses, “polygraphed” classifications, tabulations, book-lists, review-questions, etc.—it has been possible to enlarge the curriculum at various points, and to improve it throughout. Many of these improvements have cost the instructor no inconsiderable additional labor, but the price has been cheerfully paid.

The most noteworthy and valuable additions to the instruction during the quadrennium are:

1. A new course in Biblical Introduction for students in the junior year. Experience had shown the existence of a pressing need for a somewhat elementary and general course in this study as a preparation for the more advanced and detailed instructions of the Exegetical Chair.

2. A course on the History of Philosophy in its Relations to Christian Theology for students in the senior year. Important as is this course in itself, it perhaps finds its highest justification in that organic relation in which it stands to the entire course, by virtue of which it is at once a review of Internal Church History, and especially of the History of Doctrine from a fresh point of view, a *resumé* of the coincidents and antagonisms of Christian and anti-Christian thought, and a propædæutic both to Christian Apologetics and to the Philosophy of Religion.

3. New and more extended courses of instruction and training in Elocution and Oratory. Ever since the removal of this School to Boston, elocutionary instruction and drill have been a prominent feature of its curriculum. For many years all classes, in a body, have enjoyed the training of skillful teachers for a considerable portion of the year, and the Senior Class additional personal and special instruction every week. The past year, however, for the first time, progressive courses for each class separately, and running through the entire year, have been provided. By this arrangement the work of each year in this department can be adjusted to that of the succeeding, and a natural and philosophic order of instruction maintained. The unusual amount of instruction imparted causes it to be more justly appreciated, while its continuousness throughout the three years' course, from year's end to year's end, secures the best possible result.

In the way of lecture courses, delivered by distinguished non-resident lecturers, somewhat less has been done than during the four years preceding our last report. This has been due, in part, to the difficulty of finding further lecturers of the same eminence as those previously employed; in part to the disturbance which such courses always necessitate in the regular work of the School; in part to the similar courses which were constantly in progress in connection with “The Monday Lectureship,” the Lowell Institute, etc.; in part to the rigid economy with which we have been compelled to administer the entire University. Every year,

however, the School has had a great variety of single addresses and lectures, and among the extraordinary courses special mention should be made of that given by the Rev. Daniel Curry, S.T.D., LL.D., on "The Christian Doctrine of Sin;" that of ex-President Mark Hopkins, S.T.D., LL.D., on "The Scriptural Idea of Man;" that on "Mind in its Relations to Matter," by Professor J. S. Jewell, M.D., of Chicago; that on "The Relations of Theology and Ethics," by President E. G. Robinson, S.T.D., LL.D., of Brown University; that on "The Concessions of Liberalists to Orthodoxy," by the Rev. Daniel Dorchester, S.T.D., (since published;) and that on "The Philosophy of Theism," by Professor B. P. Bowne, A.M., (since published under the title of "Studies in Theism.") Many of the free courses of the Lowell Institute have been precisely in lines best adapted to supplement the instruction of the School. Such were the courses given by Mr. Gage, illustrative of late explorations and discoveries in the Holy Land; by General Cesnola, on "The Antiquities of Cyprus;" by Dr. Selah Merrill, on "The Cuneiform Inscriptions of Chaldaea and Assyria;" by Dr. Diman, on "The Theistic Argument;" by Mr. Spaulding, on "Rome, its Pagan and Christian Archæology;" by James Freeman Clarke, on "The Comparative History of Religions," and others.

Our School of Theology is probably the only one in the world under whose roof there is held each week a ministerial conference, or pastoral union, including more than a hundred clergymen in active service in and about a great city. In the sessions of this body the practical side of the work of the ministry is brought out and illustrated as no lecturer could do it, however fresh from the field. Here current events are discussed by keen-eyed students of their bearing upon the cause and kingdom of Jesus Christ. Here the new and ever-changing phases of popular sentiment touching moral reforms are promptly reported, and expedient modes of meeting them considered. Here representatives of special interests of the Church from all quarters of the globe are heard, and bidden God-speed. Nor are the profoundest themes of theology by any means omitted; and when presented, they are discussed by able debaters in the light of personal pastoral experience. Attendance upon the stated exercises of such a body of pastors, and other ministers, as make up the Boston Methodist Preachers' Meeting, affords the student a singularly effective initiation into his future work.

During the four years under review, the entering classes have averaged a little over thirty-two, the graduating classes twenty-two. The average number in all classes the four years has been ninety.

Early in the quadrennium, nearly all our Conferences reporting an over-supply of candidates, it was decided to introduce new requisites for admission, in the case of non-graduates of colleges. Until 1877, and including that year, the entrance examination of this class covered only the ordinary English branches, and a fair reading ability in Latin and Greek prose. Now it was

required that all candidates for admission, unless graduates of a college, with a literary degree, should pass a rigid written examination in all the subjects and authors customarily required for admission to the classical course in American colleges, and should show that by reason of age or other circumstances, they could not wisely attempt to acquire a classical education before seeking admission to the School of Theology. An equally high *minimum* requirement for admission is not known to exist in any other theological school of any denomination in America. By reason of the brevity of the time from the announcement of the new requisition till their enforcement—six months—the class entering in 1878 was considerably smaller than usual, but since that time the results of the new rule seem altogether favorable. Its operation upon the Theological School is advantageous, inasmuch as it gives the instructors better prepared and more homogeneous classes. Its operation as respects the colleges is favorable, since many who otherwise would not be induced to attempt a college course, finding themselves prepared for admission either to college or to the School of Theology, are easily persuaded to enter the former, and trust Providence for the means to take the theological course afterward. Its beneficial effect upon our conference seminaries is obvious, since it enables them to retain throughout their full course many students who need to pursue academic studies, but who, were our requisitions for admission less advanced, would be drawn away from the conference seminary by the proffer of free rooms and free tuition at the School of Theology. Finally, as respects the candidates themselves, and the Church which they are preparing to serve, the working of the arrangement is so beneficent that the gain would be great could all theological seminaries unite in adopting it.

In our report four years ago mention was made of the attendance of a few young women, duly qualified as to scholarship, and duly licensed as local preachers in the Methodist Episcopal Church. During the first year of the quadrennium which has since elapsed three were in attendance, during the second year three, during the third year two, and during the fourth year five. In all, seven have been admitted to instruction. Of these, two—neither of whom were members of our Church, and one of whom was the wife of a minister—took only select studies. Of the remaining five, three are at the present time regular members of the Senior, Middle, and Junior classes respectively, and two have been graduated and are now in charge of Churches. To the ability, earnestness, and devotion of these students the Faculty have repeatedly borne witness. They believe themselves called of God to the ministry of the word. The Conferences which have licensed them have solemnly declared their conviction to be the same.

The New England Conference memorializes the General Conference, asking that their eligibility to orders may be placed upon the same ground as in the case of other candidates. A meeting



of the *alumni* of the school, held at the seat of the New England Conference, concurred by a vote of twenty to one in the same petition. All Methodist history has been one grand illustration of the apostolic word that "Where the Spirit of the Lord is there is liberty." Prophets and apostles long ago announced that in the latter days our daughters should prophesy. Even the other learned professions are now open to all qualified women. The day for withholding knowledge from any class of human beings for their good, or for the good of society, is long past. We feel, therefore, that we should be poor administrators of a great educational trust did we not cordially sympathize with and adopt the policy of freedom and impartiality in this as in other departments of our University.

Since our last report the missionary interest has been well sustained. The present is the eleventh year that a regular weekly missionary lecture has been a feature of the School. In the directory of missionaries appended to the Report of the Missionary Society of our Church, January 1, 1880, eighteen of the names represent former members of this School. They constitute one sixth of the entire list. Besides these a considerable number have entered William Taylor's South American work—six at one time. More than once all the members of a graduating class have offered themselves to the missionary authorities of the Church to be sent to mission fields in any quarter of the globe. Those who have gone out under William Taylor's auspices have gone as steerage passengers and without the ordinary assurances of support from home. You will surely rejoice with us in such proofs that scholastic training in the heart of the intellectual metropolis of the country need not and does not impair the spirit of Christian heroism which characterized our fathers in the Gospel.

Within the last two years the Library of the School of Theology has been entirely reclassified. The Alumni Library Fund has been increased to \$2,000. A card catalogue of the whole collection has been prepared. Supplemented as it is by the largest general library in America, no outlays are required for other than theological works. All efforts, therefore, can be directed to the one purpose of making the collection a model working library for the School. We also desire that it may become of special value as a depository of every thing that can illustrate the literary and general history of Methodism.

In concluding it cannot be improper to allude for a moment to the other departments of the vigorous University at whose head the mother of the theological seminaries of our Church so worthily stands. First, as preparatory to the Schools, come three collegiate departments, to wit:

The College of Liberal Arts;

The College of Music; and

The College of Agriculture.

The first of these has established a higher standard of requisi-



tions for classical degrees, and the second a higher standard of requisitions for musical degrees, than any other institution either in America or Europe. The place of the third is supplied by the Massachusetts Agricultural College, at Amherst.

Next follow the professional departments, which presuppose, on the part of the student, a collegiate education or its equivalent, and are called Schools:

The School of Theology;

The School of Law; and

The School of Medicine.

It is not generally known that this University, though chartered as recently as 1869, was the first in America to present and maintain, in theology, law, and medicine, uniform graded courses of instruction each three years in duration. It is also the only one which presents in medicine optional four years' courses of study, with the baccalaureate degree, and in law courses of three, five, and seven years' duration. Crowning all, is the department of general post-graduate study,

The School of all Sciences.

In this, at the present time, there are thirty-nine bachelors and masters of arts pursuing advanced courses of study as candidates for the higher degrees. It is with this department that the Faculties of the National University, at Athens, and those of the Royal University, at Rome, are associated, so that without extra charge members of the School of All Sciences can enjoy their instruction.

Though, as a working institution, our University is not yet ten years old, though its standards of admission, promotion, and graduation have been in advance of almost every other, it has already graduated almost one thousand students. Its average annual attendance has been over six hundred. Its officers of instruction and government have averaged fully one hundred.

Repeatedly has the aggregate of its professional students exceeded that of any other American university maintaining the three professional faculties. At the late *Exposition Universelle*, at Paris, not less than seven of its officers received educational awards—one of them, Professor A. Graham Bell, in recognition of his invention of the telephone, the grand prize of honor. In all parts of the world educators are writing for information touching our organization, our methods, and experience.

These, and other facts which we have not space to detail, impress upon our minds the magnitude of the responsibility which Providence has devolved upon us. With what must prove very inadequate pecuniary resources, we have upon our hands an institution which certainly seems destined to become in the near future one of the great educational forces of our country and of the world. We need the loyal interest and sympathy of the entire Church. To it and to you we commend our great and grow-

ing work. Pray for us, that we may administer our trust to the glory of God and the upbuilding of his kingdom.

In behalf of the corporation,

WILLIAM CLAFLIN,

BRADFORD K. PEIRCE,

*Pres. and Sec. of the Board of Trustees.*

BOSTON, April 30, 1880.

## 62.—Journal, page 177.

### REPORT OF TRUSTEES OF THE CHARTERED FUND.

TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, ASSEMBLED IN CINCINNATI, MAY, 1880.

DEAR FATHERS AND BRETHREN: The Trustees of the Chartered Fund of the Methodist Episcopal Church respectfully submit the quadrennial report showing the condition of that Fund as it stood Jan. 7, 1880, and of its operations during the last four years:

Amount of invested funds, January 7, 1880.....	\$45,311 66
Balance of uninvested funds, January 7, 1880, due the Treasurer...	1 59
Total.....	\$45,310 07
Amount as per our Report in 1876.....	42,935 07
Increase in four years.....	\$2,375 00

The above increase has been derived from the following sources, namely:

Collection of Illinois Conference, Centenary Notes, by A. M. Burton, Esq., attorney.....	\$375 00
Collection from the Executors of Mrs. Cornelia Williams, of Cleveland, Ohio, (her Legacy to the Chartered Fund,) by A. M. Burton, Esq., attorney.....	\$2,000 00
Total.....	\$2,375 00

*Inventory of Investment, etc., belonging to the Chartered Fund of the Methodist Episcopal Church, January 7, 1880.*

Bond and Mortgage, George J. Henkel.....	\$2,000 00
“ “ H. N. Burroughs.....	7,000 00
“ “ Miss Wright.....	1,500 00
“ “ William H. Knight.....	2,000 00
“ “ Caroline and J. M. Fuller.....	3,000 00
Ground-rent, J. M'Carthy.....	500 00
“ Gift of R. M'Curdy, deceased.....	850 00
“ Bought of Missionary Society.....	850 00
“ John F. Jackson.....	650 00
“ Mrs. Sarah Burton.....	5,500 00
One Hundred and Sixty Shares of North American Insurance Stock	3,885 00

Thirty-one Shares of Union Mutual Insurance Company Stock....	\$310 00
Bonds of Metropolitan Methodist Episcopal Church.....	15,000 00
Ground-rent, George Rule.....	600 00
“ Charles Pharazyn.....	533 33
“ James Smith.....	533 33
Land in Illinois—Victor Arnold—in hands of A. M. Burton, Esq., Attorney.....	600 00
	<hr/>
	\$45,311 66
Less Balance of Uninvested Funds due the Treasurer.....	1 59
	<hr/>
	\$45,310 07

Besides the above there are a number of Centenary promissory notes, in amounts ranging from five dollars upward, received from Rev. J. S. Munsell, of Illinois Conference, which are in the hands of our attorney, A. M. Burton, Esq., and amounting to \$464. At this distance from the locality where the notes were given, our attorney regards them as not collectable. The note of J. L. Rosencrans (also a Centenary note) is in the hands of our attorney.

The Metropolitan Methodist Episcopal Church, of Washington, D. C., having defaulted in the payment of the interest on its bonds, the trustees of the Chartered Fund felt obliged to resort to legal measures for its payment, and, accordingly, suit is now pending against some of the trustees of the Metropolitan Methodist Episcopal Church, who made themselves personally liable for payment of the interest as it should fall due.

The note and bond for \$600, of Victor Arnold, has been for some time in the hands of an attorney, but, not deeming it advisable or desirable to foreclose, lest the land should come again into our hands, we are getting the interest in arrears as best we can, and now have it paid in full to February 1, 1877.

Of various promissory notes forwarded to this fund from the Rev. J. S. Munsell, of the Illinois Conference, for collection, there still remain unpaid, in the hands of our attorney, eighteen notes, amounting in the aggregate to \$464, a list of which is hereunto appended.

All of which is respectfully submitted by yours truly and affectionately,

ARTHUR M. BURTON, *Secretary.*

C. HIESKELL, *President.*

**63.**—Journal, page 278.

## MEMORIAL OF NATIONAL LOCAL PREACHERS' ASSOCIATION.

TO THE BISHOPS AND MEMBERS OF THE GENERAL CONFERENCE.

REVEREND AND DEAR FATHERS AND BRETHREN: The undersigned were appointed at the twenty-second annual session of the "National Local Preachers' Association of the Methodist Episcopal Church," held in Troy, New York, October —, 1879, a deputation to present to you the fraternal regards of the Association, with the earnest prayer that you may be endowed with wisdom and knowledge from on high in all your deliberations for the promotion and success of Methodism.

It is generally known that the object and aim of this organization has been to elevate the standard of ministerial character among local preachers, in every respect, and make them worthy of the fullest confidence by the Church, command the respect of the refined and educated, and fit them to occupy a position in society in keeping with their high calling. This is still their purpose, and, if any thing, it is more intensified by the increasing demands of the age and the advance of education, knowledge, and the aggressiveness of the times. At their annual gatherings representatives from all parts of the work come together for counsel, compare personal experience and observations and methods of labor, and also discuss questions bearing upon our work generally. Many of the local preachers attend these gatherings at the loss of valuable time and at much expense, in the same spirit as they labor without compensation, and bear equally with their brethren in the support of the Gospel and other duties that fall to the share of laymen in their respective charges, as far as lieth within their ability so to do.

When the Association was first organized there were comparatively few local organizations, and chiefly confined to Eastern cities. Now they are numerous in the West as well as in the East, and more systematic work is performed, and the standard of ministerial ability has been elevated, and in many sections the local preachers have and are performing valuable services to the Church.

The need of some organization to accomplish the objects of the Association was discussed at several sessions, and it was believed that some form of District Conference, similar to the body in the British Wesleyan Church, for local preachers, would best accomplish the purposes desired. Accordingly, at the session of the Association at Indianapolis, Indiana, October, 1871, the following memorial was adopted, and ordered to be presented by a deputation to the General Conference, asking for the organization of District Conferences:

*"Resolved,* That we memorialize the General Conference, as follows:

"1. To organize in each Presiding Elder's district, a District Conference, to be composed of all the traveling and local preachers in the district, and to be presided over by the Presiding Elder, and meet semi-annually.

"2. To give this District Conference authority to receive, license, try, and expel local preachers, and also to recommend suitable persons to the Annual Conference to be received into the traveling connection and for ordination as local deacons and elders.

"3. To authorize the District Conference to assign to each local preacher a field of labor, and hold him strictly responsible for an efficient performance of his work."

This memorial and fraternal papers were presented to the General Conference held in May, 1872, which resulted in the chapter in the Discipline on District Conferences. Although the character of the instituted body was different from what was petitioned for in the memorial, and in spite of its being optional with districts to organize it, it was decided to accept the action in good faith, and await for a clearer recognition of their wishes at another time. In the fall, previous to the General Conference of 1876, a deputation of thirteen was appointed to proceed to Baltimore and present a fraternal address, including the following memorial:

*"Resolved,* 1. That we memorialize the General Conference to make such changes in the Discipline as will make the District Conference obligatory and not optional, as at present.

"2. That we recommend such disciplinary measures as will make our local preachers more effective in their sphere of labor, and in cases where local ministers are ineffective from any cause, except mental or physical disability, their parchments or licenses be taken away from them and they be silenced."

The chapter was modified somewhat, but still lacked some features desired, and was not mandatory but optional, as heretofore. Its inefficiency may be largely due to the optional feature, and the special features sought after by the association.

At the twenty-second annual session of this body at Troy, New York, in October, 1879, the question of District Conferences was largely discussed, and a memorial adopted and ordered to be presented by a deputation of twenty members, as follows:

*"Resolved,* That we memorialize the General Conference:

"1. To organize the local preachers, either by districts or conferences, under the presidency of a Bishop or Presiding Elder.

"2. That such organization be given authority to license local preachers, persons recommended by the Quarterly Conference, and to try and expel local preachers, and also to recommend local preachers to be received on trial in the Annual Conference."

In connection with this action the following resolutions were referred to the deputation for consideration:

*“Resolved,* That a committee of three or five be appointed to memorialize the General Conference, at its next session, to provide for representation of local preachers in the Annual and General Conferences.

*“Resolved,* That we do hereby memorialize the General Conference of the Methodist Episcopal Church, to be assembled at Cincinnati, Ohio, in May, 1880:

*“That,* in view of the large number of local ministers connected with the Methodist Episcopal Church, about twelve thousand, and having no representation in your body, as a distinct order in the Church, we most earnestly pray that you grant to us the privilege of representation equal to one local preacher to every thousand local preachers in the Methodist Episcopal Church. Said representation shall be elected by the Local Preachers’ National Association at the meeting next preceding each General Conference of the Methodist Episcopal Church.”

A meeting of the subcommittee of the deputation was held in Philadelphia, April 7, 1880, to consider every thing pertaining to the memorial and papers referred to them. While outlining in part suggestions outside of the mandate of the Association at Troy, New York, they submit papers from leading and influential local organizations with this memorial. Action was taken, however, recommending the submission of the question of the representation of local preachers in the General Conference to that body, suggesting on the basis of one local preacher to every thousand in the Church, and that the National Association be empowered to elect such delegates.

A form of District Conferences, Local Preachers’ Annual Conferences, and National Local Preachers’ Conferences, was suggested, to be referred to your body.

A paper was considered, asking that all local preachers who shall have had their licenses renewed for four consecutive years, after due and satisfactory examinations, shall be exempt from any further annual examination or any further study. The rule requiring aged, unordained local preachers to be examined yearly in a course of study for relicense, which should only apply to persons just licensed or intending to enter the traveling ministry, is regarded as oppressive, and as unauthorized by the Discipline, and should be repealed, and the Bishops be requested not to enforce the rule only in cases of those applying for license.

It was regarded that any attempt by Annual Conferences to withhold ordination from local preachers who had fulfilled the requirements of the Discipline in the course of study should be granted upon proper disciplinary grounds, and not caprice, and upon the same conditions observed in regard to persons on trial in an Annual Conference. To refuse to consider the recommendation of a local preacher’s application for ordination, who had fulfilled all the qualifications necessary, and so judged by the proper authority of the Church as worthy of it, is to assume a position beyond the province of an Annual Conference, which is

required by the Discipline to consider *all* applications, with power to reject *only* for good and sufficient cause, not otherwise.

We beg leave to call attention to the recommendation of the General Conference of 1864, to have inserted in the minutes of the respective Annual Conferences the name, post-office address, and relation of local preachers, and we therefore suggest that you request that the Presiding Elders of each district be required to furnish a correct list of the local preachers for publication annually in the printed Minutes of each Conference.

These suggestions are respectfully submitted by the deputation in connection with the memorial, and with the request that the whole may be referred to a special committee, if agreeable to the Conference, before whom a subcommittee can present their wishes fully and in detail.

D. H. WHEELER, New York, N. Y.  
 W. H. KINCAID, Pittsburgh, Pa.  
 T. T. TASKER, Sen., Philadelphia, Pa.  
 C. C. LEIGH, Brooklyn, N. Y.  
 J. F. DRAVO, Pittsburgh, Pa.  
 I. P. COOK, Baltimore, Md.  
 E. HEFFNER, Philadelphia, Pa.  
 J. FIELD, Philadelphia, Pa.  
 D. T. MACFARLAN, Yonkers, N. Y.  
 W. WOOD, Trenton, N. J.  
 A. MOONEY, Cambridge, N. Y.  
 N. U. WALKER, Wellsville, Ohio.  
 T. A. GOODWIN, Indianapolis, Ind.  
 G. W. EVANS, Ocean Grove, N. J.  
 J. W. F. WHITE, Pittsburgh, Pa.  
 W. H. ONGLEY, Louisville, Ky.  
 F. C. PEARSON, Philadelphia, Pa.  
 B. SCHOFIELD, Jun., Philadelphia, Pa.  
 W. R. MONROE, Baltimore, Md.  
 M. T. WINTON, Binghamton, N. Y.

## 64.—Journal, page 200.

## REPORT NO. II. OF THE COMMITTEE ON THE ECUMENICAL COUNCIL.

TO THE GENERAL CONFERENCE OF 1880:

DEAR FATHERS AND BRETHREN: We transmit herewith the call for a Methodist Ecumenical Conference adopted by delegates and representatives of the different Methodist bodies therein named, and we respectfully request the General Conference, in view of the facts and statements contained in said paper, to adopt the following resolutions:

*Resolved*, 1. That we concur in the recommendation to hold a Methodist Ecumenical Conference, in London, England, at the time suggested by the Joint Committee.

*Resolved*, 2. That we request the Bishops to nominate to this Conference two persons to act, together with Bishop M. Simpson, as the representatives of the Methodist Episcopal Church on the General Executive Committee for which provision is made in said report.

*Resolved*, 3. That the Bishops be authorized and instructed, when the time of the proposed Ecumenical Conference shall be definitely determined, to appoint the delegates to which the Methodist Episcopal Church is entitled, selecting at least three of their own number; and also to appoint as many reserve delegates as they may judge necessary.

*Resolved*, 4. That the Secretary of this General Conference be instructed to transmit a copy of these resolutions to the Secretaries of such General Conferences as may meet during the present calendar year, and to the chief executive authorities of all other Methodist bodies.

Respectfully submitted,

M. SIMPSON, *Chairman*,  
A. C. GEORGE, *Secretary*.



## A D D E N D A.

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THE following papers presented to the Conference were accidentally omitted in the body of the Journal:

On the Eighth Day, Joseph Cummings, of New England Conference, presented a memorial respecting the number of persons which should constitute a quorum in the Quarterly Conference and the Leaders and Stewards' Meeting, which was referred to the Committee on Revisals.

On the Seventeenth Day, Milton G. Urner, of Baltimore Conference, offered the following paper, which was referred to the Committee on Episcopacy:

*Whereas*, The Methodist Episcopal Church believes in the universal brotherhood of man, and holds that all men are created free and equal, and entitled to equal civil and ecclesiastical rights, therefore,

*Resolved*, That the election of any man to or his exclusion from office on account of race or color, is not only contrary to the spirit of the Constitution and laws of our country, but also to the polity of our Church.

On the Nineteenth Day, William Swindells, of Philadelphia Conference, presented a petition to formulate the doctrines of the Church, which was referred to the Committee on Revisals.

John W. Mann, of Austin Conference, offered the following paper, which was referred to the Committee on Boundaries:

*Whereas*, At the last meeting of the Holston Conference the colored members present adopted the following resolution, to wit:

*"Resolved*, That we, the colored members of the Holston Annual Conference, through our delegates, request the next General Conference to constitute the colored members of this body a separate Annual Conference, to be known as the East Tennessee Conference;"

Therefore, *Resolved*, That the colored members of the Holston Annual Conference be and are hereby constituted a separate Annual Conference, to be known as the East Tennessee Conference.

W. S. Edwards, of Baltimore Conference, presented a memorial from the Local Preachers' Association of Baltimore, relative to the interests of Local Preachers, which was referred to the Committee on Itinerancy.

J. M. Walden, of Cincinnati Conference, presented the memorial of the National Local Preachers' Association, and also of

the Philadelphia Local Preachers' Association, which were referred to the Committee on Itinerancy.

H. Buck, of Illinois Conference, presented the memorial of A. H. Rusk, and others, against the enlargement of Presiding Elder Districts, and it was referred to the Committee on Itinerancy.

D. Curry, of New York East Conference, presented the petition of C. R. Disosway in regard to the use of the Catechism, and it was referred to the Committee on Sunday-Schools.

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## E R R A T A.

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Page 141, twelfth line, "Episcopal" should be stricken out.

On fifteenth line, the Appendix reference should be "**19**, page 486."

Page 196, Appendix number for Address of Rev. B. F. Lee should be "**30**, page 506."

Page 200, Appendix reference page 652, instead of 419.

Page 269, the Appendix numbers for the memorial addresses should be **43** to **47**, and from page 533 to 547.

Page 486, Journal reference should be page 141, not 196.

Page 510, the page in the Journal should be 317, not 271.

Page 583, the page in the Journal should be 293, not 583.

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